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BOUNDLESS LOVE



This picture, taken at Strawberry Point Christian Camp, was submitted by Jeff Kennedy. The tranquil evening scene should encourage attendance at "Faith Enrichment Time", July 28 to August 3.

Developing a Quality Relationship with God (6) “Humble Yourself Before the Lord”

Donald Perry

James tells us how to develop a quality relationship with God. He quotes the proverb of scripture: “God opposes the proud but gives grace to the humble”.

He has just written in chapter four of the tendency of man to be unfaithful to God: “You adulterous people, don’t you know that friendship with the world is hatred toward God? Any one who chooses to be a friend of the world becomes an enemy of God.” He identifies that we can *choose* to be a “friend of the world”. Or we can *choose* to humble ourselves before God. God knows of our weaknesses in this sinful world and is ever ready to give us “more grace” (4:6).

James sets forth some things we can do to humble ourselves before the Lord.

1. **“Submit yourselves, then, to God”** (4:7). To submit in this sense is to voluntarily enlist with God to give full allegiance to him in committed obedience to do his will. It means to put one’s own will aside to do God’s will; to become his bondservant. When this submission is undertaken in full faith and genuine love for God, we have a relationship of deliverance from self and a blessed freedom in Christ.

2. **“Resist the devil, and he will flee from you”** (4:7). The devil is an adversary to God. He is a powerful enemy to truth. Jesus said that he was a liar from the beginning. He is the great deceiver. Jesus came to destroy the works of the devil. When tempted, Jesus emphatically affirmed his loyalty to God. He gave no place for the devil. “Get behind me Satan,” he said. He warned his disciples in the garden, “Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak”. Christians were taught to “be strong in the Lord, and in his mighty power” and “to put on the full armour of God” so that they could “take a stand against the devil’s schemes”.

3. **“Come near to God and he will come near to you”** (4:8). We come near to God when we “look intently into the perfect law that gives freedom, and continue to do this,” not forgetting what we hear, “but doing it” (1:25). We come near to God in prayer when we ask him, believing, for wis-

dom (1:5-6). When we say, about our plans and our prayers, “If it is the Lord’s will,” we come near to him. When we love our neighbour as ourselves and leave God to do the judging, we come near to him. We come near to God when we practice “religion that God our Father accepts as pure and faultless” (1:26, 27). We come near to God when we worship him.

4. **“Wash your hands, you sinners, and purify your hearts, you double-minded”** (4:8). We need to do what is necessary to rid our lives of sin. “If we confess our sins, he is faithful and just to forgive us our sins and purify us from all unrighteousness” (1 John 1:9). James says, “Get rid of all moral filth and evil that is so prevalent” (1:21). . . and keep yourselves from being polluted by the world” (1:27). We must take control of our thoughts and feelings so that we love the Lord our God with all our hearts and with all our souls and with all our minds. We are taught to get “rid of all bitterness, rage, anger, brawling and slander, along with all malice”. We are to think on “whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable”--anything excellent and praiseworthy. James says that the wisdom from heaven is pure.

*God comes near
to us when we
come near to him.*

5. **“Grieve, mourn and wail. Change your laughter into mourning and your joy to gloom”** (4:9). “There is a time to weep and a time to laugh, a time to mourn and a time to dance” (Ecclesiastes 3:4). David, in a time of deep sorrow for his sin, wrote, “The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise” (Psalm 51:17). Peter had three times denied Christ. Then the rooster crowed. The Lord turned and looked straight at Peter. He broke down, went outside and wept bitterly. Jesus taught in the sermon on the mount, “Blessed are the poor in spirit, for theirs is the kingdom of

heaven. Blessed are those who mourn, for they will be comforted.” The scriptures teach that “godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death” (2 Corinthians 7:10). As we come to know God we will come to know the terribleness of sin, and we will be humbled.

God is ready with “more grace” if only we will come to him in humility. God comes near to us when we come near to him. This is a reciprocal, dynamic relationship. The Lord promises to “lift up” those who humble themselves before him.

--Beamsville, Ontario

“You Can’t Do it by Proxy”

Ray Lee Overton

Jesus Christ came “to seek and to save that which was lost” (Luke 19:10). The world was lost then; it is lost now. It is silly for Christians to quibble over the condition of the heathen. From being Lord of the angels, Jesus became a servant of men, pouring out His life upon the cross. We see Him as He stoops among the rubbish and filth seeking to save the lost!

His invitation was “Come unto Me, all ye that labor and are heavy laden”. It was in Him the sinners, beggars, outcasts, publicans, all found a friend. And His appeal impressed the rich also--Nicodemus, Joseph of Arimathea, the rich young ruler --all classes were attracted to His invitation.

For far too long we have been looking for **shortcuts** in evangelism. We would save the lost without **seeking**. We would see the lost saved without **sacrifice**. We would do it all by **proxy**--hire a preacher, hold a few meetings, then with a complacent air say, “Man, we have done well”!

The invitation of Jesus is, “Come and hear and learn”; the command is “Go and teach”. Let each Christian come to Him, learn of Him and of His method of seeking and saving the lost. **Invite! Invite! Invite!**
“Forward! Back to the Bible!”

--Bedford, Virginia

A Letter to the Editor

“I love the **Gospel Herald** magazine. It’s a wonderful Christian magazine. My husband also likes to read the magazine. Sometimes when my shelf gets too full, I pass them on to my daughter and her family. She really enjoys the magazine.”

--Marie Gravette

The High Price of God's Free Gift

Edwin Broadus

The very heart of Romans is found in the paragraph in 3:21-26, for there Paul describes and defines how God brings us back into right relationship with him. All that comes before tells how sin has broken our relationship with God. All that follows deals with the meaning of this restored relationship--its blessings and its responsibilities.

These are not easy verses, for Paul uses words we don't ordinarily use, words like **righteousness, redemption and atonement**. He also discusses important concepts such as God's grace and God's justice. But we are dealing with the very essence of what transpired on the cross, and the better we understand these verses, the better we will understand the gospel and the riches of God's grace for us in Christ.

Paul announces his topic in verse 21 and repeats it in the next verse: he is talking about "righteousness from God". As discussed in a previous article, this is God's means of making us righteous, or bringing us into a right relationship with him. No matter who we are, restored relationship must come from God, for "all have sinned" (3:23), and because of sin we are "powerless" to save ourselves (5:6; cf. 7:14-25).

Since we are powerless to save ourselves, righteousness also comes through faith (3:22). We cannot save ourselves, and so our only alternative is to trust someone else. Paul then identifies the only one in whom we must trust--"Christ Jesus". When we put our faith wholly in him, he does for us what we could never do for ourselves. Like a helpless, drowning man in the raging sea, we place ourselves fully in the hands of the only one who can rescue us.

Again, because we are powerless, we can do nothing to merit this restored relationship with God. God owes us absolutely nothing, and thus righteousness can come only as a gift. This is why Paul affirms that we "are justified freely by his grace" (3:24). These words border on redundancy, for if justification is by grace by definition, it must be free. But a free gift of this magnitude seems too good to be true, and Paul apparently wants to make certain that we

understand what it is God does for us.

But God's grace is not cheap. Salvation is a gift, but the price paid is the death of God's own Son. Justification is "through the redemption that came by Christ Jesus", for God himself "presented him as a sacrifice of atonement" (3:24-25). Redemption was a familiar word in the first-century Roman world, for slavery was common, and Paul uses a word referring to buying a slave's freedom through payment of a ransom. God could not simply proclaim our emancipation; he had to pay for it, and Jesus Christ is the ransom price.

*"Jesus paid it all;
all to him I owe."*

Christ paid this price by becoming "a sacrifice of atonement". English translators have long had difficulty with this part of the passage, and in place of **sacrifice of atonement** some have used the word **propitiation** ("that which causes or enables God to act more favorably toward us") and others have used **expiation** ("that which makes satisfaction for sin"). While much can be said for the fact that Christ's death enabled God to act toward us in a way he could not act had it never happened, **expiation** seems to be more what Paul has in mind, since God is the subject, not the object, of this sacrifice. He presented Christ as an expiation, a sacrifice of atonement. By the sacrifice of Christ the debt for our sins was satisfied, or paid in full.

Some are baffled by the idea that before God could forgive us, Christ had to make atonement for sin. If God is all-powerful and sovereign, able to do whatever he pleases, why couldn't he simply announce that our sins are forgiven? Paul answers this by telling us it was necessary, if God was going to forgive us, to "demonstrate his justice". God is bound by who and what he is, and an essential part of his nature is his justice. Not only does God always do what is right, but he cannot in justice ignore or overlook sin. Either the sinner must pay the penalty, or someone

else must pay it for him.

What happened on the cross shows first of all that God was just when "in his forbearance" he left "the sins committed beforehand (before the cross) unpunished" (3:25). When God forgave sinners like David, he did it in full anticipation of the cross. He could do this before Christ's sacrifice was actually offered, for anything in God's purpose is so certain that he can act upon it as though it has already occurred.

But the cross also demonstrates God's justice "at the present time" (3:26). This means that God can both "be just" and also be "the one who justifies the man who has faith in Jesus". Because Jesus paid the price for sin, God remains true to who he is, the just and holy God, while he justifies those of us who have placed our faith in Jesus.

When we understand, not only that God has brought us back into right relationship with him, but that he has done it at a fearful cost--the death of his own Son--there is, as Paul says, no room for boasting (3:27). "Jesus paid it all; all to him I owe." Our only proper response is wonder, gratitude and humble service.

--Beamsville, Ontario

Western Christian College

President John McMillan has sent us information sheets for both "Missionary-in-Residence" and "Retiree-in-Residence" programs. These are opportunities for qualified people to use their skills and experience in mutually beneficial ways.

Interested persons should contact the College at (204) 638-8801; FAX (204) 638-7054; Email wulrich@mts.net.

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

Who Is My Neighbor?

Wayne Turner



Several years ago, one of the women's magazines in the United States carried the story of a Christian who learned, shortly after her marriage, that her new husband had AIDS. As part of his bachelor party, the groom, who was not a Christian, had been provided by his buddies with the services of a prostitute. Her gift to the newlyweds was one of the most feared diseases of this century.

The article focused on the social and family consequences. An article like this is difficult to read. The part that was especially disturbing was the role that the bride's congregation played after learning of his illness. Put bluntly, it abandoned and ostracized the couple. Those who were supposedly her brothers and sisters in Christ became distant strangers. Imagine what it would be for this woman, facing not only the prospect of losing her husband by death, but also losing the fellowship and association of other Christians.

Fortunately, there was another congregation in the area. When she began attending this one, she soon discovered that the members were open, caring and responsive to her situation. Instead of isolation, she found support and love that enabled her and her husband to face the difficult time of his illness and death. The husband responded by beginning to attend church with his wife. At some point before he died, he responded to the gospel and was baptized into Christ.

Why the difference between the two congregations? Not knowing the people involved, we can only guess. Yet both scenarios are being played out in many places. In early June, the CBS news program **20/20** carried the story of a young minister whose father was a prominent Baptist minister and former president of the Southern Baptist Convention. The young minister's wife contracted AIDS through a blood transfusion. However, the illness was not discovered until after she had given birth to two children, who both were infected during her pregnancies. When the young man informed the leaders of his congregation, they asked for his resignation, then fired him when it was not forthcoming. The older minister unsuccessfully tried to locate a congregation that would even just find a place for his oldest grandson in their Sunday School. After the deaths of the youngest son and the wife, the family moved to a new state where the staff and students of a public elementary school provided care and support until the oldest boy's death.

Confronting the reality of AIDS forces each one of us to examine the very core of our attitudes and beliefs. Fear and sometimes irrationality seem to occur where there is

a lack of information (or misinformation) and understanding. Some actions seem motivated by views that see AIDS as some form of divine judgment, and those who have the disease as fully deserving the slow and horrible death they are facing.

From our perspective as Christians, those who would serve as Christ's ambassadors and ministers to the world, can we really say that any person deserves a slow, difficult death? Should there be any person who professes to be a follower of Christ who could be without compassion, sympathy or grace toward any person in need? Is there anyone who deserves to die alone, without the opportunity to see the love of Christ at work in and through His people or to learn the good news of Jesus Christ? Would the Lord who responded to the leper accept fear, ignorance or prejudice as reasons for shunning those with AIDS?

The "Tainted Blood Scandal" in Canada has clearly shown that AIDS is not only a disease that afflicts homosexuals, drug users, prostitutes and other "sinners" (to use the word as the Pharisees once did). AIDS is also a disease that afflicts the innocent, those who have received tainted blood transfusions or blood products, babies born to women with the disease, people in third world countries where medical supplies are limited and hospital needles are used for multiple injections.

Perhaps we need to give real thought to our ministry toward those with AIDS. Is it our role to pronounce judgment

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The Blessing: Spoken Words

David Cornfield

I was speaking quietly with my mother in a room that was nearly empty. In a corner sat several boxes filled with material that had been gathered over the past two years of living in a home that fulfilled all my dreams. The trees in the yard seemed to shelter the house and all within from any danger that the world might offer. The stream seemed to echo an invitation to come and sit for a time. My father-in-law had installed a swing that hung some 30 feet down from the branches of the trees above. The house had everything, and yet Amy and I were finding ourselves preparing to leave. My mother's words, "we'll miss you", caused my heart to pause as I held back for a second the tears that were stored inside.

At 28 years of age, I still benefited from hearing the words of blessing spoken from the lips of my mother. Encompassed in the statement that "we'll miss you" was the idea that we would have preferred that you were staying here, that we enjoy you, and most certainly the idea that we love you. All of us need to remember just how powerful the tongue is. James 3:5-6 states, "It is the same with the tongue. It is a small part of the body, but it brags about great things. A big forest fire can be started with only a little flame. The tongue spreads its evil through the whole body. The tongue is set on fire by hell, and it starts a fire that influences all of life". The tongue is an instrument that households have used and can use for the greatest of purposes, but too often our tongues are not bridled; so, they deliver a curse and not a blessing.

In many households it seems that several misconceptions are held, specifically that we can put off words of praise. That which one puts off is very easily forgotten. Additionally, children need to receive

praise that is event specific. When a youth does something positive, he needs to hear the words of encouragement as soon as possible, for we are all vividly aware of how quickly words of condemnation tend to follow every error. Plus, we cannot forget that children do not want to benefit from meaningless praise. They need to know what it is that they have done or what about them is appreciated. "Telling them tomorrow" is not nearly as beneficial as telling them today. We all need to know specifically what it is that was so positive.

Another excuse for withholding words of praise and acceptance is the idea that simply being present is enough. To actually be present is of the utmost importance, but presence alone does not guarantee that a child knows how much you value him. Oftentimes, what being present guarantees is that your children will see you at your worst. Think for just a second about all the times that you have been angry, not at your children, but when your children have suffered the wrath of your anger. Our tongues can set people, and specifically our own children, on fire for God, but too often our angry tongues simply set children emotionally on fire as they attempt to understand what they have done when they have done nothing.

Allow me to indulge a personal pet peeve. Somewhere in the passing of time it was decided, it seems, that adults are not to or cannot offer a blessing to other adults. Over the past few years I have become increasingly frustrated with statements that encompass the ideas that "adults should not need to hear words of praise". Maybe I'm unique, but I doubt it, and I know that there is a much greater need to hear words of praise than words of condemnation. Usually the first person to realize that he

has made an error is the one who made the mistake. Interestingly, he is usually the last to forgive himself for his misjudgments. The Old Testament is filled with wonderful examples of fathers blessing their adult sons. You may argue 'but that was family', but we cannot argue that of Jesus, who blessed his disciples. Scripture stresses the love that Christ had for those immediately surrounding him.

It may be that you are not comfortable with passing on the verbal aspect of the blessing, but if you cannot say it, write it. In my heart there are four letters that are guarded closely; three came from the hand of my father and the fourth from a very special friend. In each case, the words written were too hard to say but had to be expressed, and so they were written. There is no excuse not to speak or write words of the blessing.

Who Is My Neighbour?

(continued from page 4)

ment and condemnation on sinners? Or is it to reach out to any and all needs--to provide even a cup of water in the name of Jesus to those who are suffering and dying? Is it our role to allow the ill to die alone, outside of Christ, and their families to suffer ostracism and shame? Or is it to be lights to the world, hands and hearts reaching out to help, and to show the way to forgiveness and eternal life?

It is our wish that none suffer and die by this or any other such disease. However, the reality is that at some point many Canadian congregations and individual Christians will have to face someone with AIDS. It is our hope that such a person will come to know the great love and compassion that come from the heart of God's people. This is truly the neighbour Jesus described in the "Good Samaritan".

Evangelist Required

The Fort McMurray Church of Christ requires an evangelist. Partial support available.

Send application to:
Fort McMurray Church of Christ
137 Raven Place
Fort McMurray, AB T9H 4H8

Thermometer or Thermostat?

Have you ever thought of yourself as being either a thermometer or a thermostat? Everyone will likely work as one or the other in life situations. How one acts and/or reacts will have an effect on oneself as well as on others who will observe responses. For self, there are physical effects (i.e. elevated blood pressure and possible physical injury) when one gets angry and acts in an irresponsible manner. This may also result in one doing or saying things that they really would not do or say if in control. Sometimes these actions may come from strong temptations or pressures, and sometimes they may come from the "little annoyances" one faces every day.

Let me share an example of a "little annoyance" I have to deal with often while driving here in the city of Toronto. Many of our streets, like Danforth Avenue, have two lanes of traffic flowing in each direction with a parking lane alongside. Often at the intersections the street narrows, and parking is not allowed for several feet until the street widens again. With things like banks, fast food outlets, and coffee shops on the corners, people often "park for a second" to use the bank machine at the corner on this narrower portion of the roadway. Thus, if you happen to be in the outside lane of traffic, you have to pull over into the inside lane to get around the "parked for a second" car. This is always a problem in rush hour--which seems to go from 5 a.m. to midnight in Toronto!! When faced with this problem, people react in different ways. Some try to speed away from the light to cut in front of the other lane of cars. Some, maybe with a signal but most without, begin to ease over and "force their way" into the other lane. Some stop behind the parked car and blow their horns, shake their fists and speak words. . . often blue in colour. Some stop behind the parked car and wait patiently for the traffic to clear so that they can move into the other lane

and around the car. How the person "handles" this life situation will affect him as well as others and says a great deal about which kind of person he is--thermometer or thermostat.

According to Merriam Webster's Collegiate Dictionary, 10th edition, a **thermometer** is "an instrument for determining temperature consisting typically of a glass bulb attached to a fine tube of glass with a numbered scale and containing a liquid that is sealed in and rises and falls with changes of temperature". Therefore, the "thermometer-like person" is one who only reacts to the "heat" around him and is moved by it to action. A **thermostat** is "an automatic device for regulating temperature (as by controlling the supply of gas or electricity to a heating apparatus)". Thus, the "thermostat-type person" is one who reacts to control the situation, and in particular, his own actions. The person who wants to serve and honour God will seek to be like the thermostat rather than the thermometer.

*"A gentle answer
turns away wrath,
but a harsh word
stirs up anger."*

It is with this Judea in mind that Paul tells Timothy to ". . . set an example for the believers. . ." (1 Timothy 4:12). In encouraging this character, Solomon wrote, "A gentle answer turns away wrath, but a harsh word stirs up anger" (Proverbs 15:1). Every person has the opportunity to simply react to what is around him and, perhaps, do evil in the process OR he can choose to control himself and perhaps not only keep from evil but also lead others in the right conduct.

A good Bible example of a youth who

did his best to live as a thermostat was Josiah. We read of him, "Josiah was eight years old when he became king, and he reigned in Jerusalem thirty-one years. He did what was right in the eyes of the Lord and walked in the ways of his father David, not turning aside to the right or to the left" (2 Chronicles 34:1, 2). Josiah is a wonderful example of the value of one making the choice early in life to serve God. (It is worthy to note that his family did not provide much godly influence in his life. Thankfully, there were others who did influence him in a godly way, and the result was seen in his reign.)

"In the eighth year of his reign, while he was still young, he began to seek the God of his father David. In his twelfth year he began to purge Judah and Jerusalem of high places, Asherah poles, carved idols and cast images" (2 Chronicles 34:3). For six years he worked to overthrow the pagan worship, and after finding the book of the law that had been lost in the temple, he called the people to return to God in pure worship and service. Here was truly a young person who, because he was controlled by the will of God, made a difference in the nation. (We need to be sure to understand that the thermostat person who makes a difference for God must be controlled in his/her life by the will of God.)

While Josiah lived, ". . . As long as he lived, they did not fail to follow the Lord, the God of their fathers" (2 Chronicles 34:33b). It is sad that they fell away again after his death; however, that does not take any value away from his contribution to his people and to God.

If you would be led by God, you, too, can be a "thermostat" to help make the world where you are a better place to be.

Thermometer or thermostat? Your choice! Choose wisely!

Evangelist Sought

The Fennell Avenue congregation in the industrial city of Hamilton is seeking a full-time or part-time evangelist.

Address all correspondence to:
Search Committee
Church of Christ
321 East 27th Street
Hamilton, ON L8V 3G8
(905) 385-5775 or 389-0717

An Appreciation of My Christian Heritage

Brian Cox

In the spring of the year, I think of family. There are so many reminders. My children have their birthdays in April. With May comes our wedding anniversary (18 years), my parents' wedding anniversary (43 years), and Mother's Day. June brings Father's Day. I rarely pray to God without thanking him for my family and asking God to continue to bless us. The appreciation I have for my Christian heritage grows with each passing year.

Some would have us despise rather than appreciate our Christian heritage. The problems inherent in growing up in the church have been recounted to me quite regularly for more than 20 years. I have been told that I have no appreciation of grace and cannot possibly know what it is to be forgiven, because I have grown up in the church. To be a mighty preacher of grace, you must first be the vilest of sinners. I have been told that I cannot communicate with those outside the church because I have grown up in the church. I have been told that my upbringing in the church has filled me with the traditions of my parents and their generation and that I cannot separate tradition from Biblical commands. If I listened to all I have been told, it would appear that my Christian heritage is more to be despised than appreciated.

I truly wish that it were true that I didn't know what it was to be forgiven because I didn't know what it was to sin. Those of us who grow up in Christian homes know what it is to sin. I have not lived even a single day without the full knowledge that if it were not for the grace of God, I would be eternally condemned. I use that knowledge and the help of God to communicate the Good News of the grace of God.

Those of us who grew up in the church were allowed out once in a while. We attended school, worked in part-time jobs and participated in sports and recreation with those who didn't go to church. Why would we not be able to communicate to those outside as adults when we have grown up communicating with them?

I grew up in the church, yet remarkably I do have the ability to distinguish between a tradition and a Biblical command. I know that some of the traditions of my youth do

not work today; these are gently (some not so gently) being laid aside. I will leave it to others to suggest what traditions should be laid aside; there seems to be quite a volume of work on that already. With the knowledge that I will be labeled forever a traditionalist, I must say that **there are some good traditions!**

My family and many other families in the church followed (and still follow) the tradition of attending all the worship services, Bible studies, fellowship opportunities and service opportunities of the church, a tradition which I believe to be firmly anchored in scripture by both command (Hebrews 10:25) and example (Acts 2:42-47). We were taught that just taking up a place on the pew was not enough, but that we were to be active participants in all that was going on.

*The appreciation
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Those who grow up in the church learn the tradition of hospitality, another tradition that is firmly anchored in scripture (Hebrews 13:1-3; Romans 12:13). Visitors to our worship assemblies were often invited home for dinner. Visiting preachers were welcome at our table. This interaction contributed to my decision to go into full-time ministry. Hospitality and fellowship are not merely social interaction, but also faith building and soul strengthening activities.

I grew up with a tradition of self-sacrificing service. A tradition taught by Jesus in both word and example (John 13:1-17, 34-35). Sundays were for worship and visiting with others in our church family, but Saturdays were often for serving. Cleaning bees and maintenance at the church building, passing out flyers and door knocking in the neighborhood (we called it canvassing back then), preparing lessons and other worship leadership responsibilities for Sunday and those great work bees at camp

(we kids thought camp was great even if we had to work). I am still amazed when I think of the self-sacrifice of men and women who would year after year take a week of their holiday time to serve in a Vacation Bible School or Bible camp. I know some who used one week for each when all they got was two weeks. And they would do it year after year. They didn't do it in a legalistic effort to try to earn their way into heaven. They loved God and they loved children and wanted to use themselves in service to the King. Whenever I feel that I am overworked, I think of them. How could anyone believe that growing up in an environment like this could be a negative influence?

I grew up with the tradition of taking responsibility for one another. Everyone in the church family took responsibility for encouraging us kids to do what was right, to tell us when we did what was wrong, and to appreciate the good they saw in us.

Before I paint too idyllic a picture, I am also aware that there were disputes, disagreements and divisions back then like there are today, but not as many. Maybe it was because most were too busy serving to argue.

I appreciate my Christian heritage. To my family, my church family, those who sacrificed so much so willingly, to those who encouraged me to do right, corrected me when I did wrong and appreciated the good they saw in me, I say **thank you!** I thank God every time I remember you.

I pray that God will always provide me the strength to remain true to my Christian heritage. —Newmarket, Ontario

Evangelist Needed

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

We prefer a man with some maturity and experience.

Please send resume to:

*The Elders
Carman Church of Christ
Box 266
Miami, MO 60610*



Observations on Music

Not having been blessed with an ear for music nor much ability to enjoy it, I have been hesitant to write on the subject. Yes, I have convictions. But, they might be heavily prejudiced by personal lack of appreciation for music just as others who appreciate beautiful sounds might very well lean the other way and argue for what they like.

Our desire should be to please God and not ourselves in all things including church music. On this subject the scriptures state, "Speak one to another" (Ephesians 5:19) and "in all wisdom teaching and admonishing one another" (Colossians 3:16). It would seem that any manner of singing which makes it difficult to hear and understand the words (lyrics) is thwarting the implications of these verses.

From our point of view, then, a cappella congregational singing in which distracting or camouflaging sounds are at a minimum is desirable and scriptural. Although we differ with the writer of the following in the matter of respecting the silence of the scriptures on this subject and therefore do not think it to be just a matter of opinion, we reprint his article because its practical points are well worth our consideration.

A Different Perspective on Music

I'm a part of the Independent Christian Church segment of the Restoration Move-

ment. I'm also a minister of music and have published Cantatas for our fellowship. I only share that so that my criticisms of instrumental music might be heard from my perspective. While I see no biblical imperatives in regard to this question, I would point out the following advantages of a cappella worship:

First, it tends to maintain the central players in worship as the congregation rather than the "performers" up front. When the music of worship is the music of the church itself, it seems less likely that we will move from worship to watching worship.

My boyhood church has evolved from one "special in song" to four or five specials in a worship gathering that takes no longer than it did 30 years ago. As you would imagine, it is congregational singing that has been drastically cut. The worth of a particular service is, many times, gauged by quality of these performances. Applause is not merely tolerated; it is expected.

On the extreme, I am aware of churches that hire members of their "praise band". I heard one minister of a growing Christian church on the West Coast share at a public seminar on church growth what a wonderful thing it was that some members of their praise band had even become Christians. I am aware of young talents moving to certain cities and joining particular churches so they could get their "start" in the Christian music business.

Second, it tends to preserve times of silence within corporate worship. My church feels obligated to not allow a single mo-

ment of silence within the entire worship experience. Every moment where someone is not speaking or singing must be filled with the organ or piano. Maybe it's just the "grass is greener" perspective, but my time at Abilene taught me the value of regular times of silence in worship. I do not need my moods programmed at every moment. I do not need the equivalent of elevator music to provide me with a sense of the presence of God.

Third, it tends to preserve a simplicity in worship that may be increasingly attractive in our complicated age. I am baffled why some within the church of Christ would pick this time to move toward inclusion of the instrument in worship. Just because there may not (in my opinion) be scriptural grounds to reject it, does that automatically mean it is a good idea? Doesn't the growing attraction of everything from a cappella secular music to Gregorian chants give indication that less may be more and that simplicity and times of silence may have an attraction as great as the "big performance"?

To my friends within the church of Christ, I would encourage you to think long and hard before you join us and the rest of the evangelical world in this area that so clearly impacts the entire worship service. The grass may not be greener on our side after all.

I find myself wishing that, at least once in a while, we'd close up the piano, turn off the organ, unplug the guitars, and just see what would happen. --Tom Lawson

Bulletin Digest via Blythe Banner, Blythe CA

You Will Never Be Sorry-- A Christian's Conduct by Ivan Eastwood

1. **For stopping your ears to gossip.** But refuse profane and old wives' fables, and exercise thy self rather unto godliness (1 Timothy 4:7). Neither give heed to fables and endless genealogies which minister questions, rather than godly edifying which is in faith: so do (1 Timothy 1:4).

2. **For bridling a slanderous tongue.** If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain (James 1:26). Even so the tongue is a little member, and boasteth great things (James 3:5). And the tongue is a fire, a world of iniquity; so is the tongue among our members that it defileth the whole body (James 3:6).

3. **For hearing before judging.** Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again (Matthew 7:1, 2). Judge not according to the appearance, but judge righteous judgment (John 7:24).

4. **For showing compassion and hospitality.** Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous (1 Peter 3:8). Distributing to the necessity of saints; given to hospitality (Romans 12:13).

5. **For harbouring pure and honest thoughts.** Providing for honest things, not only in the sight of the Lord, but also in the sight of men (2 Corinthians 8:21). Recompense to no man evil for evil. Provide things honest in the sight of all men (Romans 12:17). Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things

are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things (Philippians 4:8).

6. **For forgiving your enemies.** For if ye forgive men their trespasses, your heavenly Father will forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses (Matthew 6:14, 15). Then came Peter to him, and said, Lord, how oft shall my brother sin against me and I forgive him? Till seven times? Jesus replied, not just seven times but seventy times seven (Matthew 18:21, 22).

7. **For helping a fallen brother.** Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins (James 5:19, 20). (Scriptures from the King James Bible.) --Langley, BC

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.



Image

An icon hangs in my study. It has a significance I value. An icon is an image, a portrait, whether in painting, bas-relief or mosaic. For the Eastern church, an icon can picture Christ, Mary or a saint and is an object of deep reverence.

My icon is of Mary. It was presented to me in St. Petersburg in 1991 by a sister whom I had just baptized. For one tender in the faith, this picture was a treasure offered in innocence and gratitude. This icon hangs in my study to remind me of that gratitude and now of our places together in the family of God. The icon also reminds me of the childlike faith possessed by many Russian people who await only fanning by the Word of God to bring them to maturity.

Reverencing a painting is as unacceptable surely as bowing to a 3-D sculpture of some being.

Yet, not all images are misplaced. We used to fill albums with our "snaps". Now we store up the moving images preserved by our camcorders. And we like to speak of similarities. "Little Johnny is the spitting image of Uncle Herkimer!"

In fact, the Creator of the universe imprinted his image on the life of man. God said, "Let us make man in our image, in our likeness. . . . So God created man in his own image, in the image of God he created him; male and female he created them" (Genesis 1:26a, 27). Men and women are the icons of God. Of all the handiwork of God on display on this globe and in surrounding space, human beings are special. God has

shaped them to reflect himself.

Many presently are uncomfortable with the "egocentricity" of this view for it says that mankind is the crowning work of God. They would rather view man as an indeterminate stage in a mindless evolutionary development. The ancient heresy made God into the image of a beast. The modern heresy makes man merely a beast.

Truly, to conceive of man holding attributes of God is to awaken to man's high worth. Each person has capacities which mirror God's. Each person has the capability to acquire qualities which are Godlike.

One of the powerful descriptions of Jesus, the incarnate Son of God, is that he is the perfect representation of God in human form. As the scriptures say, "He is the image of the invisible God, the first-born over all creation" (Colossians 1:15).

Through sin the image of God within us has been blurred and broken. Redemption can restore that likeness. "And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory which comes from the Lord, who is the Spirit" (1 Corinthians 3:18).

—Geoff Ellis

in *Seasons*, February 12, 1995

One Petition, One Pursuit, On Place

One Petition--The question has been asked many times. Many dreamers have spent countless hours pondering the answer. Maybe you have thought about the reply. The question, "If you were given just one wish, what would it be?" For some the request would be completely self-centered; others may include a few family members or a close circle of friends. Some would think in terms of material possessions while others ponder spiritual blessings. Just one petition is all you have been granted. What would you choose?

One Pursuit--The question may be asked a different way. Perhaps the question and answer are a little closer to reality. How would you answer the question, "What is the one thing that you seek in life?" We all have dreams, directions and desires. What do you chase after? What do you live for? What would you die for? What is most important to you? Some people may choose their career, success, popularity or closer relationships with family or friends. Whether we are aware of it or not, we all have a list of priorities. If not written down on paper or at the forefront of your mind, your priorities are seen clearly in the way you live.

One Place--Have you ever considered where you would go if you could travel anywhere in the world? Some may dream of sandy beaches of Central America. Others would take in the mountain ranges of Switzerland. Others would enjoy the historic remnants of Europe. Still others the tour of the holy land where Jesus walked. If you could take a dream vacation, where would you go?

One Prayer--With so many choices, the answer to these questions is not an easy one. Thinking about all the things we could have, all the pursuits we could chase, all the places we could go is too much for the mind to comprehend.

But not David. He had only one petition on his lips. Only one pursuit for his life. Only one place he wanted to be. Only one prayer that he offered to God. What was that one prayer David prayed? "One thing I ask of the Lord, this is what I seek: that I may dwell in the house of the Lord all the days of my life, to gaze upon the beauty of the Lord and to seek him in his temple. For in the day of trouble he will keep me safe in his dwelling: he will hide me in the shelter of his tabernacle and set me high upon a rock. Then my heart will

be exalted above the enemies who surround me; at his tabernacle will I sacrifice with shouts of joy. I will sing and make music to the Lord. Hear my voice when I call, O Lord; be merciful to me and answer me. My heart says of you, 'Seek his face'. Your face, Lord, I will seek" (Psalm 27:4-8).

The only prayer and pursuit David had in his life was to be in the presence of the Lord. Just to be where God is and see Him in all His splendor, beauty, power and majesty. He realized that in the arms of God is where he was truly safe. Here he will be able to stand on firm ground, and he will be exalted. Even though he be surrounded by his enemies, even Satan himself, he will be secure in the presence of the Lord; he will offer sacrifices. He, in turn, will be full of joy inexpressible.

May we have that same petition, pursuit, place and prayer. May our heart say, "Seek His face"! Let us answer, "Your face, Lord, I will seek." —Peter Morphy in *West Hamilton bulletin*, March 3, 1996

Notice

The benefactor who was paying for free subscriptions for graduates, newlyweds and new Christians has decided to discontinue. We appreciate his providing this up until now.

Would anyone like to pick this up?

FOR WOMEN BY WOMEN

1936
Sixty
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1996

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

Woman's Place in the Church

Katheryn Maddox Haddad

(Editor's Note: Katheryn Haddad, a member of the Windsor Church of Christ, has had articles published in both Christian Woman and Gospel Advocate. LCH)

Now that I've got your attention, ladies, let's talk.

There's a lot of debating (vocal and silent) going on about the roles men and women play in the church and whether or not they should be the same. Let us put things in perspective. Then the answer will seem logical.

Having been a Christian for 44 years, I recall with fondness years of attending ladies' Bibles classes every week at 10:00 a.m. We were all ages. And we enjoyed it so, regardless of format, teacher, or topic. We were bonding in women's ways through our common love of the same Lord.

That was the catalyst for the rest of the week. How we women hated to be apart. The rest of the week we usually did our house cleaning, etc. in the morning. But our afternoons were usually open until 3:00 when the children came home from school.

That's when we phoned each other. We called when our hearts were heavy, or we just discovered a new scripture application, or it was just "that time of month" and we needed to hear someone say that they still liked us. This, then, was the catalyst for what we *did with each other* during the week.

Some of us paired off on our own (we never had to "organize") and once a week visited the hospital. If there was a funeral, one of us older Christians would call a newer Christian and say, "Let's go see the family. I'll explain what to say and how to act on the way." A Bible school teacher might call a friend to help make visual aids. If one of us needed a baby-sitter while we went to clean house for a sick neighbour, we helped each other out there.

And that developed the catalyst for

what we *did alone*. As we bonded with each other, we wanted to share these feelings of godly love with our relatives, friends or neighbors.

Sometimes we asked others to come to our Ladies' Bible Class with us the next time we had a salad luncheon. Or, the next time they shared a hurt, we might be prepared with a Bible verse to help them. Before we knew it, some of us were in Bible studies with them. Then they were coming to church with us. Then their children were coming.

But, what about the husbands? They were all at work during the day. In the evenings we shared with them our day's activities. If our husbands were Christians, eventually they might hear, "Would you like to invite her and her husband over for dinner one night?" "Would you like to call her husband the next time you go to the ball game?" "Maybe you can eventually start studying the Bible with him."

Now we were ready for the men to move in. So, our husbands would begin making friends with the husbands of the women with whom we'd developed friendships. Before we knew it, an entire family would be converted to Jesus Christ. Why? Because we women had taken the necessary time to lay the ground work for it.

But what about Sunday worship services? Okay, ladies. Now that we've covered what the women do all week, let's cover what the men do on that one day.

For **one hour** they get to stand up in front of a congregation and preach, read the Bible aloud, lead singing, lead prayer, or even usher. (Actually, I never had any desire to serve the communion to the congregation. I kind of enjoy being waited on for once. (Oops! Is that a sin?))

Ladies, listen up! The men have been at work all week. They come home tired with just a few hours between their evening

meal, the news, and bedtime. Then they get one hour on Sunday morning. If they're particularly dedicated, they get two more hours—one on Sunday night and one on Wednesday night. So, here's three hours they get out of the whole week. **Will we take that from them and leave them with nothing?**

What a privilege we ladies have who have husbands (Christian or not) who will support us while we lay the ground work for the growth of the church! The men do not have that privilege. The Bible says that if a man does not support *his* household, "he has denied the faith, and is worse than an infidel" (1 Timothy 5:8).

Let's look at what the other versions call this infidel. The NIV says he is "worse than an unbeliever". The Living Bible says he "has no right to say he is a Christian. Such a person is worse than the heathen". The Contemporary English Version says such men have "given up their faith". **The Message** New Testament, translated by Dr. Eugene Peterson in Vancouver, BC, says such a man "repudiates [disavows] the faith . . . worse than refusing to believe in the first place".

These are strong words to the men. They must obey it. But there is no such command for women.

For various reasons—both valid and invalid—many women have entered the work place. Today, nearly all ladies' Bible classes are much smaller and are made up primarily of white-haired women with a whole lot of love and wisdom but not a whole lot of energy left.

Look around at the congregations as a whole. Most are way down in numbers from 20 years ago. Do you see a correlation here?

My dear sisters, we have work to do! Just two verses after the command to the men to support their families, it says we women should help out with children, strangers, tired Christians, the hurt and troubled (Message translation).

This is laying the ground work for the little bit of time the men have in the evening after work to teach other men.

Just remember that we women do think differently than men in some respects. It's supposed to be that way. We thereby complement each other. So it is with the church. We complement each other. That's our place.

—Woodslee, Ontario

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ONTARIO

Ajax: Martin Saunders from Oshawa put on Christ on April 8, and Shirley Valz from Ajax was immersed into Christ on May 26. A young men's training for service class is held the last Saturday of each month. Jeff and Kerri (Minter) Kennedy, who were married on June 8, will be taking a year's teaching term at GLCC beginning in September.

Barrie: Ivy MacKay, formerly of the Pine Orchard congregation, passed away at Grove Park Home on May 26. Her husband, John, died 14 months ago.

Beamsville: David Hallett visited on May 15. May 26 was a special children and Camp Omagh service. A congregational meeting was held on June 9. The Baccalaureate Service was hosted for the graduating class of GLCC on June 12. Geoff Ellis was the guest speaker. Bring a Friend Sunday was June 23. A Vacation Bible School is planned for July 25-27. A group from Midland, Michigan will help conduct the VBS and be here July 28.

Bramalea: David Hallett was guest speaker on May 19. Ivy MacKay, age 85, mother of Dennis, passed away on May 26. Lewis Mutuma spoke on June 16. A farewell to Albert, Sheila and Nicolas Hotte was held on June 16 as they will soon move to retire in Thessalon. Albert and Sheila were among the first families to begin the work in Bramalea. The funds for the Craig Redwood Fund have begun to come in, but it is still a long way from the \$150,000 which is needed before Craig's surgery can take place. Work days at Camp Omagh were planned for June 8 and 22. Kevin Garnett, son of Anne Garnett, spoke on June 9. Henry Ocampe, a contact through GNIFS, was immersed into Christ on June 9.

Brantford: Don Jarvis, age 66, died on April 15 after suffering from a heart attack in his sleep. "Don was a cheerful, loving Christian with a zest for life and people. He made a vital contribution to the work of this church at a time when it was struggling for existence." A New Music Work-

shop was held April 20 and May 26. A Ladies' Retreat was planned for May 17-20 at a cottage near Kingston.

Collingwood: A gospel meeting was held May 26-29 entitled "The Gospel According to Jesus" with Bill Bunting. May 28 was a special day for ladies with Sherley Foster and Alma Bunting speaking.

Fenwick: On May 8 the GLCC chorus presented an entertaining and uplifting evening of song. A number of Fenwick church members and volunteers walked in the Fenwick parade to advertise our VBS (August 19-23). John and Brent Colyn provided horses and a wagon as an added attraction to our contingent. Several are planning to go to Wauseaon, Ohio as part of an outreach there on July 13-14.

Cynthia Moore was baptized on May 19.

Walter Cromwell has resigned as minister at Fenwick as of May 19.

Guelph: On June 2 a picnic was held at the Penners. Barry VanAlstine graduated from Harding University with a degree in Elementary Education.

Hamilton (West): After almost three years of working with the congregation, as of July 31 Peter and Judy Morphy and family will be leaving to work with the church in Sudbury.

Meaford: Changes were made in different areas of responsibility for some of the deacons to develop opportunities of leadership in other areas. A picnic was planned for June 23. Brent Cramp graduated with a degree in marketing and is working for Michigan Christian College. Meaford will sponsor Holly Cramp when she goes to New Guinea to do mission work.

Newmarket: As of May 13, Bert and Muriel Thompson will be moving to St. Thomas, Ontario. As a result of this move, the church will no longer meet in Gravenhurst. May 19 was a "singspiration" service, led by Clayton McLeod. June 1 was a dinner prepared by the young people for the "Widows and Widowers".

Niagara Falls: On May 18-20 a video series by Jeanene Reese entitled "Woman to Woman" was presented. On Tuesday, March 26 Bob Berge put on Christ in baptism, and on April 5, Kyisha Jordan, daughter of Ross and Helga, obeyed the gospel. A special collection was made to help John Gumede rebuild his house which was damaged by flood waters in Nongoma. The grade one and two classes were involved in purchasing food for the needy with the

\$60 they had saved over the past few months. The junior kindergarten to grade twos were involved with a "gentleness day" and "joy day". Neil Kouidy's sister, Ria, passed away on April 25. One hundred ladies met on May 5 as part of a Christian Women's Retreat. The ladies were putting together layettes for the Ukraine, which Carol Pinczuk will take with her on their return.

Owen Sound: June 8-9 was the "Church and Change" seminar with Max Craddock, Geoff Ellis and David Knutson. A VBS entitled "A Kingdom of the Son--a Prayer Safari" is planned for August 12-16. Dave and Eve Cornfield have moved to Buffalo where Dave will begin a full-time ministry. Steve Zavitz and Ellie Swanson were married in Ottawa. Melissa Mellish is working at Camp Omagh this summer.

Pinehill: Beginning on May 5 and for the following four Sundays the video series, "High Hopes for the Human Heart" by Terry Rush was viewed. May 11 was a Ladies' Day with guest speaker Wilma Smith. Ralph and Gladys Forfar celebrated their 50th wedding anniversary on May 24.

Port Colborne: Rose Styles and Tammy Eaves from the Barrie area were baptized on May 7. Hayden Vangool, age 2, was rescued and revived from a swimming pool. Three of our students graduated from GLCC: Gary Haymes, Joel Lock and Richard Maddeaux. We are part of the electronic age; you can reach us at dlock@freenet.npiec.on.ca.

Chuck Lock and Cindy Molenaar were baptized on June 9. David and several others attended "Promise Keepers".

St. Catharines: A missions meeting was held on March 17 and a men's breakfast on March 16. Luc Fortin was a guest speaker Sunday evening, April 14. A church family supper was held on April 24. The GLCC chorus sang on May 22.

Sarnia: The Michigan Christian College chorus sang on May 5. A "Bring a Friend Day" was held on May 26. "We had reason to rejoice with the baptism of Geoff Swanson after the service on May 26. Geoff is a student at the University of Waterloo and is in Sarnia for a work term before returning to Waterloo in the fall". A "Church and Change" seminar is being planned for September.

Stratford: On May 5 we enjoyed our brethren from Plymouth, Michigan. Dwayne Kennedy spoke on May 5. Brian Thompson was a guest speaker on May 26

(continued on page 15)

by Blair Roberts
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SASKATCHEWAN

Estevan: This congregation was saddened on March 3 at the passing of Elwood Goud. His sense of humour and quick wit will be missed.

On May 19 we held a farewell for four young ladies who are going to Tartu, Estonia to do mission work. Andrea Muirhead, Shannon Tucker, Amy Nelson and Rachael Muller are spending six weeks spreading the good news in the "Let's Start Talking" program. We are very excited and encouraged by their dedication and love for God and the lost.

Tom Varghese, a young man from India, who for the last three years has been attending Bible College at Western Christian and working with us during the summer months, is flying home on May 27 to begin teaching in a preaching school. We will miss Tom but wish him well as he returns home.

May 15 marked the arrival of Ralland Boushard. He will be working with us for the next three months as our summer min-

istry intern. His duties will include preaching, teaching Bible classes, visitation and working at camps.

Dale Elford and Robert Watts were appointed to the eldership and Ernie Still was appointed a deacon. We are excited about the potential for growth and pray that God would use us to influence those around us.

MANITOBA

Dauphin: On Wednesday, May 1, the congregation in Dauphin bid farewell to Tom Varghese. Tom has been an important part of our congregation for almost three years now. On May 4 he graduated from Western Christian College with his B.Th. and returned to India later in May.

On Sunday, May 19 we also had a special farewell for the L.S.T. team that was travelling to the Ukraine. This is the second year that Scott and Cindi Roberts, along with their children, Sarah and Michael, have gone to the Ukraine. This year they were joined by Monica Bell (Gravelbourg, SK), John Close (Dauphin, MB), Angela Ellis (Kenora, ON) and Owen King (Wawota, SK). Owen is planning on staying in Irpen for one year to facilitate the follow-up work that is needed with such a campaign. The church in Dauphin has agreed to assume the oversight of Owen's work and is grateful for those who have supplied the funds needed to make this kind of outreach possible.

We have also had cause to rejoice with the new birth of five different people. In the early hours of Monday, May 27, Crystal Downton and Randy Foss were bap-

tized. Later that day, Tasha Rothwell made the decision to put Christ on in baptism. All three of these young people are students at Western Christian College. And then on Tuesday, June 11, Chris Adamski and Rhonda Marzyk also made the decision to give their lives to Christ. Rejoice and pray with us, for these babes in Christ. Four days after his baptism, Chris and his wife, Jennifer, became the proud parents of James Ty, their second son.

As June draws to a close, so nears the end of another school year. On Saturday, June 11, Western Christian College honoured its 23 graduates. Paul Laliberte of Red Deer, Alberta was honoured as the Valedictorian. Windy Fok of Hong Kong was honoured as the Salutatorian

Worthy of Note

Peter Morphy writes of one of their teen Christians and his friend who are on the senior high school football team and have been inviting players from both teams to center field for a prayer at the beginning of games. Many join them. We quote, "Their attitude is 'Pray Before You Play!' Several have commented on the players' attitudes and performance throughout the game because of the spiritual focus. It is great to see young people stand up for Jesus before their peers. The teen group has invited more friends to study the Bible than anyone can count. Two years ago there were two teens. Now there are 15 teen Christians and about 10 more who are involved in Bible Studies."

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

BRITISH COLUMBIA

Victoria: We are excited to report that Allen Rich has accepted the position of principal for Cross Roads Christian School.

Roy Merritt of Namwianga Christian School, Kalomo, Zambia was guest speaker on April 21. It was a joy to welcome Roy and Kathy.

Our deacons have reactivated the Long Range Planning Team. The team will address issues concerning the future of our congregation such as keeping our Mission Statement current, developing options regarding our facilities, and our purpose and

direction in the coming years.

Oakridge (Vancouver): On April 27 a ladies' get-together was held with Dorothy Minor as speaker.

"Basic Christian Communities" is being set up. Please pray as we work toward becoming the church that Jesus designed 2,000 years ago.

Task groups are being reorganized to make our work here more effective.

The "One to One Ensemble" from Pepperdine University will be here on June 15 to hold a concert.

Allen Jacobs is collecting used Canadian and American stamps for a brother in India.

We took up a special collection for Peggy Yang for her mission work in Croatia this summer.

ALBERTA

Medicine Hat: Cecil Bailey gave the lesson on May 5, Allan Jacobs on May 12, Gerry Barth on May 19 and Gary Friesen on May 26. We appreciate these men bringing the Lord's word to us.

Malcolm Tarrant will be in Swift Current, Saskatchewan as of the May long weekend. He will be working with the

church there on a full-time basis for the summer months as an intern. May God be with him as he labours for the Lord in that community.

Edmonton: Sam VerVoost has been added to the Lord's family.

Chris Nichol, Gary Poon and Glenn Irvine have completed all requirements and graduated from our three-year intern program. On May 26 we held a special service and congregational barbecue to congratulate them. Chris Nichol and Gary Poon participated in the Sunset Graduation Class of 1996 in Texas.

The congregation has decided to hire David Ford to work as a youth evangelist, focusing on our teens and young people.

Rolland Bouchard will be entering into our intern program in September to further his training to serve the Lord as a youth evangelist.

Over the May 10-12 weekend, Dave and Dianne Friesen led a trip to Grande Prairie in preparation for the church planting in 1997. At present, Herb Anderson and Dave Friesen are seeking support for this work. Please pray that all plans will come together.

Elders at Nanaimo



Left to Right: Les Beamish, Dwight Morris, Howard Kemp, Wayne Peekett.

"Sunday, May 26, 1996 was a memorable day for the Nanaimo Church of Christ. Four men were appointed as elders with the responsibility of spiritual oversight of this congregation, which is located on central Vancouver Island. The four men selected by the congregation are recognized as already providing the leadership qualities as described in God's word.

"The formal recognition of these men as shepherds, mentors, and equippers promises to bring forth honor and glory to God and his people as we move forward to the 21st century and beyond.

"We offer thanksgiving to God for raising up these men to serve his kingdom and the saints."

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.

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

BOOK REVIEWS

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



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

Transcending Tradition by Daniel C. Hardin, Star Bible Publications, Fort Worth, Texas, 138 pages, (8.95 (U.S.)).

Have you ever wrestled with questions like these:

"Is it just as much church work to mow the lawn or organize a social as it is to visit the sick or lead a prayer?"

"Can a woman lead the singing?"

"Do elders have the right to make decisions for the congregation?"

"Can women be ministers?"

"Is the preacher a hireling or an employee of the church?"

"Can an elder be paid?"

"Is an elder a king or a boss?"

"What is the role of the deacon?"

"Can a woman teach a boy who is baptized?"

"Do we praise those who 'skin the sects'?"

"Must we always worship in our traditional ways?"

These are among the questions discussed in this significant book. You may not agree with all of the book's conclusions, but you will find much food for thought.

The author served as a missionary in Korea and now teaches Bible at Lubbock Christina University.

The Compelling Power of the Cross by John Hobbs, Heritage Publications, Grand Prairie, TX, 176 pages, \$7.95.

This is one of the finest books on the cross that we have ever seen. It is brief and inexpensive but is filled with great spiritual riches. It will be of great help to preachers preparing sermons on the cross. It could also be an excellent book for class study. All of the lessons are very well illustrated with powerful stories.

"The author strongly believes that there is a definite need for this study in the life of every Christian. If Christians will con-

stantly dwell on the cross, their lives will be focused on the true meaning of life which is to 'fear God and keep his commandments'."

Hearing God's Voice, My Life with Scripture in the Churches of Christ by Thomas H. Olbricht, A.C.U. Press, Abilene, Texas, 447 pages, \$19.95 (U.S.).

"Are you new hermeneutic?" "Herman who?" "It's not a person. It's a new approach to the Bible, and my preacher says it's dangerous." "Isn't all that pretty boring? Can you imagine reading a book of 447 pages on that?" Yes, Tom Olbricht has written a lengthy book on this controversial subject, but it is far from boring. Tom writes, "I have read many books on hermeneutics. From my perspective some were lifeless, others pedantic, still others misinformed, and miscellaneous additional contributions in these works not particularly helpful for those interested in coming face to face with the living God through Scripture. I have concluded that the last thing we need is another book on hermeneutics which presents a philosophical, cookbook-style program for achieving correct biblical interpretation and application. One may find enough of these in the libraries to satisfy about any theological taste, both literarily and historically." Tom gives us a biographical approach to this "boring" subject, which makes it interesting and easier to understand. This gives us a "painless" way to read about a very complex subject.

He relates many family and congregational incidents to the interpretation of the Bible. He tells how he first saw the Scriptures "Through the Eyes of Grandparents and Parents". Then he tells of preachers he heard in southern Missouri and how they interpreted the Bible. In the late forties Tom went to Harding College and had his horizons expanded through contact with the staff and students. I was at Harding then and appreciate how Tom brought out the impact that college life had on us. Other readers will be encouraged to think back over their lives and education and realize how these experiences impacted

our lives. Like Tom, I feel that I learned about as much from the experiences in preaching at Arkansas country churches as I did in school.

Those involved in local preaching and other church work will find ideas which will help in relating the Word to our lives. Tom has been heavily involved in education, but at the same time he has also been similarly involved in local church work (often on mission fields). His desire to understand and relate the scriptures to many diverse situations can help us do the same.

If I Had Only One Sermon to Preach, edited by Richard Allen Bodey, 248 pages, Baker Book House, Grand Rapids, Michigan, \$13.99 (US).

Here is the best collection of evangelical sermons that we have seen in some time. Most of these preachers are very well known in the evangelical world and are authors of many books. Included are men like Stuart Briscoe, Joel Gregory, D. James Kennedy, Erwin Lutzer, Calvin Miller, Stephen Olford, John Piper and Warren Wiersbe.

Students of homiletics will see masters at work here. They show how to develop their texts clearly. They use many clear and forceful illustrations.

Vital topics that are ignored (like baptism) can be added by those who would declare the Word more fully.

Surviving Death, Healing and Growing through Grief by Jim Taylor, Wood Lake Books, 130 pages, \$14.95 (Cdn.).

Here is an extremely helpful book by a professional writer. Jim and Joan Taylor lost their son at age 21 due to Cystic Fibrosis.

Jim writes letters to his son, sharing with him the suffering and eventual growth he felt through his grieving process. He cites several other books that offer help to those going through this difficult process.

The Finishing Touch, A Daily Devotional by Charles R. Swindoll Word Books, \$22.95 (U.S.).

My favourite bulletin writer, Charles Hodge, recently wrote a piece about Charles Swindoll. It was about a newspaper interview of Swindoll in which he strongly asserted his view that the Bible must be preached as our final authority.

As Hodge also mentioned, Swindoll's books have sold in the millions. This latest work of 639 pages is designed as a daily devotional. It can also be read as a source for many excellent illustrations for preaching and teaching.

Ukrainian Relief



The church in Estevan, Saskatchewan recently shipped approximately 2,000 lbs. of clothing to the Slavic Evangelism Ministry to be distributed in the Ukraine. The clothes became available when the free clothing exchange that the church operates became overcrowded. The shipment included a complete line of infant to adult summer, fall and winter clothes as well as a large supply of blankets. *--Tim Pippus*

News East

(continued from page 11)

on behalf of Camp Omagh. Kelvin Hoover spoke in St. Thomas in Brian Thompson's place. A fellowship bar-b-que and baseball game were held on June 1. A Ministry Meeting followed the morning service on June 2.

Sundridge: June 23 was the date of the Northern June Meeting with guest speakers Murray Smith, Drew Chapados and Steve May.

Thessalon: Myrtle Vine celebrated her 85th birthday on May 18.

Tintern: On May 12, the children honoured the mothers with a special presentation. The grade 7/8 class has done various service projects. The congregation donated and/or pledged \$6,000 towards the rebuilding at Camp Omagh in a special collection.

Toronto (Bayview): Velma Hargrave celebrated her 104th birthday in April. A fellowship night was held May 3; a quarterly congregational meeting on May 26 and a singsong was held May 31. Missions currently supported are for Santiago Molina, Michael Toby, Luc Fortin, Peter Morphy and Mission 1000.

Toronto (Harding Avenue): As of June 30, every last Sunday of each month the

Ghanaian brethren will conduct a worship service in "Twi". These will begin at 12:30 p.m. It will strengthen and encourage Ghanaian brethren, to be able to worship in their native language with the goal to win more souls to Christ.

Toronto (Strathmore): Baptisms: On April 25, Kwabena Akuoko put on Christ after a study with Peter Dwomoh and on May 19, James Apaah was immersed into Christ. Placing Membership: Jason Ramcharitar from Harding Avenue congregation, and Samuel and Jennifer Paragas from Baguio City, Philippines. The elders are considering some men for appointment as elders and deacons in the near future. May 26 will be picture day. June 2 is "Bring a Friend Day" with the theme of "Wonders of the Love of God". June 15 was the Omagh work day. A "Marriage Enrichment Seminar" by Brecheen and Faulkner is being planned for July 1998.

Sault Ste. Marie: There was a ladies' day on May 11.

Waterloo: May 26 was the monthly bilingual service for our English and Spanish brethren. On April 28 the 5/6 grade class made a presentation. Kids Klub worked hard at planting seeds and improving the flower beds at the church building. Preparations for an upcoming VBS are under way.

MISSION NEWS

Belarus

Ed Jermakowicz reports the loss of almost one-third of his support at the end of 1995. His ministry is operating on a deficit at the same time that needs, opportunities and expenses are all increasing. He requests that contributions (tax-deductible) be sent to the Tintern church.

Ed finally has his residency papers to stay in the country until the year 2000. Also, the open border with Russia now means that he can travel to Moscow and might be able to meet and have fellowship with any of us going that way.

Communion Supplies	
"Passover Matzos"	\$3.60/pkg
Disposable Communion Cups	\$16.99 (US)/M
<small>(Postage and taxes extra)</small>	
Order from: Gospel Herald, 4904 King Street	
Beamsville, ON L0R 1B6 Ph or FAX (905) 563-7503	

Welland: Help is being sought to support Walter Cromwell in this work.

Windsor: Peter (Jock) Paineau was baptized into Christ on May 28. "Jock has attended our senior's 'Keenagers' class and was assisted by Joyce Hammond in his study of the Word of God". On April 6, about 55 brethren from the Detroit area congregations joined in the "Concerned Brethren's Breakfast". Al and Linda Meakes celebrated their 25th wedding anniversary on April 16. A congregational picnic was held on June 15 and the quarterly congregational meeting on June 23.

QUEBEC

Sherbrooke: Luc and Manon Fortin made a trip to southern Ontario to visit supporting churches in Toronto, Tintern and St. Catharines. A new study group meets in the Fortin home on Tuesday evenings, with visitors attending.

NOVA SCOTIA

Halifax: "Our goal is reaching and keeping people for Christ with emphasis on effective evangelism, worship renewal and small groups. . . We've started a Friday night fellowship group in one of our member's homes. . . We have completed a six-month adult Bible class about why Jesus is incredibly Great News and a practical method for sharing our faith in Him with others."

NEWYORK

North Buffalo: May 5 was "Youth Day". On May 18 a "Mother/Daughter Banquet" was served by the men of the congregation.

DEBBIE JEAN ESARYK

April 12, 1956-April 25, 1996

Following a courageous battle with cancer, Debbie Jean Esaryk (nee Franklin) passed away peacefully on April 25, 1996 at her home in Nanaimo, British Columbia. Debbie's desire was to be at home with her boys when her Lord called her to her heavenly home. Her father, Bob Franklin, had been praying with her when she died.

Debbie was a member of the Nanaimo church of Christ. She enjoyed participating in singing, outreach, and fellowship. She felt compelled to share God's love with her friends. Gardening was one of her delights, both at home and at the church building. Her presence and quiet personality is being missed by all who knew her.

At the center of Debbie's physical and emotional life were her four children. She demonstrated her concern for their future welfare by insuring that they would continue to be raised within the love of a Christian family after her death. Although Debbie never fully revealed her private thoughts, there was little doubt regarding her belief in the Lord and the necessity of his love in one's life.

Debbie is survived by her four sons: Andrew, Brandon, Cameron, and Michael; her parents, Robert and Jean Franklin of Meaford, Ontario; two brothers: Terry (Dawne) Franklin, Lindsay, Ontario and Paul (Diane) Franklin, Cold Lake, Alberta; three sisters: Judy Lidstone, Owen Sound, Ontario; Darlene (Dan) White, Meaford, Ontario and Marsha Franklin, Meaford, Ontario. She also leaves the father of her boys, Don Esaryk, of Nanaimo, BC as well as several aunts and uncles, nieces and nephews, and her brothers and sisters in Christ.

The funeral service was held in the chapel of First Memorial Funeral Services in Nanaimo on Monday, April 29, 1996. Grant Hannan and Walter Moes officiated. The singing group, of which Debbie was an integral part, sang one of her favourite songs. Internment took place at Nanaimo City Cemetery. *--Grant Hannan*

STEPHEN MERRITT

Dr. Stephen Merritt, eldest son of Roy and Nelle Merritt, died unexpectedly in Winnipeg on December 26, 1995 at the age of 40. Since his parents were in India at the time of his death, a memorial service and the internment of the ashes were delayed until after their return.

A Loving Tribute to Sister Ruth Bailey

When the trumpet of the Lord shall sound, and Time shall be no more,
 We'll meet with some surprises then on Jordan's other shore.
 The little band of saints who live in Canada's 'cow-town'
 Will no doubt be astounded when the records are brought down.
 The pages of the Master's book with names will be replete;
 But the order of their station, when the round-up is complete
 Will not be as expected--God's wisdom is unique.
 His concept of true greatness has always been 'the meek'.
 Thus in God's little 'Hall of Fame' for our own congregation
 The names that 'top' the records (to many's consternation),
 Will not be 'leaders' then or now, emblazoned on that page;
 But rather those dear sisters who taught the younger age.
 "Ah, now we understand", they say, "for in our younger days
 'Twas they that taught us from the 'book' that lightened up our ways!
 They know the "favored ones" of God and sought to emulate
 Their living faith." To us their lives they did relate.
 And in the Day of Reckoning before God's Great White Throne,
 He'll explain to us the reason, when true knowledge is made known:
 "I asked you all to worship God, in spirit and in truth;
 And she who understood me best was your dear sister, Ruth."

That 'other' Ruth, whose great-grandson wrote so much poetry,
 She lives today, and speaks through him (to some especially).
 Our Ruth, too, often spoke in rhyme, and thereby shared with others
 The exaltation of her soul--a boon to younger mothers".
 And so before the Judgment Seat, you, who have loved the truth,
 Will freely there confess to Him, "We learned so much from Ruth".
 And that is why, although she's gone, and we see her no more;
 She'll welcome all the 'faithful few' on Jordan's other shore.

--Cecil T. Bailey

*From time to time Ruth wrote articles or poems for the **Sister Triangle**.

A graveside service was held on June 10 at the Mount Osborne Cemetery in Beamsville, Ontario, with burial in the Merritt family plot. Brethren Eugene Perry, David Knutson and Edwin Broadus conducted the service, which was followed by a reception in Tallman's Fireside Room, Vineland.

Steve was born in Hamilton, Ontario and spent his childhood in Ottawa, Thunder Bay and Beamsville. He graduated with high honours from Great Lakes Christian College, Abilene Christian University and Texas A & M University, and did post-doctoral studies at Yale University in molecular biology.

He taught or did medical research at A & M, Yale, Yale-New Haven Hospital, the University of North Carolina, Bethesda Naval Hospital and the Naval Medical Research Institute in Washington, DC. During his career, he was singled out for many honours, including nomination for Young Presidential Scholar.

Steve was able to accomplish a great deal of good for the benefit of mankind during his relatively short lifetime. He did

significant work in the development of immunization against malaria and other tropical diseases.

In addition to his parents, Steve is survived by his sons, Sean and Curtis; his sister, Diane (Wayne) Turner; and his younger brother, David, of Austin, Texas as well as a host of friends and colleagues in the medical and academic fields.

Anniversary Celebration Announced

Sunday, September 22 has been announced as a special day of celebration at the Harding Avenue church of Christ, which began meeting at 47 Harding Avenue, Weston, Ontario, 40 years ago. Brethren from sister congregations are invited to join in the enjoyment of spiritual edification from brother Keith Thompson, who preached in their initial gospel meeting, and also in a 'potluck' fellowship and afternoon singing.

The day begins with 10:00 a.m. Bible classes and ends after the evening lesson by brother Thompson. A gospel meeting will follow at 7:30 each evening, September 22 to 27.

The Sin of Rehoboam

Bethel W. Bailey

Much has been said and written regarding the sin of Jeroboam, the son of Nebat and the sin whereby he caused Israel to sin, but it might be interesting to note that the history of Jeroboam might never have been written had it not been for the foolish decision of Rehoboam. Unlike his father before him, who sought wisdom above all else, Rehoboam opted to follow the advice of inexperienced youth and rejected the voice of wisdom and maturity. This choice resulted in division in the ranks of the once majestic monarchy of his grandfather, David, a division that would continue to deteriorate and decay until much of the identity of that great nation would be lost, and David's once great empire would only be related to in symbolic terms (i.e. the coming Messiah who would sit on the spiritual throne). Though Israel mistakenly thought that the Messiah was to restore the physical throne of David, that great monarchy was doomed to oblivion by Rehoboam's bad choice.

How often has the inexperience of youth contributed to similar blemishes on the pages of history it would be impossible for one to even speculate; but I know that many of the readers of the **Gospel Herald**, like myself, have been around long enough to recall conditions following World War II. Germany and Japan as a result of their unjustified aggression were in ruins. I recall that many wondered if these two nations would ever again be worthy of recognition! But what do we have? In a little more than 40 years, those two nations have become the monetary centers of the world!

Though it would be impossible to be sure of all the contributing factors in the success of these two countries, this one observation immerses. While Canada and the United States following the war put a greater emphasis on youth, and this is noted by the lowering of the voting age, resulting in younger men gaining control of the decision-making process, Germany and Japan continued to lean on the advice of the more experienced. I do not believe that what has happened in the past 40 to 50 years is accidental.

The Bible has always put favorable emphasis on the value of age (Leviticus 19:32). "You shall rise up before the gray headed and honor the presence of the old man, and fear your God: I am the Lord." Is it not suggested here that when respect for the elderly is absent, disrespect for God is not far behind (Proverbs 16:31)? "The silver-

haired head is a crown of glory, if it is found in the way of righteousness". Going to the New Testament note the following: "Do not rebuke an older man, but exhort him as a father, the younger men as brothers" (1 Timothy 5:1). Paul also suggests to Timothy that the older women should train the younger women and especially in marital relationships. Where do the younger women go now for their advice? Off to some so-called professional who knows nothing of the delicate art of being a true partner.

In contemplation, one cannot help but wonder if the Lord's church today would not be more prosperous if we got the older people off the shelf and realized that they are still valuable. *Sudbury, Ontario*

MISSION NEWS

PAPUA NEW GUINEA

Velma Forman writes, "One Mile Clinic is open!" With some medications received from the local health center and purchases made possible by donations, basic medication needs were on hand for the opening. Over 750 people are being cared for per month, and many must be turned away. Hours have been increased from the project 8:00-11:00 five days per week to 7:00-2:30 often including weekends.

A container from 'Healing Hands International' was expected to arrive on May 23. Velma was expecting to close the clinic from May 17 to December 2, 1996 while on leave in British Columbia.

T.V. PROGRAM GROWS

A T.V. program entitled "Key to the Kingdom" has resulted in more than 15,000 U.S. citizens requesting World Bible School lessons. "In the first two months of 1996, KEY signed up 932 students from 42 states. More than 5,000 new students are expected in 1996."

May saw the beginning of broadcasts of this program over Canadian Vision T.V. network which covers all of Canada with a potential of reaching over 6 million homes. It airs on Wednesdays at 8:30 a.m. in both Pacific and Eastern time zones.

--from *Action*

ZAMBIA

The Roy Merritt family visited us at the **Gospel Herald** during late May and left for Africa on the 29th, arriving safely in Johannesburg. They will drive from there to Zambia.

John Lauterbach's March letter reports six responses for prayers at Bbanganalac near the Zimbabwe border and the baptism of

two girls and two boys from his classes at Namwianga. The April letter reports five baptisms at Simalundu and four requests for baptism at Meheba Refugee Camp.

The container sent by the church in Victoria in April was being eagerly expected.

CROATIA

John Mark Hicks writes of his eight days with three small struggling churches in Croatia in February. He states, "They are optimistic, enthusiastic and busy serving in their communities (particularly with refugees). . . Their hunger for the word is one of my lasting memories."

He mentions the need of trained leadership, more workers in evangelism and prayers for peace.

Ming Paul Lee (Box 13, R.R. 2, Arlington Road, Nanoose Bay, BC V0R 2R0) has been trying to raise \$3,500 as a travel fund for the team he is leading to Croatia this summer. He would also welcome volunteers for the team. To help or to volunteer, contact him at the above address.

UKRAINE

An agreement for the distribution of 50,000 copies of the new translation of the Ukrainian New Testament has been finalized between The Slavic Evangelism Ministry and the World Bible Translation Center in Fort Worth, Texas. The WBTC has distributed more than 1.5 million Bibles in Russia since 1973. Surveys indicate that each Bible is read by 10 or more people and will stay in the family for years.

Also, Gideons International recently donated 5,000 Russian and Ukrainian New Testaments to the SEM in Kiev.

Rick Pinczuk spent six weeks preaching and teaching at the Shevehenko church of Christ in Kiev, Ukraine from March 28 to May 6.

A total of \$5,000 is needed before June 30, 1996 to ship a relief container from Toronto to Kiev.

Search T.V. produced by the Edmond, Oklahoma church of Christ and adapted for the Ukraine by brother Pinczuk, began airing in 26 of the major cities of Ukraine in March.

Influenced by the writings of John Clayton, Bert Thompson, Wayne Jackson, Henry M. Miller and others, Dr. Malyuk, a well-known Ukrainian scientist, is planning to write a book on Christian Evidences from a Ukrainian Christian scholar's point of view.

"With man this is impossible,
but with God all things are possible"
--Matthew 19:26

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, TOB 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: Beaugard Edu. Community Centre, Abasand; Sun. 10-12; Thurs. Bible Talk 7:30 in homes. Mon. ladies class 1:30-3:00 in homes (phone (403) 790-0109); Terry Mullins, Treas., 399 Thicket Dr., T9H 4H7, (403) 790-3537.

LETHBRIDGE: 2720 21st Ave. S., T1K 1H8; Sun. 10, 11; Wed. 7:00; Mike Gray, ev. 328-0855.

MEDICINE HAT: Crescent Heights Church of Christ, 402 12th St. N.E., T1A 5V2; Sun. 10, 11, 6; Wed. 7; 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 Hilschey 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); 267th St., V4L 2A4; Jay Don Rodgers, ev., (604) 943-4341 (res.), 943-0515 (off).

KAMLOOPS: 629 Battle St. V2C 2M4; Sun. 11:15, 10; Mid-week studies in homes; (604) 374-3512 (off); Contact Rob Harper, 554-2421.

KELOWNA: 1317 Ethel St.; Sun. 10:45; Bible study 9:30 (except July & Aug.); & weekly TLC groups; Box 2697, St. R. V1X 6A7; Charles McKnight, ev. (604) 765-8739; Wayne Muirhead (604) 861-4008; Ted Windmill, 763-8445, elders.

KELOWNA (Rutland): #209-120 McIntosh Rd., V1X 7E8; Sun. 11. Call for directions/other services, Bill Forman, ev. (604) 765-3643.

LANGLEY: Meeting in homes; Sun. 10:30; Phone for location 534-0485; c/o I. Eastwood, 20420-54 Avenue, Apt. 103, V3A 6N6.

NANAIMO: 1720 Meredith Rd., V9S 2M4; Sun. 10, 11, 6; Wed. 7:00; Grant Hannan, ev. 758-9412 (off.), Les Beamish, sec. 758-6929.

NORTH BEND: North Bend Community Hall; Sun. 10; SS 1, Boston Bar, BC V0K 1C0; 867-9420.

PENTICTON: Pentiction 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. Marrs, 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. (Westman 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.

NEWYORK STATE

BUFFALO (Linwood): 481 Linwood Ave., 14209; Sun. 9:30, 10:45, 6; Training Class 5; Wed. 7; John Smiley, ev. (716) 882-5434.

NORTH BUFFALO: 350 Kenmore Ave.; Sun. 10, 11, 6:30; Wed. 7:30; Box 128, 14223; (716) 835-6010.

NORTHWEST TERRITORIES

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

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convoy Ave., B3N 2P8; Sun. 10, 11; Wed. 7:30; (903) 443-9628 (off.); Keith Brumley, ev. (902) 445-4194 (res); Wayne Taylor, sec., (902) 876-7402.

KENTVILLE: Middle Dyke & Mee Rd.; Sun. 11, 10, 6; Wed. 7; c/o 895 Gracie Dr., B4N 4M2; Brian Garnett, ev. (902) 678-1168 (res.); 678-8881 (off).

SHUBENACADIE: Mill Village Church, 2 miles W. of Shubenacadie; Sun. 10:15, 11; Wed. 7; R.R. 1, B0N 2H0; D. Hallett (902) 758-2133; J. Mackey, sec., (902) 758-2633; 758-3215 (off.).

SHUBENACADIE: Sun. 10, 11; Wed. 7; Shubenacadie & Area Church of Christ, R.R. 1, B0N 2H0; Raymond Wiseman, ev. 758-3404; Frank Weir, 758-2905

PROVINCE OF ONTARIO

AJAX (Serving Oshawa, Whitby, Pickering): 1 Cedar St.; Sun. 9:45, 11, 7; Wed. 7:30; Box 162, L1S 3C3; Ph. 683-2477 or A. Langford, sec., 683-6735.

BARRIE: 345 Grove St. E. (at Cook), L4M 4T7; Sun. 10, 11; Wed. 7:30; P.O. Box 460, L4M 4T7; 722-7155 (off.); Claude Cox, ev. (705) 737-2272

BEAMSVILLE: 4900 John St., L0R 1B6; Sun. 9:15, 10:30, 6; Wed. 7:30; Don Smith, ev. (905) 563-7655 (off).

BRAMALEA: 750 Clark Blvd. (south of Hwy. 7 on Finchgate Boulevard), L6T 3Y2; Sun. 9:45, 11, 6; Thurs. 7:30; Walter Straker, ev. (905) 455-3263 (res.); 792-2297 (off).

BRANTFORD: 267 North Park St., N3R 4L2; Sun. 10, 11, 6:30; Wed. 7; contact Rick Gamble (519) 753-5533; 759-6630 (off).

BURKS FALLS: Seniors Building above library on Young St.; Sun. 6-7:15 p.m.; c/o Hubert Lawrence, R.R. #2, P0A 1C0; (705) 382-2026.

COLLINGWOOD: 494 Tenth St.; Sun. 10, 11, 7; Wed. 7; c/o Frank Kneeshaw, 317 Hume Street, L9Y 1W4, 445-3252; 444-0010 (office); Wayford Smith, ev. 444-2701

CORNWALL: 1702 Dover Rd., K6J 1W1; Sun. 10, 11; Wed. 7; Allen Bojarski, ev. Phone (613) 933-1825, e-mail: allenk@cnw.igs.net.

CORNWALL: Tollgate Rd. E.; Sun. 10, 11; Wed. 7; Box 42, K6H 5R9.

FENWICK: Welland Ave.; Sun. 9:45, 11, 7; Wed. 7:30; P.O. Box 416, L0S 1C0; Walt Cromwell, ev., (905) 892-4557; 892-5661 (off).

GORE BAY: W. Manitoulin church; (Old Library); Sun. 10:30; Box 85, P0P 1H0; Contact John Robertson (705) 282-3499; Bill Baker (705) 282-2095.

GRIERSVILLE: RR 4, Meaford, 5 mi. south of Meaford on Grey County 7; Sun. 10; Keith Hewgill, Kimberley, ON N0C 1G0; Les Cramp, ev., Box 1642, Meaford, ON N0H 1Y0.

GRIMSBY: 63 Casablanca Blvd., south of Q.E. exit; Sun. SS 11:05; Worship 9:45, 6; Wed. 7; Box 181, L3M 4G3; (905) 945-3058; George Mansfield, ev. 945-1070.

GUELPH: Conestoga College, 460 Speedvale Ave., W; Sun. 10, 11; Wed. 7:30 (phone for location); c/o 428 Cole Rd., N1G 3J8; David Azzoparde, sec. (519) 821-9179.

HAILEYBURY/NEW LISKEARD: Meeting in homes. Times flexible. Mike Tinney, Box 702, Haileybury, P0J 1K0, 705-672-9241.

HAMILTON: 321 East 27th Street, L8V 3G8 (at Fennell) (Mt. Hamilton); Sun. 10, 11, 6; Wed. 7:00; (905) 385-5775; John Dennis, sec., (905) 389-0717.

HAMILTON (Centre): 33 Highcliff 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; Larry Eilford, R.R. 1, Kimberley, ON N0C 1G0.

HUNTSVILLE: Chaffey community Hall, Muskoka Rd. 3, one km. N. of Hwy 60; Sun. 6:30 p.m.; Eugene Preston (705) 789-7630; David Preston, sec., R.R. #1, GR Box 174, P0A 1K0; 789-7697.

HUNTSVILLE: Hilltop Dr. off Hwy. 11BN; Sun. 9:45, 11, 7; Wed. 8; GR Box 108, Rte 3, P0A 1K0; Contact John H. Preston, sec., (705) 767-3237.

ICE LAKE (Manitoulin Island): 1/4 mi. S. of Hwy. 540; Sun. 10, 11, 7; Mon. 7:30; Dean Hotchkiss, ev. (705) 282-2980; Peter Tallman, sec., R.R. #1, Mindemoya, P0P 1S0, 377-4555.

KENORA: 101 Norman Dr.; Sun. 10, 11; Wed. 7; P.O. Box 2905, P9N 3X8; (807) 468-7523 (bldg); Randy Fiske, ev., 468-2192; Earle Rattai, 548-2245.

KINGSTON: 446 College St., K7L 4M7; Sun. 10, 11; Wed. 7; (613) 546-5409 (off.).

KITCHENER SOUTH: Kitchener City Hall (Learning Room), 200 King St. W.; Sun. 11:15, 12:30; Wed.

7:30 in homes; Gregory Smith, sec., 480 Drummerhill Cres., N2T 1G4; (519) 884-2449.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SARNIA: 796 Errol Rd. E., N7V 2G7; Sun. 9:30, 10:45, 6:30; Wed. 7; Len Dennis, 542-3260; Aubrey Hibbard, 336-7140; Drew Chapados, ev., 332-8359.

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

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

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

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

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

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

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

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

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

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

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

TILLSONBURG: 1 mi. N. on Hwy. 19; Sun. 9:45, 11; Wed. 7:30; Box 331, N4C 4H8; 842-7118.

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

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

TORONTO (Bayview Ave.): 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7:15; Chris McCormick, 25 Cumberland Lane, Apt. 803, Ajax, 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 Cornie, 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) 751-6879, Guy Stopard (416) 421-6444, evs.; FAX (416) 424-1850.

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

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

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

WELLAND: 72 Summit Ave., L3C 4G6; Sun. 11, 10; 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.

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

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

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

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

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

RADVILLE: 714 Beckwell Ave., Sun. 9:30 (Winter: 817 Beckwell Ave.); Mrs. 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 Krosgaard, 352-5621.

SASKATOON: Hours and locations may vary; Please phone to be certain; Office: 343-7922; Allen Close, 955-0464 or Bob Parker, 343-7884; mailing address, Ste # 134-5, 1222 Alberta Ave., S7K 1R4; FAX 306-343-1689.

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

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

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

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

YORKTON: 550 Parkview Rd., S3N 2L7; Sun. 10:15; mid-week call for time & location of meetings; John Smith, ev., 783-6877; Harry Meakes, sec. 783-6850.

CALENDAR

July

6... 60th Anniversary, Camp Omagh

7-13... Ages 7-9, Camp Omagh

7-12... Ages 7-9, Clearview Christian Camp

12-14... Family Camp, Clearview Christian Camp

14-20... Ages 8-10 Camp Omagh

21-27... "All Girls Week"--Clearview Christian Camp

AUGUST

4-10... Family Week--Camp Omagh

SEPTEMBER

13-15... Gospel Meeting, Bill Bunting, Newmarket

22-27... 40th Anniversary/Gospel Meeting, Harding Avenue, Toronto

Western Christian College LECTURESHIP '96

October 11, 12, & 13

“Let Us Be Holy”

Themes from 1 Peter

Featuring WCC

Bible College Degree Graduates

Theme Lectures:

- Kevin Vance “Refiner’s Fire” (1 Peter 1:3-9)
Tim Pippus “The Highway to Holiness” (1 Peter 1:13-2:3)
Will Hart “Living Stones” (1 Peter 2:4-10)
Scott Roberts “To God Be the Glory” (1 Peter 4:1-11)

Adult Classes:

- Mike Bolton “The Christian in the World” (1 Peter 2:11-15)
Larry Good “Makeup for Marriages--to Husbands and Wives” (1 Peter 3:1-7)
Ron Bailey “Prepare to Receive a Blessing--Handling Difficult Times”
(1 Peter 3:8-22; 4:12-19)
Blair Roberts “Leaders and Followers” (1 Peter 5:1-11)

Other classes offered for children, teens and college age.

**Join us for an outstanding weekend
of spiritual challenge and warm fellowship!**

For further information or a complete schedule, contact:

Western Christian College

Box 5000, Dauphin, MB R7N 2V5

Phone (202) 638-8801; FAX (204) 638-7054