

Gospel

Herald

For the promotion of
NEW TESTAMENT CHRISTIANITY

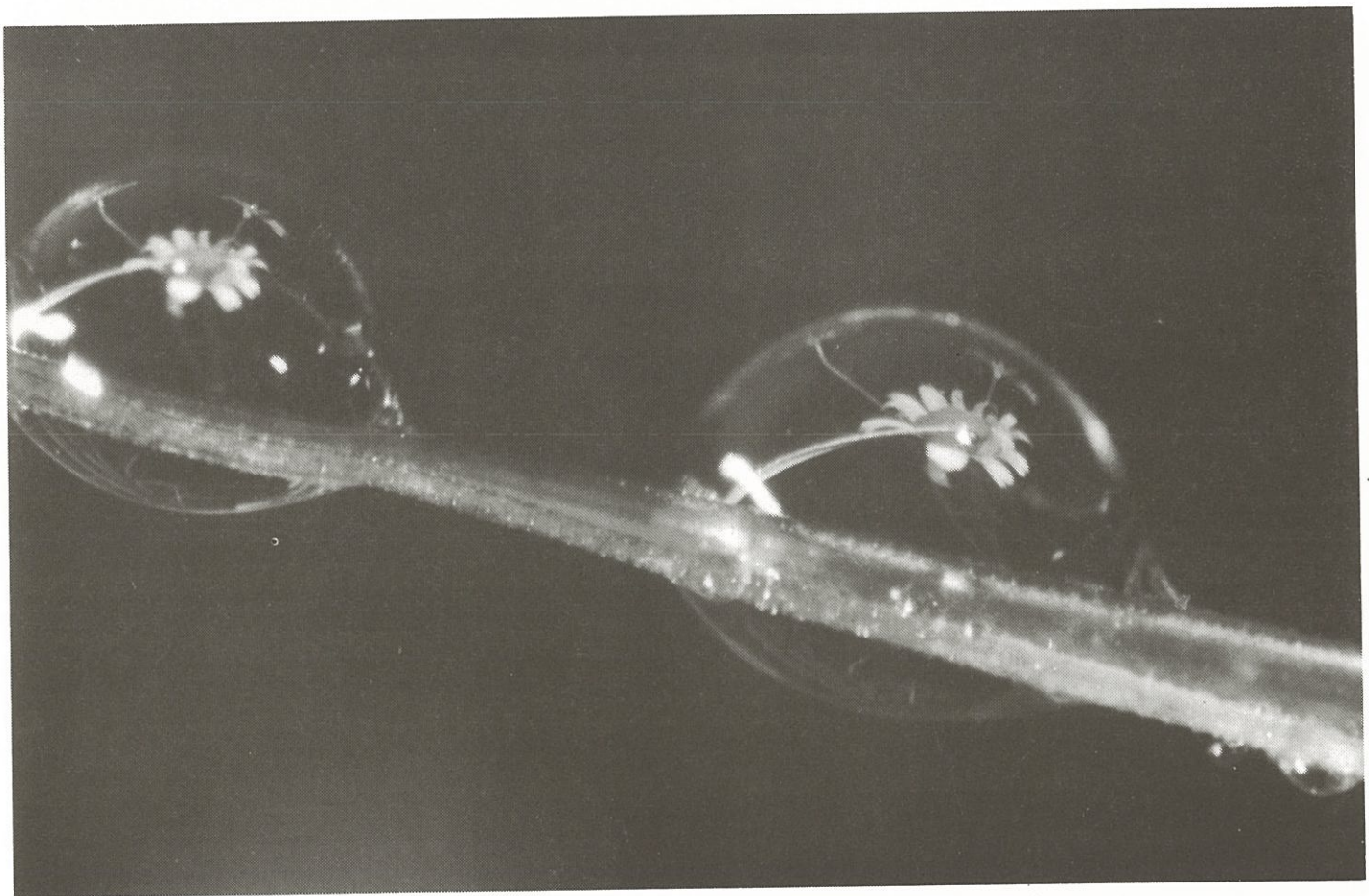
ISSN 0829 - 4666

Vol. 61, No. 5

BEAMSVILLE, ONTARIO

May 1996

The Season of Rain and Flowers



--photo courtesy David Lewis, Grimsby, ON.



Paul reminded the heathen that God had “not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons;” (Acts 14:17). Just as the rain causes growth and fruitfulness in nature, so God’s word is to act on man’s heart. “Let my teaching fall like rain and my words descend like dew, like showers on new grass, like abundant rain on tender plants” (Deuteronomy 32:2).

Developing a Quality Relationship with God (4) "Those Who Love Him"

Donald Perry

Twice James writes of God's promises to "those who love him" (James 1:12; 2:5). When asked which command in the law was greatest, Jesus replied, "Love the Lord your God with all your heart and with all your soul and with all your mind" (Matthew 22:37). Since love for God is so basic and important in our relationship to him, it seems wise for us to examine the quality of this love we have for God.

A Mutual Love Relationship

When Jesus was talking to his disciples about his relationship with God and with them, he said, "As the Father has loved me, so have I loved you. If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love" (John 15:9, 10). Jesus illustrates this love relationship to be desired between himself and his disciples by describing his love relationship with his Father. He goes on to say, "Whoever has my commandments and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to Him" (John 14:21). He develops it further as he answers a question: "If anyone loves me, he will obey my teaching. My Father will love him and we will come to him and make our home with him" (John 14:23). The relationship described here is a mutual love relationship. Some are quick to say that God's love is unconditional. That may be true, in some sense. But the love relationship between God and us is dependent, in some sense, on our response to God.

"A Covenant of Love"

Moses spoke of God's chosen people, Israel, as those with whom he had a "covenant of love". "If you pay attention to these laws and are careful to follow them," he said, "then the Lord your God will keep his covenant of love with you, as he swore to your forefathers. He will love you and bless you"

(Deuteronomy 7:12-13a). Yet at the end of this review of God's covenant, when he foresaw their unfaithfulness and the curses that would come upon them, he observed, "It is because this people abandoned the covenant of the Lord, the God of their fathers. . . They went off and worshipped other gods and bowed down to them. . . Therefore the Lord's anger burned against this land, so that he brought on it all the curses written in this book" (Deuteronomy 29:25-28).

James writes rather bluntly to his "brothers": "You adulterous people, don't you know that the friendship with the world is hatred toward God? Anyone who chooses to be a friend of the world becomes an enemy of God" (4:4). Paul had written to the Romans, "The sinful mind is hostile toward God, for it does not subject itself to the Law of God, for it is not even able to do so" (Romans 8:7). John later wrote, "If anyone loves the world, the love of the Father is not in him" (1 John 2:15). The need of an undivided love for God is

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he will pray.*

probably best understood in the love relationship of husband and wife in marriage. A love of the world is as unacceptable in our covenant of love with God as is a love relationship of either marriage partner with someone outside the marriage covenant of love.

James Tests Our Love

The believer in our Lord Jesus Christ, who loves God with all his heart and soul and mind, will surely "bring about the righteous life God desires" and will "get rid of all moral filth and the evil that is so prevalent" (James 1:20, 21).

Anyone who loves God with all his heart will surely develop a qual-

ity of "religion that our God and Father accepts as pure and faultless". He will "Keep a tight rein on his tongue" and "look after orphans and widows in their distress and keep himself from being polluted by the world" (1:26, 27).

"Those who love him" will persevere through trials and temptations without blaming God (1:12-18). They will surely "keep the royal law found in the Scriptures, 'Love your neighbour as yourself.'" They will "speak and act as those who are going to be judged by the law that gives freedom" (2:8, 12).

If we love God with all our souls, as sinners we will "wash our hands. . . purify our hearts. . . grieve, mourn and wail" (4:8, 9). If our sins grieve God they will grieve us too, and we will turn from them.

The marriage counsellors say that good communication is necessary to develop and maintain "the covenant of love". If we love him we will "look intently into the perfect law that gives freedom and continue to do this, not forgetting what we have heard, but doing it" (1:25). We will ask wisdom of God, who gives generously to all without finding fault (1:5). If anyone is in trouble, he will pray. If any is happy, he will sing songs of praise (5:13).

"Do You Love Me?"

Jesus asked Peter, "Do you truly love me more than these?" He very deliberately asked Peter this question three times. When Peter affirmed his love, with some impatience, Jesus told him to feed his sheep. Then he said to him, "Follow me!" (Note John 21:15-18).

How would you answer Jesus' question to Peter? How would you show it?
--Beamsville, Ontario

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Taking Responsibility for Sin

Edwin Broadus

The heart of Paul's letter to the Romans is the good news of restored relationship with God through Jesus Christ. But before Paul develops this theme, he spends nearly three chapters talking about sin. His summary statement on the subject is "all have sinned and fall short of the glory of God" (3:23). All too often we try to deny, ignore or minimize the reality and enormity of sin, but Paul shows how futile it is to refuse to face up to sin in our own lives. Restoration to right relationship with God is impossible until we own up to what has broken that relationship--sin!

1. All too often we deny sin, telling ourselves and others, "I'm not to blame". We are becoming a society of victims, blaming others and refusing to take responsibility for ourselves. But the Bible does not buy arguments of this sort. Paul says about the Gentile world, "Men are without excuse" (1:20), and about his own people, "You, therefore, have no excuse" (2:1).

If anyone could argue the right to refuse responsibility, it would have to be pagans with seemingly little, if any, opportunity to know God and to know right from wrong. But Paul says, "what may be known about God is plain to them", and, "God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse" (1:19-20). This is not to equate their opportunities and responsibilities with those of people blessed with God's written revelation, but it does say that they have opportunity to know enough about God to be held accountable for their failure to believe in him and to glorify him as God.

Our point is not to prove that pagans who have never heard the gospel are responsible for their sins. Rather it is to show that we are all responsible for our own sins. Life is not always fair, and some have more obstacles to overcome than others. What we need to learn from this is to be more sympathetic and supportive to those with the

greatest difficulties in confronting their own sins. What we dare not conclude is that these difficulties excuse us or anyone else from responsibility for who we are and what we do.

2. Another popular way of dealing with sin is to ignore it and in particular to ignore its consequences. For those who believe in God, one of the most convenient ways to do this is to convince ourselves that God is so good and so loving that he would never punish us for sin.

God is eminently good and loving, but as far as Paul is concerned, it is not appreciation of God's love and goodness that leads us to think that God will not hold us responsible for sin. Rather, it

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is "contempt for the riches of his kindness, tolerance and patience" (2:4). He then reminds us that the real purpose of God's kindness is not to encourage us to act irresponsibly but rather to bring us to repentance.

If God were to allow us to ignore sin, he also would have to ignore it. But God by his very nature is righteous, or just (3:5), and therefore his judgment and his wrath are righteous, or just (2:5; 3:5). God is a moral God who rules over a moral universe. His very nature demands that sin be dealt with, either through the punishment of the sinner or through someone else paying the price in the sinner's behalf. God has never ignored sin, and we cannot afford to ignore it either.

3. If we cannot deny or ignore our own sin, we all too often think we can minimize it. A favorite way of doing this is to compare ourselves with oth-

ers--not with just anyone but with those whose sins seem far greater than ours. We can make ourselves look rather good by comparing ourselves with the Hitlers of history, or with those convicted of gruesome crimes, or even with the more obviously sinful people in our own community.

Paul speaks rather plainly to those who preach against stealing and then steal or against adultery and then commit it (2:21-24). Even when we don't commit the exact sin we preach against, if we are totally honest with ourselves, we have committed other sins.

In a book I once owned, the author made the point about sin, "No one bats 1.000". In baseball a batter would have to get a hit every time to bat 1.000. Professionals who bat .300 may receive several million dollars a year, even though they make an out more than two-thirds of the time they step up to the plate. They are considered good in comparison with others but not in comparison with a perfect standard.

Morally and spiritually we have a perfect standard. Sin is defined as falling short of the glory of God, short of the perfect standard (3:23). Spiritually some may bat .300 and others a meager .050, but both are far from perfection. We minimize sin when we compare ourselves with those who seem worse than we are. But we understand the reality and the enormity of sin when we measure ourselves by God, who is the perfect standard.

We need to know what sin is and what sin does to us, not to make ourselves feel bad but to see the need for Jesus and for God's way of restoring our broken relationship with him. The Bible talks about sin "so that every mouth may be silenced and the whole world held accountable to God" (3:20). Our mouths need to be silenced so that we no longer make excuses for sin, and our hearts and minds need to humbly acknowledge our accountability to God so that we will take seriously our responsibility to live righteous lives. "All have sinned" is not the end of the story.

The rest of the sentence read, "and are justified freely by his grace through the redemption that came by Christ Jesus" (3:24). --Beamsville, Ontario

Amazing Grace

Wayne Turner



“Amazing grace, how sweet the sound. . .” The moving words of this song come from the pen of John Newton. In a very personal and profound way that touches both our hearts and minds, Newton describes the vital key to our relationship with God and our salvation. God found us when we were lost and gave sight to our spiritually-blind eyes. The condition of our lives has been dramatically changed. We have gone from fear to faith, joy, peace and hope because of God’s love and grace. “While we were enemies, Christ died for us” (Romans 5:8): Though God’s enemies, we have been reconciled to Him and saved through Christ (vs. 10-11).

When we reflect on God’s grace, we cannot help but be amazed and awed. How could God give the life of His son for such a stubborn and rebellious world? How could He allow Jesus to be so cruelly treated and painfully executed? How could Jesus, even at the time of His crucifixion, pray for those responsible for His suffering and death? How could God be willing to forgive those who have been so disobedient and sinful? How could God forgive us?

Each one of us is keenly aware of our imperfection, failures and sin and frustrated by our inability to undo the wrong or hurt that has resulted or even to avoid sin. We know that without God’s help, we cannot overcome the horrible consequences of sin. Apart from the cross, there is nothing we can give, exchange or do to gain forgiveness and eternal life. And, we know that we cannot earn or deserve such mercy. This is what grace really is--undeserved favour.

It has been said that in recent years we have been “rediscovering” grace. It is understandable that as we have tried to stress the importance of obedience to the Lord in all things, some of our religious neighbours have perceived a message from us that did not include grace. Many of us have heard someone refer to us as “believing in salvation by baptism rather than by grace”. While we have understood that in baptism we are united with the death, burial and resurrection of Jesus, the supreme demonstration of God’s grace, we may not have communicated this very effectively. Those among us who understand the significance of this misconception have winced when told by outsiders that “the Church of Christ believes in salvation by works, not by faith”.

There is a possibility of overreacting to this misunderstanding with what one person has called a “fuzzy-

headed evangelism” that eschews the need for any sort of obedience and seeks to bestow grace and forgiveness upon all. Concepts like obedience, authority and accountability are not excluded by grace. A person is not a legalist because he or she believes they should obey the teaching of scriptures. Jesus taught obedience to both the letter and intent of scripture (Matthew 23:23).

The great New Testament discussions of grace came from the apostle Paul who told Titus, “the grace of God that brings salvation has appeared to all man. It teaches us to say, ‘No’ to all ungodliness and worldly passions” (2:11, 12). Who would suggest that obedience to such teaching is legalism?

It was this same Paul who also taught that Christians were not to use grace as an excuse for sin (Romans 6; 1 Corinthians 6:9, 10; Galatians 5:19, 20). We must all appear before the judgement seat of Christ (Romans 14:10; 2 Corinthians 5:10) to account for our lives (Romans 14:12) and to reap what we have sown (Galatians 6:7, 8). The concept of grace does not exclude responsibility, accountability and judgment.

The parable of the Unfaithful Servant demonstrates the accountability that comes with grace. Jesus told the story of a servant who, through his master’s grace, had been forgiven an enormous debt, but who was himself unwilling to forgive a small debt owed him by a

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GOSPEL HERALD

Published Monthly by the Gospel Herald Foundation, a non-profit corporation, for the Promotion of New Testament Christianity
-- FOUNDED BY ROBERT SINCLAIR, 1936 --

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NOTICE -- All materials for publication must be in the hands of the editors by the third to the last Tuesday of the month preceding the date of issue. Date of issue is the first of each month.

Canadian Subscription \$12; \$22 for 2 yrs.; Widows & Gifts, \$10.
U.S. and Foreign Subscriptions \$17.50 (\$14.50 US) per year to cover increased postage
“Publications Mail Registration No. 0080”
Indexed by Reformation Serial Index



Blessings, Part 1

David Cornfield

"And I will make a great nation and I will bless you and make your name great; and so you shall be a blessing" (Genesis 12:2).

Abram would become a great nation, and most certainly his name has become great. Additionally, it is through the family lineage of Abram that Christ entered the world, and there could be no greater blessing than salvation through Christ. The promise has been fulfilled, but there is something that we need to continually remind ourselves of--Christ is a blessing for all times, all people and all situations. The blessing that is salvation through Christ continues on today, and we who have accepted Christ then have the responsibility to be a blessing to all people. Remember Paul's statement, "... I have become all things to all men. . ." (1 Corinthians 2:22). Paul was making us aware that he had learned to be a blessing so that he could share in the salvation of others. The word blessing appears in scripture so frequently, yet I believe that many of us have failed to grasp the concept. I am not a great scholar, but it seems to me that so many of the ideas that we glance over end up having the most profound impact on our lives.

The question that we have to ask ourselves is "How do we become the blessing that we need to be?" First, we need to define the term blessing. The **American Heritage Dictionary** defines "to bless" in the following ways: 1) to make holy by a religious rite; sanctify; 2) to invoke divine favour upon; 3) to confer well-being or prosperity upon; and 4) to endow as with a talent. In summary, a blessing is to act in such a manner as to draw people toward Christ. When

reading this you may find yourself thinking about how simple I have made it sound, but as with most things, the problem comes in the application.

It needs to be stressed that many of us offer a blessing to people every day without ever thinking about it. As an illustration, let me share with you a part of my ride on the Meaford church van as we were returning home from the recent Good Friday meeting. It was a simple thing really. I found myself listening to the voice of a young Evan Cramp as he led several songs. To my amazement, he did not seem too concerned with whether or not he remembered every verse or if the song was being led "correctly"; he just felt like singing, and so he did. How, exactly, was he a blessing to me that day? Through the words of the songs that he chose to sing, he reminded me about

*...many of us offer
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my God and my relationship with Him. If we did that much for each other on a daily basis, it would be an incredible time for the church.

The question still remains as to how we can become a consistent blessing for one another. For the purposes of this page, we are going to focus on how to make our home a place where our spouse and children will come to know the power

of a blessing. Over the next several articles we are going to take a look at the stages of the blessing as outlined in the book, **The Blessing** by Smalley and Trent. Let me encourage you to bend your budget just a little bit and make the effort to purchase this small paperback, or even better spend a few extra dollars and get yourself **The Blessing Workbook**. The five elements of the blessing according to Smalley and Trent are meaningful touch, spoken words, expressing high value, picturing a special future, and an active commitment.

Over time it may be that I will write articles that will be more theologically profound, but for the next few months I will be writing more as a clinician than as a theologian. The reason for this is simple; it was in my counseling practice that I began to see the huge holes that exist in people's lives when their family environments were dysfunctional. An eight-year-old boy stated to me one day that he just wished he had a father, yet his dad was in the room. I hear the cries of young people when they acknowledge an uncertainty about whether or not their parents love and truly care for them. When people cry due to a longing for the acceptance of a family, those tears never seem to run dry. When people cry due to the uncertainty of a parent's love or blessing, he/she can cry for a lifetime. God can fill the hole, but my prayer is that Christian families will learn to offer the blessing so that a hole does not develop in the first place. Parents are both disciplinarian and comforter all in the same hour, and whatever role a child needs a parent to play, the parent can accomplish it and be a blessing to the child.

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Handling Your Doubts

(Editor's Note: Over the weekend of April 5-7 we were privileged to have Dr. Don England, professor of Chemistry at Harding University, to speak for the Training For Service meeting in Toronto. He has given me permission to share some of his material with you here on the youth page. I know it will be useful material in helping you bring "Focus to Your Faith". MEC)

"How shall we respond to our doubts" is a question that all must respond to at some time in life. In speaking of doubt we mean a person being uncertain or apprehensive about his faith in such matters as the existence of God, the truthfulness of God's Word, or the questioning of such fundamental faith principles as the resurrection of Christ. It is also the inability to take God at His word and trust in His promises.

This problem is seen in Mark 9:14-24, "When they came to the other disciples, they saw a large crowd around them and the teachers of the law arguing with them. As soon as all the people saw Jesus, they were overwhelmed with wonder and ran to greet him. 'What are you arguing with them about?' he asked. A man in the crowd answered, 'Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech. Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes rigid. I asked your disciples to drive out the spirit, but they could not.' 'O unbelieving generation,' Jesus replied, 'how long shall I stay with you? How long shall I put up with you? Bring the boy to me.' So they brought him. When the spirit saw Jesus, it immediately threw the boy into a convulsion. He fell to the ground and rolled around, foaming at the mouth. Jesus asked the boy's father, 'How long has he been like this?' 'From childhood,' he

answered. 'It has often thrown him into fire or water to kill him. But if you can do anything, take pity on us and help us.' 'If you can?' said Jesus. 'Everything is possible for him who believes.' Immediately the boy's father exclaimed, 'I do believe; help me overcome my unbelief!'" May the prayer of each of us be, "I do believe, help me overcome my unbelief". It is certainly not our purpose to encourage doubts; however, when and if you doubt, it is our prayer that some of the things we can share in this article will be helpful in helping you overcome unbelief.

While some may claim that they have never entertained a doubt, it is hard to imagine a person who has never experienced doubt to some degree on occasion. Even the atheist, who denies the existence of God and all that we who believe cherish, must on occasion look up into the starry heavens and wonder, "is there or is there not a God who made this incredible universe?"

Inherited faith will not sustain us. . .

I suspect that many of the readers of this Youth Page have experienced doubt. In fact, anyone who uses his or her intellect as a part of the faith process is certain to experience doubts. This is true for several reasons. Let us consider some of them.

Many doubt because their faith is *immature*. This is true not only for young people but for anyone for whom faith has not been processed intellectually and emotionally. *Wanting to believe* is not the same as believing.

Many became Christians because they *wanted to believe*, and there is nothing wrong with that. However, if that is

the case, we have merely inherited a faith which has not been processed so that it has become personal. As one hears the message of the Bible and comes to believe it (Romans 10:17), he/she will be able to personally, intellectually, and emotionally process answers to questions such as (a) "Do I really believe that God in Christ died for me 2000 years ago but that he now lives?"; (b) "Are Heaven and Hell real?"; and (c) "Am I really accountable to God for my actions?" Inherited faith will not sustain us when we have to deal with these questions. Only as one makes the truth of God's Word his/her own can these questions be answered and eternity prepared for.

Some doubt because they are unwilling to pay the price for believing. Sometimes faith gets in the way of the way we want to live; so, we choose not to believe. We cannot live the playgirl or playboy life-style and be faithful believers. Hence, we doubt or discard faith altogether. A man or woman who does not have a Scriptural basis for rejecting a marriage partner may rather choose to reject God or Christ. I call this "throwing the baby out with the wash water". Remember: The fact that one is not willing to pay the price does not change the truth of God!

Some doubt because they dare to ask hard questions. God is not insulted when we honestly and sincerely ask why God allows evil men such as Hitler, Stalin and others to seemingly have their way. Likewise, we do not insult God when we ask "Why are there some 2000 birth defects that affect innocent newborns" or "Why would God allow a drunken driver to kill innocent people". There is no shame in verbalizing questions like these as long as one is willing to seek meaningful answers. *(Editor's Note: Dr. England discusses these questions in his book, God, Are You Really There?, chapters 5 and 6. We will discuss these questions in future articles.)*

People sometimes doubt in the face of personal tragedy, such as the death of a loved one, perhaps by suicide, an accident, or a dreaded disease. People try to make sense out of the senseless. Often death seems senseless! Like the

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The gospel (good news) itself is actually an invitation to partake of salvation as provided by God in Jesus Christ. Our preachers are most often called evangelists (publishers of the good news). Thus, it would seem that they are in the inviting business as indeed we all should be.

In view of this, it seems more than a little strange to hear one known as the evangelist present a lesson based on the gospel week after week with no implied or detectable persuasion, let alone a stated invitation or a selected invitation song.

What has happened? When we left Canada in 1974 to serve in Africa, the uniform practice of Canadian preachers was to "offer the invitation" after preaching. In fact, there was often an invitation given even after midweek Bible study. Now, 22 years later, in many churches "the invitation" is rarely heard. We have workshops and seminars instead of gospel meetings. Some younger people in our churches have not experienced enough of this aspect of gospel preaching to know what it means. The possibility of needing to select an "invita-

tion hymn" for the conclusion of a sermon does not occur to some of our younger song leaders!

There are various explanations for this change. It has been objected that the practice is "high pressure", "traditional", borrowed from the denominational "mourning bench or altar call", etc. This writer admits to a fear that, at least in part, the change is a result of a loss or lessening of evangelistic zeal.

In the early days of the Restoration Movement in Canada, after Joseph Ash had left the "Christian Connexion", he began teaching the people of his area on Sundays and succeeded in convincing and baptizing a few people. Later, when he learned of the large numbers responding in the U.S. where an invitation was common, he wrote:

Had we known then what we learned many years after that it was proper and perhaps necessary at the close of the meetings to give an invitation to penitent believers to come forward ("come out from among them") and publicly confess the Saviour we should have been much more successful in gaining converts (Reminiscences No. 2).

Although we would readily acknowledge that the "invitation song" is a matter of judgement, could be called traditional and might indeed have denominational origins, we do not agree that such makes it wrong or unscriptural. Why must we swing from one extreme to another? Granted, there have been cases of too much pressure. Are we, therefore, to conclude that no formal

public encouragement or persuasion should occur? The seriousness of the matter calls for both public and private urging.

As we examine just one example of New Testament preaching, that of Peter in Acts chapter two, it is noted that two elements of his sermon were that he convicted the hearers of their guilt and then urged them to do something about it. Perhaps we are tending to avoid the first of these and consequently seeing little need for the second. Have you heard objections to preachers "laying a guilt trip" on the hearer?

Peter was very convincing in the guilt area. This resulted in the verbalized question, "Men and brethren, what shall we do?" which was answered by the instruction to "repent and be baptized" for the forgiveness of sins. We are then told that "With many other words he warned them; and he pleaded with them. Save yourselves from this corrupt generation."

This seems to be a far cry from "the lesson is yours. Now let us sing the hymn that has been selected" where the hearer often has no consciousness of any need to do anything but go home. Brethren, let us let them know that we care and want to help.

Our customs do not encourage those convicted to interrupt the lesson with their question, "What shall we do?" Nevertheless, we surely hope that hearers will make personal application of the message and have that very question in mind. With this in mind, it is in order to urge the appropriate response.

--Beamsville, Ontario

Hear the Cry

Raymond Fillion

This is like a cry in the wilderness! There are times when I feel so discouraged, yet I will not quit. First I have a commitment to honour. A commitment to my Lord Jesus, and to so many in Haiti. God has given me some great gifts for ministry. They are not to be wasted. Paul said that "God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline"!

Two thousand years ago, there was a young man who was near dis-

couragement, what we today call "burn-out". Paul tells him "to fan into flame the gift of God--be strong in the grace that is in Christ Jesus". "Remember Jesus Christ raised from the dead --Keep reminding them of these things" (quotes taken from II Timothy). Paul ends this letter by saying, "At my first defence, no one came to my support, but everyone deserted me, May it not be held against them. But the Lord stood at

my side and gave me strength so that through me the message might be fully proclaimed and all the Gentiles might hear it" (4: 16).



I have almost the same cry as Paul. But, not quite. A few have remained with me, for which I am thankful, some since 1986-87; others more recently.

Unfortunately some have abandoned me since I started the mission in Haiti, which puts a great strain on that work. Others are threatening to leave this year for whatever reasons. For this reason I am obliged to find new sources of funds. In missionary language, I must exercise my newly acquired talent of "Professional Beggar". Some call it "Fund Raising". Same thing!

Believe me this whole process is ab-

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Christ Our Mediator

Roy D. Merritt

Among the many words which are used in the Greek New Testament to help us to understand the marvelous provision of God's grace through faith in Christ is the word *mediator* (middleman). The word is used only six times in the Greek, but the concept of Christ acting in our interest with the Father is frequently expressed in other ways. It is of vital importance to Christianity. Another word, *parakletos* (advocate), is used with a similar meaning in 1 John 2:1, 2 where it promises that Christ will intercede with the Father in behalf of the Christian who sins. We shall first discuss the term mediator and then give brief attention to the second word.

How is Christ qualified to be our mediator? The most important attribute which qualifies Him for this great role is that He was and is Deity with a very special place in the Godhead. Thus, as the Son of God, He was eminently qualified to come to earth as the Father's gift to rescue sinful man. He did not hesitate to give up the glory of that heavenly existence in order to take the form of man. He did not come to earth as a nobleman or a king but as a humble peasant who, for a number of his adult years, toiled with his hands as a carpenter or builder.

The second important attribute is the humanity into which He was incarnated in order to be truly identified with man. This identity allowed Him to meet the need for a perfect sacrifice and a perfect high priest after the order of Melchizedek (Hebrews 9:11, 12; 8:20). No longer would men need a continuous offering of sacrificial animals to acknowledge their sins until a better sacrifice could be obtained. Christ gave His blood once and for all (Hebrews 9:28). The little word used to describe the finality of this sacrifice is *hapax*. This was the sacrifice to end all such sin-offerings. His death as a man made available the remedy for sin for evermore.

The designation *christos* in Greek and its Hebrew equivalent *Messtas* both mean the Anointed One. Prophets, priests and kings

were anointed ones. As our mediator Christ has served as a prophet to reveal His Father to man (John 1:18). He serves as a high priest as we have already stated. In this capacity He stands between the Father and mankind. Perhaps no passage shows Him in this priestly intercession as vividly as does his great high priestly prayer in John 17:1-26. Not only was He able to function as a high priest, but He was also deserving of the title Anointed One since He was a king in disguise. He was able to claim after His resurrection that He had "all authority in heaven and on earth" (Matthew 28:18). Later He is designated "King of Kings and Lord of Lords" (Revelation 19:16).

The apostle Paul used the word *mesites* twice in Galatians. In the first instance it is to say that Moses served as a mediator for the Law on Sinai. In the next verse the term is used in a most difficult passage to understand (Galatians 3:19, 20). One commentator claims to have found 430 different interpretations of this verse¹. The main idea expressed here seems to be that God spoke directly to Abraham in a promise rather than through a mediator such as Moses on Sinai.

Paul also used the word *mesites* in 1 Timothy 2:5 to proclaim the uniqueness of Christ's role as the only mediator between God and man. We have already seen that it was necessary for Him to take the form of man in order to represent man as a sacrifice and a mediator.

The writer of the epistle to the Hebrews uses the word *mesites* three times. He claims that Christ is superior to Moses as a mediator. He is the Mediator of a new covenant (Hebrews 8:8). This covenant has superior qualities (Jeremiah 31:31; Hebrews 8:8-12). He also reveals that this new covenant made the covenant given through Moses obsolete (Hebrews 8:13).

In the ninth chapter of this epistle, the writer refers to the scope of the saving power for the cross as a sacrifice for sin. In a most informative passage he de-

clares that "... a death has taken place for the redemption of the transgressions that were committed under the first covenant. . ." He then proceeds to state that through His death Christ has become the Mediator of a new covenant which brings "the promise of the eternal inheritance. . ." The picture is of a will which could not have validity until Christ died on the cross (Hebrews 9:15). Now we have revealed to us the redemptive plan of God which even the prophets were not able to understand (1 Peter 1:10-12). This plan and the power of the ultimate sacrifice spans the Old and New Testament periods.

In a great and powerful passage (Hebrews 12:22, 23) of exhortation and warning the writer uses lofty language to detail for the Christian the tremendous blessings to which he has been called. He then adds to these the blessing of having Jesus as the mediator of a new covenant based on a better sacrifice (Hebrews 12:24). There follows a strong warning to anyone who would refuse the voice of the one who acts for him (Hebrews 12:25-29).

The apostle John uses another word to refer to Christ as our Mediator. He uses the word *parakletos* (helper or advocate) in 1 John 2:1. In the former chapter he has proclaimed that all encounter sin whether they will acknowledge it or not. He then explains that when the Christian sins, he has an advocate with the Father. We are not alone and helpless when sin comes into our lives, as it will despite our best efforts. We have one on our side who makes available the cleansing power of His blood. Our response should be loving obedience to His will in gratitude (1 John 2:3-6).

In a summary of this discussion of our Mediator, we have recognized that He is both unique and powerful in His activity as a middleman who is more than man. He has acted for us, He now acts for us and He will continue to act for us. All that He requires in return as our gracious Redeemer and Lord is a reflection of His will in every area of our lives.

(¹Findley, G.G. *Epistle to the Galatians, Expository Bible*, p. 216).

--Winnipeg, Manitoba



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.



The Lion King

In a memorable line from *The Lion King*, Rafiki, the baboon, who is the witch doctor in the tale, has the dead king, Mufasa, say to the adolescent Simba, "You are more than what you have become". Rafiki's encouragement, the sharp rebuke of Simba's friend, Nala, and the memory of his father's confidence restore him to his duty and his destiny. Simba returns to the pride lands, wasted by the pretender, Scar and his hordes of fascist hyenas, and wins the recovery of the land. He behaves as king and is acknowledged as king by the returning subject animal bands.

Simba, the lion cub, had been lied to by Scar, his evil uncle, who convinced him that he was the cause of his father's death. Simba was then influenced while in a far country by the endearing but not so savory Pumba, the warthog, and

Timon, the moorkat. Their general philosophy was, "Hakuna matata" or "No worries for the rest of your life".

Yet Simba was born to be a king over "all the land the light touches". Very early his father had disciplined and tutored him for his later responsibilities. But life was not easy on the Serangoli. Simba lost both his father and his way. His father, in a vision conjured up by Rafiki, however, called out to Simba, "Remember who you are!"

Each of us is born to be the King's person. We are called to rule over "all the land the light touches". But sadly, we are surrounded from early days by believable lies and seductive "friends", and we lose the sense of who we are. We become satisfied with an aimless existence and empty philosophies--"no worries"! Rather, let us remember whose we are. Let us become convinced, "We are more than what we have become"! --Geoffrey Ellis in *Seasons*

10,000 Slap Shots

KA-BOOM. . .KA-BOOM. . .KA-BOOM went the deafening sound in the garage as Paul, my oldest son, zinged shot after shot off of the pock-covered wall serving as his target. Hockey players need to practice shooting, and I couldn't blame him, even if my garage wall was full of holes, since I was the one who told him the story of the 10,000 slap shots.

The idea was that if he repeated the shot 10,000 times in the garage, then one day during a real game situation, he'd be ready to make the crucial shot under pressure. That "day" came recently at the Myriad Center when, with 20 seconds left to play in the final game of the state championships, he got the ball and. . .KA-BOOM. . .the 10,000th and one slap shot paid off with the winning goal.

I'm reminded of the passage in Hebrew 5:14 where the writer establishes the basis for this idea of practice. "But solid food is for the mature, who because of practice have their senses trained to discern good and evil".

The ability to make the right decision comes from practice. We make 10,000 little decisions to tell the truth, be kind, do the right thing in the garages of our lives where things don't seem to matter much. But these prepare us for that time where we have to make that one decision that may change the course of our lives forever.

Paul learned that he needed 10,000 practice shots to score the winning goal. If we have lost a lot of games lately, maybe it's because we haven't spent enough time in the garage.

--Michael Mazzalongo,
Choctaw, Oklahoma

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Letters

"Congratulations on the 60th Anniversary issue of the *Gospel Herald*. Nice job. And thanks for your years of sacrifice which it represents.

"I like the 'cleaner' look and the small font for book reviews."

--Claude Cox

"Three issues of the *Gospel Herald* were awaiting me upon our return from Florida. I particularly enjoyed the March issue with the mix of a bit of history and that which was written recently. I was old enough that I remember the discussions which led to the initial publishing. What do I remember best? Dad, when talking about it to the various brethren, would frequently have to say, "I didn't ask you if we could afford it but if you would agree that it is a good idea". Including those four old photos was a nice touch.

"I enjoy your 'Points by Perry' and also like your idea of including an article from a church bulletin.

"The magazine is pleasing to the eye, and you are to be congratulated in this regard and always publishing on time."

--Stan Bailey

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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.



Are You Ready?

Linda C. Hammett

Last Saturday my youngest son, Jeremy, witnessed a serious accident. A semi-truck swerved to avoid hitting an animal on the road. In doing so, his truck overturned, landing on the back end of a car. Subsequently, three other vehicles ran into the first car, causing a major pileup. We learned later that one woman lost her life in this tragic accident.

We are probably all aware of the tragedy last week when a seven-year-old girl, trying to set a record as the youngest pilot to cross the country, perished during a storm when the plane she was flying crashed. Not only was her young life cut short, but her father and instructor also fell to their deaths in the crash.

An insane man recently took the lives of a number of innocent young children in Scotland when he entered the gym and began shooting at random, putting to an end the hopes and dreams of the parents of these children for their futures. Their teachers also died during this onslaught of treachery.

Today marks the first anniversary of the tragic bombing in Oklahoma City that took the lives of 168 innocent people, including children.

How many of these people were ready to die? I began thinking about this when I drove by the place in Vienna where the accident took place on Saturday. What was that woman thinking when she suddenly had her life ended? She was probably an ordinary woman, out doing her mundane Saturday errands, possibly thinking about what she would have for supper. It is highly doubtful that she had any thought whatsoever that this would be her last day on earth. How many things did she leave unfinished? How many words did she leave unsaid?

The disasters that I have listed above should serve as reminders to us that our days on earth are numbered. My question is, are you ready? Are you ready to meet the Lord? I think too often we go through life with the feeling that we are going to be here forever and that tomorrow will always come. We put off many high priority things in our lives because we plan to do them tomorrow. But tomorrow might never come. We should be living every day as if it were our last. We must decide what is important for our salvation, what kind of life we need to be living in order to live eternally with God in heaven. We cannot wait until tomorrow. We must make the decision today. The familiar saying "Never put off until tomorrow what you can do today", should be taken to heart, especially when it comes to our spiritual life.

It is very easy for us to get comfortable with life, especially when we are busy and involved in activities that are going on around us. We live in a very fast-paced world. We have to always be doing something. When our kids don't have something specific to do, they complain of being bored. Seldom do we have or take the time to pause and think about the things that are really important or to prioritize things in our lives. We may even be neglecting to pass on this important process to our children. Do they see us spending time getting ready for judgment? Could it be that we take for granted the fact that we have lots of time to get ready?

There's nothing more frustrating than going on a trip and not being prepared. In order to avoid problems, we make lists of things to take with us, things we need to do before we leave, and things we plan to do while we're gone. We

spend time packing, cleaning and washing clothes; making plans for the pets and plants while we're gone; washing the car or van; saving money, etc. If we haven't taken care of all these incidentals before we leave, our time away is usually not as enjoyable as it might have been if we had made all the proper preparations. We usually take time to look at a map and outline the exact route that we will travel. How much more important is our preparation for the journey of life when our destination is heaven?

I would like to admonish all of us to begin each day as if it was our last. Let us try to be kind to our fellow man, tell our family and friends that they are loved, and study God's word daily in preparation for eternity. How sad it will be if, when we stand before God, we must confess to Him that we aren't ready for that day!

Handling Your Doubts

(continued from page 6)

Psalms people often feel, "O my God, I cry out by day, but you do not answer. . ." (Psalm 22:2). It is not easy, at times, to understand personal tragedy. God will, however, help us when we learn to trust.

(Next month we will continue these thoughts as we look at some examples of people of faith who have had doubts. Also, we will look at what we should do about our doubts. Max)

Hear the Cry

(continued from page 7)

solutely backward. Those who are willing to work in mission fields should be sought out and encouraged. Instead, most of them burnout and leave because their cry is not given priority. Consequently, many souls are not and will not be saved.

Hear the cry of the workers and respond, today. Tomorrow might be too late. --Abbotsford, British Columbia

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ONTARIO

Ajax: Devon Bennett spent two weeks in Jamaica. Martin Saunders was baptized on April 8 by his friend, Don Davis. He lives in Oshawa. Guy Stopard was the guest speaker on March 24. A training class for young men was held March 30. The "Church and Change Seminar" took place on April 19-20.

Barrie: Andrea Causley was transferred to Barrie from Thompson, Manitoba.

Beamsville: On March 24 the monthly fellowship groups met for various activities. On March 31, Rick and Susan Gamble from Brantford shared ideas about church music. April 7 was "Community Care Gift Sunday" to help the needy in the community. On April 21 Patrick Mead, guest speaker at the Great Lakes Youth Rally, spoke in the evening. Dr. Philip Slate of Abilene Christian University spoke Sunday evening, April 28. A group of more than 40 from Arkansas and Michigan will work on the campus of GLCC this summer and help conduct a morning VBS July 25-27.

Bramalea: A very good meeting was conducted by Leonard Amanatey for both the English-speaking and Ghanaian brethren March 14-17 with a record attendance of 176 Sunday morning. Over 60 of these were Ghanaian. Thursday Bible study is focusing on the Christian family. Several were involved with teaching children's classes at the "Training for Service" meeting. Keith Thompson was guest speaker on April 7.

Brantford: A new song book, "Praises to the King", was compiled and is now in use at this congregation. "About thirty people from five congregations met February 17 for our first contemporary Music Workshop". Wednesday evening study in March was "Scripture Interpretation" and the "Role of Women" taught by guest speakers Geoff Ellis and Ron Pauls.

Cornwall (Tollgate Road): The youth group traveled to Bamgor, New

York and to Meaford. Henry Ciszek returned from Klipeda, Lithuania, because of health reasons. The video series by Dr. Bob Rigdon, "Happiness Explained" and one on "Leadership Before Elders" was shown. Men's Training for Service classes were conducted.

Fenwick: \$1,000 was received from the estate of Louise Boyd. Louis and Nellie Pauls celebrated their 50th wedding anniversary on April 6. Their son, Dale, of Stanford, Connecticut, spent three weeks in February and March doing some teaching/preaching in Saudi Arabia. The young people have been active, and tentative plans are to take them to help with the church effort in Wausen, Ohio. VBS plans are beginning; an entry in the parade is possible.

Gravenhurst: As Bert and Muriel Thompson are moving to the St. Thomas area, meetings in Gravenhurst will terminate on May 12.

Guelph: March 31 was a congregational potluck held at the Azzopardes. Special speakers included Brian Boden, Greg Smith, Darren Douglas and Joseph Godbout.

Hamilton (West): Baptisms: February 18, France Gordon; February 26, Adam Bailey; March 21, Heather and Becky Gray; and March 3, Tony Philemon. Don, Nicole, Erica and Lindsay McGregor have joined the church family. A "Bring Your Friends" day and potluck is planned each last Sunday of the month. Irene Bodish passed away on February 8. Service times were changed to 9:45 for Bible classes and 10:45 for worship hour. A Men's Leadership meeting was held March 3. On March 23 there was a Vision Canada planning meeting to make plans for a workshop in the summer of 1997. The teens' Thursday evening class is watching the "Life on the Edge" series.

Kitchener: Valeria Spencer was baptized in the month of February.

The congregation began printing a bulletin entitled *The Kitchener Letter* on April 1.

Meaford: A "Spring Banquet" and talent night was planned for April 13.

Newmarket: On March 4 the ladies enjoyed an evening of fellowship and games. On March 10, the Sunday evening service was a "Singspiration". Kevin Samuel conducted a devotional March 31

and the Bring-A-Friend Day was on April 7. Attendance was 108 with 28 visitors.

Pinehill: On March 10 we said good-bye to our dear sister, Ida Hotchkiss. We extend sympathy to her husband, George, and children, Orval and Donna. Clothing, toys, food and money were donated to help Roxanne Murphy and daughter, Jessica, who were burned out of their home.

Sarnia: Clara Culley celebrated her 90th birthday on February 24, and Wallace Culley celebrated his 80th birthday on January 27. The annual business meeting was on February 4. Doug and Thelma Lacourse arrived home from wintering in the U.S. Mike McCabe presented his first sermon on March 3.

Smithville: A gospel meeting was held from March 29-April 3 with the theme, "Back to the Bible". Guest speaker was Jim Jonas of Hueytown, Alabama.

St. Thomas: Beth Langeman was baptized into Christ by her father, David, on April 9. About 20 from London are attending here. The congregation reroofed the building themselves.

Stoney Creek: Tickets for a free Mexican Dinner at the church building on April 27 were given away at the local food bank.

Stratford: David Ross spoke on March 10. Sixteen attended the Youth Conference in Plymouth on March 10 where 1,000 teenagers gathered. A Ron Pauls held a meeting, "Journey Through the Bible", April 12-14.

Tintern: During the Bible class time on March 24, the elders and deacons conducted an evaluation session called, "Stop, Start and Continue", to help the leadership better serve and lead the congregation in developing their talents in serving God. A Men's Breakfast was held April 27. Steve and Phyllis May moved to Sundridge on March 29. Gary, Audrey, Steve and David Peirce placed membership on March 31. Keith Thompson spoke on March 31.

Toronto (Bayview): Darrell Buchanan spoke at Omagh on February 25. Abe and Ethel Nockie celebrated their 50th wedding anniversary on March 3. Chris McCormick has resigned as

(continued on page 14)

by Blair Roberts
 18 7th Avenue N.W.
 Dauphin, MB R7N 1K2
 (204) 6388-3372, FAX 638-6640
 Email: broberts@mts.net

MANITOBA

Carman: We are saddened to report the passing of two long-time faithful members of this congregation in recent months:

May Winkler (May 1913 to October 1995) passed away October 29 following four weeks in hospital with congestive heart failure. She was a quiet, gentle woman whose exemplary life helped lead her husband and all four of their children to become Christians.

Wesley Dunn (June 1915 to March 1996) was called home very suddenly on March 19 at his home on the farm. Wes served this congregation for many years as a deacon as well as being a very effective and interesting Bible class teacher. His humorous stories and renowned recitations and poems were appreciated by many over the years. He is survived by wife Sadie and seven children; he was predeceased by son Barry last fall.

Don Killough handled both services in a manner which challenged all of us to strive to be as well prepared for eter-

Amazing Grace

(continued from page 4)

fellow servant. The servant's response to his master's mercy was unacceptable; so, his debt was reinstated by his master. Pleasing the master (in this case showing mercy to others, though not the cause of the forgiveness, was essential to it. Forgiveness depends on an acceptable response.

Wholehearted obedience to New Testament teaching is not legalism but our willing response to God's grace. It is motivated by our wonder at the amazing grace and love of God, by the joy of our salvation and by our faith, which trusts Him for forgiveness, direction and life.

nity as were these two individuals.

The church here held its 44th Annual Lectureship the weekend of April 5, 6 and 7 using the theme "Falling in Love with God". Kevin Vance (Regina) gave two excellent lectures and four class studies in the book of Psalms. He renewed our appreciation for this beautiful book of both praise and lament towards God. Other speakers were Earle Rattai (Kenora), Walter Hart (Dauphin), Roy Merritt (Winnipeg), Wayne Turner (Winnipeg), and Vince Anderson (Carman). Each dealt with a segment of the joys awaiting "Overcomers" as taught in Revelation. The lessons, fellowship and singing were great, and we are thankful to each of the above, as well as many others who helped make it a very special weekend.

SASKATCHEWAN

Gravelbourg: *(Editor's Note: Due to my error, there was a significant change in the meaning of the information sent me by the congregation in Gravelbourg. In the April issue of the Gospel Herald, the following was printed: For six weeks in May and June, Monica Bell will be joining the "Let's Start Talking" team from W.C.C. and is planning on entering full-time ministry. Our goal is to help and encourage men to enter full-time work for our Lord.*

It should have read: For six weeks in May and June, Monica Bell will be joining the "Let's Start Talking" Team from W.C.C. to go to the Ukraine.

Gravelbourg has established a \$500 annual scholarship for a student attending second and third year Bible programs at

W.C.C. and planning on entering full-time ministry. Our goal is to help and encourage men to enter full-time work for our Lord.

My apologies for any misunderstanding this may have caused. IBR)

Saskatoon: Things are shaping up! Although we are still undecided about a permanent facility and are continuing to explore all options, the efforts we have made so far have been useful in shaping our direction for the future. A myriad of ideas, feelings and convictions have been expressed regarding purpose, vision and goals.

New Location for Sunday assemblies: Starting on May 5 we will be holding Sunday Worship Services at Queen Elizabeth School at 1905 Eastlake Avenue (corner of Eastlake Avenue and Taylor Street). Worship service will be at 9:30 a.m.

New Location for offices: Starting on May 1 the church offices will be at 1222 Alberta Avenue, Suite 134, Saskatoon, SK S7K 1R4. This will also be our mailing address. Our phone numbers remain the same: 306-454-7922; FAX 306-343-1589.

June 28-July 1: The Annual Canoe Trip will take place on a weekend this year. The trip will take place on portions of the Churchill River system. Contact Bob Parker for more information (306-343-7884).

August 9-11: Heritage Family Camp. Charlie Wharton will be the featured speaker this year. Charlie is ministering with the church in Pierre, South Dakota.

Your Invitation!

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BRITISH COLUMBIA

Delta: This year's B.C. Spring Fellowship was planned for April 5 at the Oakridge church building in Vancouver with the theme "Love Never Fails".

The 22nd annual Delta Leadership prayer breakfast was held on February 17 with Robert L. Vernon, Los Angeles, assistant chief of police (retired), as guest speaker. A fund-raising dinner and auction was held on March 22 to raise money to pay for Velma Forman's return ticket from Papua New Guinea. We had a special contribution for Jay Don Roger's upcoming trip to Russia.

March 18 saw the beginning of a seminar entitled "Understanding and Healing Your Relationships". Sessions will be held once weekly until April 29.

Vancouver (Oakridge): The B.C. Spring Fellowship was scheduled for April 5 at the Church of Christ, Oakridge building. Our theme for this year's fellowship is "Love Never Fails" with guest speaker, Stanley Shipp, from Missouri. It included classes for teens with Ron Muirhead and preteens with Patty Jacobs. Older teens were encouraged to hear brother Shipp as he has a great appeal to this group. An important part of the fellowship is the Newsletter that will be compiled for all who attended the fellowship. This contains news and notes from each of our congregations.

Victoria: Winter Edification was planned for February 23-24 with encouraging talks by Grant Hannan, Steve Hasbrouck, Jim Hawkins and Jay Don Rogers. Also, on February 24, we hosted a Bambam's Bogus Bowling Bonanza. An awesome feast, Fred Flintstone style, was a hit.

On March 6, we enjoyed an adventure-filled "OnSite" evening. It is an event for having fun while learning where we go to a mystery location that has

to do with what we are studying that night.

Our spring banquet was scheduled for March 17 and on March 18, the Cascade College Concert Choir performed for us. The Cross Roads Christian School PTA hosted a murder mystery night on Saturday, March 30.

We are helping to raise money for World Vision by taking part in their Famine Fest '96 program, which took place March 29 at 6:30 p.m.-March 30 at 6:00 a.m.

We are pleased with the response to our Zambia container.

ALBERTA

Ft. McMurray: Ft. McMurray has been encouraged by growth as members from other congregations have moved up to take advantage of the improved economy. We now have a Bible Talk on Monday evenings and a Bible study on the book of Acts on Thursday evenings. The church also meets on Sunday evenings to enjoy a time of singing praise to our Lord and fellowship.

Edmonton: We rejoice in the baptisms of Rob Burnstad and Grace Kemp. Rob and his wife, Jolene, have already been busy spreading the gospel news. Grace Kemp is the mother of Celia Dixon and now, after 20 years of hearing about God's word, prayer and unconditional love of her family, Grace made the decision to become a Christian. These baptisms have been a true source of encouragement for the entire congregation.

On March 31 Dave Friesen, Jim Sedor and Randy Wildman were installed as deacons. May God use these men to His glory.

Our small group studies are averaging about 20 visitors each week. There are a number of one-on-one studies continuing.

The teen group met twice in March. First they met for skating, a chili supper and devo. On the second evening the teens gathered for pizza and then hosted an evening of free baby-sitting for the congregation. Thank you, teens, for your thoughtfulness and hard work of entertaining the children. Also, thanks go to Kevin and Catherine for overseeing this event.

The newly married group met with nine couples. The evening's devo topic was "Growing Together Spiritually".

**Clearview Christian Camp
 1996 Schedule**

June 8	Spring Work Day
June 21-23	Men's Retreat
July 7-12	Grades 7 and 8
July 12-14	Family Camp
July 14-19	Grades 2-4
July 21-26	All Girl's Week
July 26-28	Estevan's Weekend
July 28-August 2	Grades 5 and 6
August 4-9	Grades 9 and up
August 9-11	Teen Weekend
August 11-16	All Boys' Week
August 16-18	Ladies' Retreat
October 5	Fall Work Day/ Annual Meeting

For more information regarding camp, please contact one of the camp coordinators.

Coordinating Committee

John Smith, 546 Parkview Road, Yorkton, SK S3N 2L7, 786-7124; Tim Pippus, 838 2nd Street, Estevan, SK S4A 0L2, 634-8195.

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The Tintern congregation of approximately 125 members, including elders and deacons, with a new multi-use building in a rural setting near industrial cities in the Niagara Peninsula, is seeking an evangelist. Located near Great Lakes Christian College, the congregation has a wide spectrum of age groups and offers a challenging opportunity to a man preferably with some experience, maturity and adaptability.

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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.)

The Prophet Motive, Examining the Reliability of the Biblical Prophets by Kenny Barfield, Gospel Advocate Company, Nashville, TN. 340 pages, \$12.99 (U.S.)

This is the best book we have ever seen on the vital topic of prophecy. There is so much inaccurate and downright false teaching on this subject that we all need to read this outstanding book. It will not only strengthen our faith, but it will equip us to deal with the unscriptural teaching that is abroad in the world.

The author is uniquely equipped to write such a book. He obviously has made excellent use of his training and gifts to produce such an outstanding work. Kenny Barfield, Ed.D. is the Academic Dean at Mars Hill Bible School in Florence, Alabama and has taught Christian Evidences for more than 25 years. He is also the author of *Why the Bible is Number 1* by Baker Book House.

Your reviewer was overwhelmed by the awesome amount of valuable instruction contained in this landmark book. He discusses the great Biblical prophets and their predictions regarding many ancient nations and empires. One section of three chapters discusses the pivotal theme "Announcing the Coming Messiah". "Biblical Prophets and the Future of Israel" is most helpful and relevant. What about the ancient and modern oracles and psychics? How do we answer the "Modern Visionaries" such as found in the cults? He gives us the answers. Concerning the Biblical Prophets, he concludes that "They Saw the Future and It Really Happened".

Thirty-four pages of Footnotes and ten pages of bibliography attest to the accuracy and scholarliness of this outstanding book. A more complete bibliography is available from the

publisher. Thank you, brother Barfield, for giving us this outstanding book!

The Campbell-Stone Movement in Ontario, Edited by Claude E. Cox, The Edwin Mellen Press, Lewiston, NY, 460 pages, \$39.95 (U.S. or Cdn.)

This scholarly volume should be read by all who are involved in the Christian Church (Disciples of Christ), Churches of Christ and Independent Christian Churches/Churches of Christ. How did we all get to where we are today? Why do we have these different groups? Why do we not know more about each other? Is it possible that we could unite?

We are indebted to Claude Cox of Barrie for his work in producing this book. He has been assisted by many others, especially the authors of the different chapters. Some of us had the opportunity to hear the material in the book when it was presented at five symposia or Restoration Heritage Days between 1986 and 1990.

There is so much of interest in this book that it is impossible to mention it all in this column. Many of the authors enlighten us on the influence of groups like the Scotch Baptists on our movement. Some have thought that the Restoration in Canada was only effected by the Campbell and Stone groups in the United States. One chapter enlightens us on the influence of Scotsmen like John Glas, the Haldanes and others.

The editor has a most interesting little chapter on "Alexander Campbell's Tour of Canada in 1855". Those privileged to have gone on the trips to Bethany, West Virginia will appreciate David McMillan's "Reflections on a Visit to Bethany, West Virginia". Perhaps others will want to go and experience the sense of history given by that historic and beautiful place.

Brethren who share the views reflected in the *Gospel Herald* will be most appreciative of the contributions by Geoffrey Ellis on "James Black's Life and Times" and by Eugene Perry on "David Oliphant: The Person, Editor and



Preacher". The contributions from those of other segments of our movement will help us understand the reasons for the differences between our respective groups. Also helpful in this regard is the article by Ben Wiebe on "The Tension between 'Restoring the Church' and 'Uniting all Christians' in the Campbell-Stone Movement".

In 1949 Reuben Butchart wrote about "The Disciples of Christ in Canada Since 1830". As the editor of this new book points out, his article, "The a cappella Churches of Christ in Ontario Since 1830" is devoted to sorting out Butchart's history of congregations and where their allegiances came to lie with regard to the a cappella tradition.

Winston Churchill is reputed to have said, "We learn from history that we learn nothing from history". This is certainly true of religious history such as is found in this book. Some from the movement have advocated union with Baptists, Anglicans, United Church of Canada and even with Roman Catholicism. Yes, the Lord prayed for unity, but He also emphasized the need for obeying the truth. May we all truly learn from the lessons of history, but may we first of all try to be sure that we are standing on the Rock of Christ and His Word.

News East

(continued from page 11)

church secretary after many years of service. The Bible school children are sponsoring a third-world child through World Vision Canada. There was a time of fellowship and fun at the Condor's on March 24.

Toronto (Strathmore): Ralph Perry was the guest speaker on March 17, and Guy Stopard spoke at Ajax on March 24. A men's breakfast was held March 30. A Leadership Training class is conducted Sunday evenings. A new congregation to be established in Toronto will be called the Midland Avenue Church of Christ, located at 1650 Midland Avenue in Scarborough. Renovations to the building are in progress. Plans are being made to canvas the area during May. Over 700 attended the Training for Service with Don England of Harding University on April 5.

Waterloo: Geoff Ellis put the finishing touches on his manuscript on the history of the Russian Restoration Movement and it is soon to be published
(continued on page 16)

Great Lakes Bible College to Open in Waterloo

Great Lakes Bible College is scheduled to resume classes in Waterloo, Ontario this coming September. The move to the Waterloo Region sets GLBC in the center of Ontario's educational heartland. Two universities, one community college, six church colleges and one seminary are adjacent to the facilities of the Waterloo Church of Christ where GLBC classes will be held.

For the past three years, GLBC has maintained a reduced schedule, conducting various lectures, workshops and seminars with special courses offered at the Beamsville campus and extension courses elsewhere. The return to a full schedule of classes follows the initiative of Geoffrey Ellis, who recently led a survey of interest among area churches and preachers.

The board of Great Lakes Christian College, of which GLBC is a division, approved the resumption of the full-time program and the move to Waterloo in principle in November, 1995. Then,

following the survey activity, the board formally accepted the proposal in February 1996. Receiving the affirmative response of the GLCC Corporation in March, the September resumption was announced April 5 at the Toronto Good Friday gathering.

Two thrusts will mark the GLBC program: courses taught for full-time students at Waterloo; extension courses taught for part-time students in satellite locations around Ontario, where student interest warrants, and in home studies through the use of on-line connections, i.e., GLBC cyber school.

The focus will be on training for Christian ministry in three- and four-year programs, qualifying for the Bachelor of Religious Education and the Bachelor of Theology degrees respectively. As well, varied educational interests will be met through diploma and certificate programs, in two- and one-year studies. Both men and women will be challenged and benefited by the

courses of study.

Teaching will center in comprehensive Bible courses. Also offered will be practical studies for developing Bible study tools, Christian service skills, and communication and relational capacities. An evangelistic emphasis will characterize the activity, and spiritual development will be a priority.

The financial challenge of post-secondary education will be met in part through the availability of constituency scholarships. Living arrangements will be made by students privately throughout the community.

The program is under the direction of Geoffrey Ellis, principal, who holds his Doctor of Ministry and M.A. and M.T.S. degrees. The teaching staff will be maintained at an M.A. base. Visiting teachers will teach block courses on selected courses.

For more information write, phone, or e-mail: Great Lakes Bible College, 62 Hickory Street W., Waterloo, ON N2L 3J4; 519-885-6330 or 519-885-3702; 71644.1013@compuserve.com.

--Waterloo, Ontario

Ralph Perry Passes the Torch

"I have quickly gone over some letters and reports from WBS (World Bible School) workers and see 1680 baptisms reported, 34 new churches started, and several restorations during the past year. . . these figures report only a fraction of what is actually happening."

Ralph Perry's report tells of the baptisms of 22 inmates in Federal Prison at Abak; the conversion of 58 from a "Goodnews Bible Church" being baptized resulting in three congregations beginning in different villages; the baptism of Senior Apostle E. Aransiola, Head of a Cherubim and Seraphim church and many of the members; and an annual lectureship attended by four to six thousand with 151 baptized in 1995.

Ralph is retiring from full-time WBS work in Nigeria due to age and health. Henry Huffard of Nashville, Tennessee will take up the tasks. Ralph closes by writing,

"The fifteen years of helping WBS teachers and supporters of follow-up workers; selecting W.B.S workers and working with Nigerian preachers and churches; seeking out WBS students for teaching and obedience to the gospel; pioneering into new areas of evangelism

opened up by WBS teachers and working with our missionaries on the field has been richly rewarding."

He commends and encourages WBS teachers. "WBS in Nigeria is a great soul-saving work. Only God knows how many have been saved for eternity. Tens of thousands have been immersed into Christ and hundreds of churches started."

--Eugene C. Perry

GOSPEL HERALD AD RATES

Back page	\$72.00
Inside page	\$58.00
2 columns	\$46.00
1/2 page	\$36.00
1 column	\$26.00
Per column inch	\$4.50
Classified	\$4.00
Directory listing (year)	\$8.00

Copy for ads must be in our office by the third to the last Tuesday of the previous month.

Needed

Youth and Family Minister

The Winnipeg church of Christ is searching for a full-time worker to help us lead, encourage and teach our youth and their families.

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Youth Minister Committee

Church of Christ

217 Osborne Street South, Winnipeg, MB R3L 1Z4

WOODROW HAZELIP

Family Begins Scholarship

Woodrow Hazelip, a longtime minister among churches of Christ, died unexpectedly following a heart attack at his Brownsville, Kentucky home on February 21. He was 76.

An Asphalt, Kentucky native, brother Hazelip served four churches in Kentucky and one in Ontario as a full-time minister and was also a teacher and farmer.

"It was abundantly clear to a great number of family and friends that his ministry had effectively touched lives across a wide spectrum of ages and circumstances in several states and Canada," said Wesley Jones, who officiated at brother Hazelip's funeral.

His life's quiet work will continue through gifts in his memory to the permanent endowed scholarship fund at Lipscomb University. Persons interested in contributing to the fund may send such gifts to Lipscomb's University Relations Office, 3901 Granny White Pike, Nashville, TN 37204-3951.

In addition to his wife, Pauline, of almost 54 years, survivors include two sons: Steve Hazelip, McComb, Mississippi and Ken Hazelip, Santa Barbara, California; a daughter, Geena Reed, Corona Del Mar, California; step-mother, Martine Hazelip, Olaton, Kentucky; two brothers: Lawrence Hazelip, Pasadena, Texas and Lipscomb University President Harold Hazelip, Nashville; sisters Edna Lewis, Brownsville; Ruth Duvall, Louisville; Charlotte Willson, Cleveland; and Eva Douglas, Nashville; and five grandchildren.

LAVERNE MORAN

July 24, 1933-December 23, 1995

It is not easy to summarize the life of a person whom you loved dearly into a paragraph or two. Harder still is the gnawing awareness that no amount of adjectives or descriptive phrases or flowery combinations can entirely capture all the facets of Laverne's life that made her so special to so many. She was greatly loved, and the time will seem long until we are all reunited.

Laverne was a loving wife, a thoughtful and devoted mother, an endearing friend. She was a woman who loved deeply. She loved her Lord, and she loved people. Laverne loved God with all her heart, all her soul, and all her

mind. As a result, she demonstrated her devotion to Him by singing praises continually, praying fervently and committing her life to Him wholeheartedly. Her personal relationship with God was both inspiring and beautiful.

Laverne's appreciation of God's limitless love expressed itself in all of her relationships. She freely gave to all from her abundant supply of affection. She would say, "You can never go wrong with loving people too much". And she practiced what she taught by lavishing those around her with endless supplies of hugs and kisses. She believed in showing people that they were important and loved. She also believed that an important part of loving was to share with people about what was right and what was wrong. She taught her family the importance of holiness, Godly morals, and righteous living.

Those who have had the privilege of knowing and sharing life with Laverne Moran have been richly blessed. And we rejoice with her in the knowledge that for the Christian, death is not defeat but victory.

In Memory: It has been over a year since the passing of brother Ed Bryant whose writings frequented our pages over many years.

News East

(continued from page 14)

by the ACU Press. On February 25 Jonathan Feliciano put on Christ in baptism. On March 17 Javier and Isabel visited the Hispanic brethren in Ottawa. A special contribution was taken to help the Moncton congregation, with a goal of raising \$500. Sunday, April 21, an "Advance" was planned to make future directions of the congregation. Harpeth Hills Church of Christ concluded its support as of the end of March. "They have been constant in their support and warmly interested in the progress of the Gospel in this area for nearly 20 years." Jim and Amy Dale, along with some teens, travelled to the youth event at Harding University in Searcy, Arkansas over Easter weekend. July 2-5 is the date for the annual VBS with the theme "Champions for Jesus: Standing for What's Right".

Welland: With attendance well over 20, high interest and good work by staff and students, the "Kids for Christ" ministry is doing well. Sunday morning attendance continues to show improve-

ment. We have been encouraged by visiting speakers the last two months.

The radio ministry, CHOW, 1470 KHA, continues each Sunday at 8:45 a.m. with excellent lessons by S.F. Timmerman.

We again express our thanks to those who sent in further financial help toward our roof fund, which now stands at \$11,800. The church address is 72 Summit Avenue, Welland, ON L3C 4G6.

--M.J. Knutson (condensed)

Wellandport: Mike Stevens, who is now preaching for this church, reports six baptisms in the past eight to nine months.

QUEBEC

Lachine: Ralph Perry of Grimsby, Ontario is holding a Teacher's Workshop this spring.

NEW YORK

North Buffalo: A spring banquet was held on April 6.

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 Communication. Our graduates now serve in missions worldwide. **Write and ask about our next session beginning August 26, 1996.**

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Camp Omagh

1996 Program

Sharpening the Sword	Max Craddock	June 28-July 1
Sixty Plus	George Mansfield	July 2-5
<i>Omagh Sixtieth Anniversary Celebration</i>		July 6
Week 1 (ages 7-9)*	Max Craddock	July 7-13
Week 2 (ages 8-10)**	Peter Morphy	July 14-20
Week 3 (ages 8-10)**	Darryl Culley	July 21-27
Week 4 (ages 11-13)	Brian Thompson	July 28-August 3
Family Week	Geoff Taylor	August 4-10
Week 5 (ages 11-13)	Guy Stopard	August 4-10
Teen Week & Weekend	Rick McBay	August 18-24
	& Sharon Ellis	August 23-25

*Must be 7 by December 31, 1996
 **Must be 8 by December 31, 1996

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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**: Beauregard Edu. Community Centre, Abasnd; 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; Ernest W. Andreas, ev., 528-3026 (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 Hichey 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.); Tues. 7; Box 2697, St. R. V1X 6A7; Charles McKnight, ev. (604) 765-8739; Wayne Muirhead (604) 861-4008; Ted Windmill, 763-8445.
- 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**: Boy Scout Hall, No. 1 Road & Francis Road; Sun. 10:30, 11; 3431 Bentinck Pl., V7C 4H3; Gary L. Marns, ev. (604) 271-6197.
- 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.
- 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**: 1 Trites Rd., Riverview, E1B 2V5; Sun. 10; alternate Weds. 7:30; Tim Johnson, ev., (506) 386-2628 (res.) or 852-0919 (off.).
- 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.

NEW YORK 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 Lyberty, 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 Gamett, 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) 653-7655 (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 Azoparde, 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; Peter Morphy, ev., 387-3699.
- HEATHCOTE**: Sun. 11; Lamy 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 29(5), 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) 678-7565; Steve May, ev. (905) 563-5043; *905) 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; Box 2081, K9J 7H5; 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.).

ST. CATHARINES (Garden City): Ina Grafton Gage Home (Cedar Room), 413 Linwell Rd.; Sun. 9, 10, 11; Wed. 7; 46 Tara Cresc., Thorold L2V 4M1; Roy Diestall, 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; Aubrey Hibbard, 336-7140; Drew Chapados, ev., 332-8359.

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

SACILT 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 3, 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

SCIDBURY: 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7:00; Maurice Brown, ev., (705) 525-0996, 560-3964 (off.); Paul Valli, sec. 674-2352

SCINDRIDGE: Hwy. 11 N.; Sun. 9:45, 11; Wed. 7; P.O. Box 527, 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; (E07) 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: Spring Creek Rd.; Sun. 11, 9:45, 6; Wed. 7:00; Cliver 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; Chris McCormick, 25 Cumberland Lane, Apt. 803, #Jax, L1S 7K1; 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 M1N 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) 751-6875; 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

VAUDELEUR: 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; Wed. 6:30; S.F. Timmerman, ev., Box 193, Beamsville, L0R 1B0; 563-8765; Magnar Knutson, 65 Graystone Cresc., L3G 6G6; (416) 788-3248

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): (Fr.) 3947 Verdun Ave. H4G 1L1; Sun. 11, 10; Wed. 7; Roger Saumur, ev. 765-8919.

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

QUEBEC CITY: 2980 Verteuil, 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.

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

MOOSE WINTER: 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 Gnd 640; Gnd 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. Clarice 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: Effective May 1, 1996 hours and locations may vary; Please phone to be certain. Bob Parker (306) 343-7884; Allen Close 955-0464.

SWIFT CURRENT: 400 2nd Ave. S.E., S9H 3J6; Sun. 10, 11; Wed. 7:30; Susan Gusikoska, 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; (306) 842-6424

WHITEWOOD: Legion Hall, 738 Lalonde 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; mid-week call for time & location of meetings. John Smith, ev., 783-6877; Harry Meakes, sec. 783-6850.

CALENDAR May

- 4... College Graduation, WCC
- 4-5... Church & Change Seminar, Ottawa
- 6-10... "Introduction to Counselling", WCC, Jim Hawkins
- 24-26... Youth Rally, WCC
- June
- 21-23... Men's Retreat--Clearview Christian Camp
- 28-July 1 "Sharpening the Sword", Max Craddock, Camp Omagh
- July
- 2-5... Sixty Plus--Camp Omagh
- 6... 60th Anniversary, Camp Omagh

(If you have events that you would like to have listed in this Calendar of Events, please contact Eugene Perry at (905) 563-7503.

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