

Gospel Herald

For the promotion of
NEW TESTAMENT CHRISTIANITY

ISSN 0829 - 4666

Vol. 61, No. 8

BEAMSVILLE, ONTARIO

August 1996

Moncton Church and Building



After 20 years of meeting in various locations, the Moncton church is enjoying the use of its own building on a large property in a new neighbourhood. See story on page 17.

Giving

Wilfred Orr

(Editor's Note: The following article is reprinted from page 12 of the first issue of the Gospel Herald, March, 1936. We plan to select other items from early issues in our celebration of 60 years of service. The late brother Orr was a well-known and respected preacher during and following the depression years. --ECP)

Jesus said, "Give and it shall be given unto you good measure, pressed down, shaken together, running over, shall they give unto your bosom", and "It is more blessed to give than to receive". Most of us have learned by experience that these statements of Jesus are true. Giving is a real pleasure, but that pleasure is not complete if we are not sure that our giving is pleasing God. The Word of God has so much to say on this question that I consider no apology is necessary for writing on this timely subject. John wrote, "Blessed are they who do his commandments", and we can only be blessed in giving if we give in obedience to his commandments. In these hard times we sometimes feel that it is almost impossible for us to give, but God does not ask us to do the impossible, and when we understand His law in regard to giving, we learn that His commandments are not grievous.

First, we are required to give "as we have". Being poor is no excuse for not giving; in fact, the poorer we are, the more we are able to give in the sight of God. Jesus said that the poor widow cast in more than the rich. God does not want our gifts when we have a crop; he wants them now, such as we have. We will not be condemned because we do not give a thousand dollars when we haven't one dollar, but we will be condemned for not giving a cup of water or a crust of bread to the needy.

In order that our gifts be acceptable, it is necessary to first give ourselves to the Lord. To give the money will not save our souls, but when we give ourselves to the Lord, then our giving is acceptable. Paul said, "I beseech you to present your bodies a living sacrifice".

We must give to those in need. A great many of our gifts are not acceptable in the sight of God because we give to those of whom we hope to receive. This principal

is condemned in Luke 6:33, 34.

We must give because of our love to our fellows. It was love that caused God to give his Son for us. Paul said, "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing".

Giving must be done willingly. We are commanded to give on the first day of the week, but if we do it grudgingly, we may be sure God is not pleased. Neither is he pleased when we complain about giving to those in need. Paul said, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. When we refuse to give because we are afraid we shall be short ourselves, we show our lack of faith. When the Philippians gave liberally to Paul, he said, "My God shall supply every need of yours according to His riches in glory in Christ Jesus". We demonstrate our faith by our response to this teaching.

*Being poor is no
excuse for not giving;
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in the sight of God.*

Acceptable giving is also dependent on the condition of our hearts. Jesus teaches that we must have the right motive in giving. He said, "When thou doest alms, let not thy left hand know what thy right hand doeth". Unfortunately, much giving is done to be seen of men. It is customary with businessmen to give gifts to gain patronage. The idea seems to be prevalent with some that, if they have gained a very unfair share of this world's goods by defrauding their fellow beings, they can atone for the wrong by giving large sums of money to charity.

Christ also taught that if we are offering a gift and remember that we have wronged a brother and not asked pardon, we should leave the gift until we are reconciled to our brother. God is not pleased

with our giving if we refuse to do his will.

If we exercise this privilege of giving in accordance with the commands of God, when these fleeting things of this life fail to suffice for us, we shall be received into the eternal tabernacles.

MISSION NEWS

One Nation Under God

Two were baptized in the Danube River on April 21. They were a brother and sister who heard Alan Cooper explain the plans for Hungary at the Church of Christ in Budapest.

In Phase III of this program, "thousands of people have responded to be taught in Brazil and Slovakia". The Czech campaign and Phase III still lacks \$250,000.

Plans for Phase IV are not yet finalized but Albania and Hungary in Europe; Ghana and South Africa in Africa; and Manaus and Rio de Janeiro in Brazil, South America are being considered.

The 30-second TV spots, "Jesus is Ready! Are You?" are being shown in seven states. A sample tape can be ordered for \$5 (US), and the production copy is only \$45 (US).

Zambia

Nine Kalomo Secondary students were baptized in March and April, and school was dismissed when 32 students at Namwianga Christian Basic School wanted to be baptized after lengthy studies with one of the teachers. In other areas, four were restored at the young Mayobo church of 75 members and another four at Kalundi.

John Lauterbach writes of a good harvest in storage but threatened by spoilage due to the unusual occurrence of four heavy rains in May. He reports four responses at Matebele where 154 gathered and of Roger Namuwa starting a church in Mancom where 8 were baptized at the first service.

Camp Omagh Celebrates 60th Anniversary

Well over 100, young and old, gathered on the camp grounds to celebrate the 60th anniversary of the beginning of Omagh Bible School. At least four of the original "campers" (more properly called students) were present to enjoy the pleasant weather, beautiful campus and warm associations.

A report of the fund raising effort to replace the kitchen/dining hall/classroom facility, which was burned down two years ago by an arsonist, was given. Though several thousand dollars have been given, the amount is far short of that needed to complete the project.

--ECP

Developing a Quality Relationship with God (7)

Prayer: An Encounter with God

Donald Perry

Prayer is one of the most important aspects of our relationship with God. It is a meeting with God. It is coming into the presence of God. It may be a life-changing encounter with God. Personal, secret prayers can build an intimate, quality relationship with God.

Prayer as an Encounter

Jesus had occasions when he spoke to God in public in response to certain incidents: "Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me". But on other occasions his prayers were very private and from a deeply troubled spirit. On occasions Jesus went out into the hills to pray and spent the night praying to God. We can but imagine what transpired in such protracted prayer periods. On the Mount of Olives he withdrew from his disciples, knelt down, and prayed, "Father, if you are willing, take this cup from me; yet not my will, but yours be done". The scripture then says, "And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground". Then after suffering betrayal, denial and doubts from his own disciples and mockery, insult, and condemnation from the soldiers and the Jews, he cried, "My God, my God, why have you forsaken me?" Our prayer relationship to God may also reflect times of struggle and anguish. It may sometimes seem that we are wrestling with God.

Abraham pleaded for justice from God when it seemed to him God was not justified in destroying the wicked city in which his nephew Lot lived. Moses encountered God in a burning bush and tried to excuse himself when God called him to lead His people. Job was brought to his knees in humble praise and acknowledgment of the majesty of God and his superior wisdom. Isaiah's encounter with God led him to a sense of sinfulness and a willing submission to the call of God. Paul was brought to fasting and repentance when he encountered Christ on the road to Damascus; it turned his life around. Richard Foster, in

his book on prayer, says, "The psalms give us permission to shake our fist at God one moment and break into doxology the next". Prayers involve the deep issues of life brought to the God of all the universe.

"Search My Heart"

In prayer we meet with God, who "perceives [our] thoughts from afar". It is terrifying to think that we can have audience with the God of all creation with Him who is all mighty, all wise, completely righteous, totally holy and eternal. But God invites us to make our wants and wishes known to Him. Jesus told his disciples that they could ask what they would, in his name, and it would be granted. With Christ as our advocate before the father, we can "approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need". But at the same time we must recognize that "nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of Him to whom we must give account". So, we can come with David's request:

"Search me, O God, and know my heart;
test me and know my anxious thoughts.
See if there is any offensive way in me,
and lead me in the way everlasting"
(Psalm 139:23, 24)

*...we are linked up
by faith to God
with whom all
things are possible.*

In the presence of God in prayer we cannot lie to God, and we are powerfully moved to be honest with ourselves. With God, Adam and Eve's excuses for their sins were inadequate. In a prayerful search of the word of God, one senses that His truth is "living and active. Sharper than a double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Hebrews 4:12).

James demands integrity in our relationship to God. Nothing less is true, mature religion. We are in danger of being deceived about our relationship to God. Three times in chapter one of his letter he warns against this human danger. We must come to God humbly seeking His will amongst the trials and temptations of life. We are instructed to ask for wisdom in such circumstances. He "gives generously" (James 1:5).

Patience and Prayer

The concluding part of James' letter encourages patience (James 5:7-11) and prayer (James 5:13-16) in our relationship to God. "The Lord is full of compassion and mercy" (5:11). This patience is needed as our faith is tested by the trials of life, for "perseverance must finish its work so that (we) may be mature and complete, not lacking anything" (1:4). The encouragement is to be patient until the Lord's coming (5:7). We are not to "grumble against each other for 'the judge is standing at the door'"! He will come and deliver His own from the trials, temptations and injustices of this world.

In the meantime, James writes, "Is any one of you in trouble? He should pray". Then he states, "The prayer of a righteous man is powerful and effective". We may not sense this power because of a lack of faith. James writes, "And the prayer offered in faith will make the sick well; the Lord will raise him up. If he has sinned, he will be forgiven. Therefore confess your sins to each other and pray for each other so that you may be healed" (James 5:14-16). This may seem a difficult passage for us to understand. Perhaps we should leave the how and when of this to God, and come to him in faith. God's three servants in the time of Daniel were thrown into the fiery furnace when they refused to bow down to the king's image of gold. They said, "The God we serve is able to save us". They were not sure that he would, but they were sure that he could. The scriptures teach that all things are possible with God. Jesus also said, "Everything is possible for him who believes" (Mark 9:23).

As we put these two scriptures together, we note that we are linked up by faith to God with whom all things are possible. We are "fellow-workers" with God. We come to God who is wise and benevolent.

(continued on page 6)

The Man in the Pulpit

Wayne Turner



Throughout history, we are repeatedly reminded that leaders and other people of renown are human and imperfect. In the U.S. political sphere, there has been Watergate, the Iran-Contra investigation and currently Whitewater. In the world of entertainment and sports, who is really surprised to hear of drug and alcohol abuse, immorality and even criminal activity? The Rodney King incident in Los Angeles typified claims of prejudice and brutality that have been made against various local authorities. The world of religion has not been immune. Charles Taze Russell, founder of the Watchtower Society, once admitted in a Hamilton, Ontario court to going from woman to woman like a bee flitting from flower to flower. More recently we have seen the scandals involving some of the television evangelists and their immoral or criminal activities. Given the human inclination for sin, we should not be surprised to discover that even the man in our pulpit is also human.

On one hand, we must recognize and accept this as fact. Otherwise, those who serve as preachers would face unrealistic and impossible expectations of perfection. Preachers have the same capacity for temptation and sin as everyone else. They may be rash and impulsive. They may become angry and lose their tempers. They may say or do something they should not. They are only human. We must always remember that our faith is in God, not men.

On the other hand, some preachers have committed very open and public sins. It is disillusioning to encounter such "humanity" from the man in the pulpit. This humanity may not necessarily take the form of criminal or immoral conduct. The man may just quit, not in the sense of changing careers, but rather, he may quit the church and his life as a Christian.

This may be the most difficult situation for us to face. When a preacher sins, we are hurt and disappointed, but how much greater is the impact and tragedy when the man who has been in the pulpit "quits the church"? He negates everything that he represented and taught in his ministry. Granted, some preachers may have left due to burnout, stress or feelings of having been poorly or wrongly treated. But what of the man who, like Demas, totally and deliberately turns his back on the Lord and His work?

Perhaps we should reexamine the assumptions and criteria that are often used when a congregation searches for a new minister. A look at the advertising in almost any brotherhood paper will show that objective stan-

dards such as education, training, and experience are primary, as they need to be. It would be a serious mistake to put someone into this vital role without the appropriate preparation. Would it not also be a mistake to engage someone entirely on the basis of "technical" qualifications without considering the strength and stability of their faith, their commitment to Christ, and their motivation?

Without the ability to know the mind and heart of those who seek to preach, it is difficult to answer such subjective questions. However, is it not important that some attempt be made to see the whole person as well as his credentials? The man in the pulpit must be a person of spirituality, faith and conviction, one who is committed to serving Christ regardless of the circumstances. Such a man will be motivated to study and learn God's word. However, a man with the "technical" qualifications, but without a dynamic faith and deep spirituality can only approach preaching as a job, like any other.

The man in the pulpit must be a person of faith and one in whose mouth God's word burns like fire. He must be one who has accepted the responsibility, necessity and privilege of preaching, as well as having the compulsion. He must be a man of integrity, courage, conviction and conscience. He should be a man who has wrestled with and overcome his doubts and problems (the pulpit is not the place for such difficulties to be

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GOSPEL HERALD

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

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

Canadian Subscription \$12; \$22 for 2 yrs.; Widows & Gifts, \$10.
U.S. and Foreign Subscriptions \$17.50 (\$14.50 US) per year to cover increased postage

Publications Mail Registration No. 0080
Indexed by Restoration Series Index

The Blessing: Expressing High Value

David Cornfield

First impressions are terrible things, yet we cannot help having them or making them. It is true that on occasion our first impressions of people will prove to be true. What concerns me, though, is that too often our first impression of a person proves to be false, and yet we hold to that first impression as if it were fact. I fear that we sometimes condemn people with our first impression for crimes that they have never committed.

Let us change moods for just a few lines as there are a couple of questions that I would like to ask. First, what type of people are we likely to notice? Most of us notice the ones who are dressed poorly or appear to have something "wrong" with them. Or we notice the ones who are "overdressed" as they must be covering up for something. Society and natural human tendencies have taught us to notice "what is wrong with people". As a result, many of our first impressions of people are negative. A related question then is, who is it that gets our attention? The obvious answer, I believe, is those people who stand out. True, the attention that we give them is usually negative, but remember that negative attention is better than no attention at all. Think for a minute about some of the young people whom you know; a great deal of their "outrageous" dress and habits is designed to get our attention. Young people learn at a very young age that negative behaviour gets a great deal of response. In those households where the blessing is withheld, the children will often resort to destructive patterns of behaviour in an effort to gain the attention that they need. If we wish to change the behaviour patterns of the youth, we have to change how we perceive people. This means that instead of noticing the negative, we need to learn

to see the true value and beauty that lies within every individual. We have to see people, specifically the children in our homes, as having extremely high value, and then we have to express it.

To value something is to attach to it great importance. I imagine each of us could have easily defined the word *value*. The problem is not in the explanation of the term but in how to express the idea that we value each other. Possibly the best way to express high value is to use word pictures. To me, my wife is like a rose that blooms every day. It may not sound romantic or you may be thinking that you could never talk like that to your spouse. That's okay, because the statement was meant for Amy, and I know that my wife loves flowers, particularly roses. Even as I write this article, there are roses being dried in the coat closet in our house. She would understand the word picture, and to her it has the meaning intended.

*...we need people to know
that they are loved..*

Even in scripture there are wonderful examples of word pictures. "Judah is a lion's cub. . . And as a lion who dares rouse him up." "Naphtali is a doe let loose, he gives beautiful words." A person can picture some of the personal traits of these characters, and one easily gains a sense of how highly he is valued.

When using word pictures there are four keys to keep in mind. First, one has to use everyday objects. Old favourites are to talk about eyes and hair to compare them to glistening stars and flowing streams. Yes, it sounds somewhat feminine and romantic, but even Solomon declared the beauty of what he saw in the eyes of his beloved

when he compared them to doves. Solomon's wife would have been very familiar with the beauty and grace that is captured in the vision of a dove. It will be necessary, then, that we know the people who we are trying to bless well enough so as to use objects that they can relate to and that have meaning to them.

The second key is to make sure that the object you pick matches the emotional meaning that you intended. For example, I can tell Amy that her eyes are like a lighthouse to a man who is lost at sea. The statement is true, and I believe Amy would appreciate it. I could also say that her eyes remind me of hockey pucks. Strange, I realize, but the statement is true, and it is still a complement, but Amy may not gain anything from the statement because I love hockey and she could do without it. The word picture has to be of value to the one receiving it.

The third key is that word pictures unravel our defenses. Word pictures are complements that are put in such a way that it is difficult for the recipient to offer a rebuttal. The reason for this is that we are expressing the value that we see in the recipient.

The fourth key is that word pictures point out the person's potential. When we let children know of our love, it has to be done in such a way that they realize our love is permanent. Simon was renamed Peter, and he became a rock for all time.

Yes, word pictures are difficult because they require us to have a relationship with the recipient as well as requiring some creativity. No matter how difficult they may be to master, we have to learn because we need people to know that they are loved so that they can learn to see the beauty in people so that first impression will become less of a problem.

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

Articles for this publication and/or reactions to this page should be sent to **Max Craddock, Editor**, 5 Lankin Blvd. Toronto, ON M4J 4W7.



Appreciating Parents

Jonathan Cox

(Editor's Note: The article on our page this month comes from a young man, Jonathan Cox, of the Newmarket congregation. On the Sunday evening of Father's Day, some of the youth of the Newmarket congregation spoke in a devotional about the things they appreciated about their parents. Following is the text of the presentation given by Jonathan. We are happy to share this with our readers, and as always, we seek articles written by our youth. --MEC)

"But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus" (2 Timothy 3:14, 15).

Paul's words here to Timothy express one of the biggest reasons why I am thankful for my parents.

One of the reasons why I have a faith in God and why that faith is so strong is because of my parents. I have been taught, as long as I can remember, the importance of Christian values. I am thankful to my parents for the instruction that they have given me.

As I grew up in the church, my father was there to encourage me in what I was doing and to teach me as I began to lead in worship. He has always been there to help me as I have prepared talks and to help me improve from the last time.

I am very thankful for the instruction and the discipline that my parents have given to me. At times, when it was the only way that I would learn, they have let me fall flat on my face. They were always there to help me up and send me on my way, knowing full well that it wouldn't be long until I would fall again.

In the recent past, they have given me my independence; although reluctant to

let go, they have begun to accept that I soon will be moving on. I'm very thankful to know that there will always be a place waiting for me.

Some other words that Paul wrote to Timothy are also very important in being thankful for my parents. When they gave me my NIV Study Bible for Christmas in 1988, these words were written in the front: "Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity" (1 Timothy 4:12).

The biggest reason that I am thankful for my parents can be summed up with one word: LOVE. There has never been a time when I ever doubted that my parents loved me. This example of unconditional love has helped me in the relationships with others that I've had.

When I think of my parents and their love, 1 Corinthians 13 comes to mind. As you read these verses, perhaps you can appreciate your parents.

"Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails" (1 Corinthians 13:4-8a).

(This is Max again. I know that Jonathan's parents rejoiced when they heard him deliver this tribute at the devotional. Perhaps it can be an encouragement to you to write your thoughts on why you appreciate your parents and share it with them. Even if you are not "young" any more, your parents will delight in your expressions of thanksgiving for them and what they mean to you in your faith and in your life. Take the time to write them today!!)

--Newmarket, Ontario

Prayer: An Encounter...

(continued from page 2)

We come to meet God in prayer, and with Job come to recognize that in this relationship God is the one whose will must be done. We come to realize that in the total picture of things, our knowledge, our wisdom and our desires are so limited that it is God's will that must be done. In the presence of God, even though our troubles may seem great to us, still we must know that his will must be done. With this kind of faith in God, we know that his priorities must take precedence over ours; his agenda makes our agenda insignificant. So our prayers are a seeking to know what his will is for us in His work. We seek to know Him and to work His work. Our allegiance and submission is to Him.

Abraham dared to argue with God as he pled for Sodom. He could not believe that God could kill the righteous with the wicked. "Will not the judge of all the earth do right?" he asked. He believed so. Yet he could not understand the intended destruction. But then he had to confess that he had been so bold as to speak to the Lord, though he was but "dust and ashes" (Genesis 18:25-27). --Beamsville, Ontario

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Re-shaping Our Prayer Lives

Kwadwo Appiagyei-Atua

In a world of fast food, sound bites and mini-commercials, have we contented ourselves with “little prayers”? Rather than opening our hearts and lives to our creator, have we merely dabbled in one-minute prayers? Is this the level of communication that Jesus wants? Or should our prayer be intense and fervent? Should we be struggling in prayer? How can we, as Christians and as the church, succeed without prayer? In this article, I want to reexamine our approach to prayer.

In Matthew 6:6-8, Jesus said, “But when ye pray, use not vain repetition, as the heathen do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him”. Is Jesus here showing a preference for short or little prayers? Are long prayers vain repetition and much speaking? At first, this might seem to be true.

First, let us realize that Jesus is not the only one who seems to talk about virtually “doing little prayers”. Solomon also says the same thing in Ecclesiastes 5:2: “Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth; therefore let thy words be few”. There are also several people who made only short prayers, including Jesus himself : Nehemiah (Nehemiah 2:4); Elijah (1 Kings 18:36, 37); Hezekiah (Isaiah 38:2, 3); the Publican (Luke 18:13); and Jesus (Luke 23:34).

Analyzing the two quotations above, we should note the difference in emphasis by Solomon and Jesus. Solomon is talking about vows made to God. In the Old Testament, prayers often took the form of vows. “God, if you do this for me, I will do that in return for you.” Check Hannah in 1 Samuel 1:11. Solomon told the people of Israel to be careful not to promise too much lest their mouth lead them into sin (Ecclesiastes 5:1-6). On the other hand, Jesus focused on self-righteousness and needs.

Jesus said that vain repetition is not needed in prayers (read Matthew 6:7 above again). Not all repetition in prayer

is unacceptable to God. It is like money. The love of it is evil, but working for money per se is not. So what is at stake is repetition which is vain!

What is vain repetition? The Pharisees loved to attract attention in their prayers (and, in fact, in their general spiritual lives). The vain repetition that Jesus talked about was meaningless repetition which would almost literally become babbling. They also loved to praise themselves for their purity and piety to God and to tell God that they were all clean and spotless. In the parable of the Pharisee and Publican (Luke 18:9-12), the Pharisee is typical of this vain repetition. “I’m clean, I pay my tithe, I’m not like this man.” Whether it is either empty repetition or self-righteousness, it is all vanity of vanities.

In verse 8, Jesus implied that the vain repetition of the Pharisees included asking God for their physical needs. In the following verses, Jesus taught that in prayer, they need not concentrate on these. The Pharisees deemed themselves spiritually perfect; so, what was left except to pile up requests for physical things? They were greedy, selfish people like those Hosea and Amos lambasted for selling the poor for a grain of wheat. Hence, Jesus said, “Your heavenly Father knows what you need before you ask” (v. 8).

In the model prayer (Matthew 6:9-15), Jesus taught his disciples how to pray. This showed a drastic contrast to the Pharisees’ emphasis on self-righteousness and requests for physical needs. The model prayer can be broken down to “ACTS”: **A**tttributes --acknowledging the greatness and power of God as our provider, defender, etc. (vss. 9, 10, 13b); **C**onfession (v. 12); **T**hanks-giving (v. 10a); and **S**upplications--spiritual needs (v. 12) and physical (v. 11).

The first three acknowledge our helplessness or spiritual bankruptcy before without God. The fourth not only deals with physical needs but also, and most important of all, with our spiritual needs because it calls for asking for forgiveness of sin. First, we confess and ask for forgiveness before the way is opened for us to ask for satisfaction of our physical needs (our daily bread). Requests for our physical needs

are only a small part of our prayers. The main focus is attributing all righteousness and praise to God. Thus, Daniel said he was before God not on the strength of his righteousness but on the strength of God’s mercies and grace (Daniel 9:8).

Having seen that Jesus and Solomon did not mean long prayers were wrong, we can explain why those people we mentioned above engaged in short prayers. For example, Hezekiah prayed and then wept, spending the rest of his prayers weeping. This did not mean that Hezekiah prayed less. Like Hannah in 1 Samuel:10, the weeping was part of his prayers. Elijah prayed little on Mount Carmel because it was not necessary under the circumstances to pray and pray and pray. The prophets of Baal had prayed and cut themselves all day without any response from their God. Elijah wanted to tell them his God was not asleep like theirs. So, he needed just a touch of prayer to prove this. In fact, Elijah is identified as a man of fervent prayer in James 5. Fervent prayer means praying with power, concentration and focus, in a spirit of seriousness, even wrestling in prayer as Epaphras did in Colossians 4:12 and Jacob did with God all night at Peniel in Genesis 32:22-32. And one cannot pray like this with little prayer. It calls for much prayer. It calls for a special type of prayer (which we will deal with in my next article), not the vain repetition Jesus condemns.

What about when Nehemiah was before the king? He couldn’t go down on his knees and pray for an hour. However, according to Nehemiah 1:4, he had wept, fasted and prayed for days before approaching the king. We need to note here that all great men of God prayed intensely, often long, enduring prayers, before venturing out to carry out God’s will. We should also note that the Bible would not have been able to contain the long prayers of such men of God if the writers had recorded every word.

When Jesus was on the cross, He didn’t have time for a lengthy prayer. Time was against Him. But, He too had prayed for long, intense periods and even while in pain in Gethsemane the day before His death. Learning from the examples of Jesus, Elijah and Nehemiah, our short prayers are only able to sustain us due to the longer, more intense and personal prayers that

(continued on page 13)

Training Workers for the Harvest

Brian Cox

Twenty-two years ago, with my high school graduation approaching, I finally made public something that I had been praying and thinking about for some time. I wanted to preach. The one thing holding me back was that I knew I did not have the abilities necessary to do the job. Many of my classmates tried to assure me that I had what it took to be a preacher, but my doubts persisted.

Twenty-two years ago, the Bible College program at Great Lakes Christian College was called the School of Bible and Missions (SBM). I did not want to go south. I had a good job close to home that would cover my tuition, room and board. I could see the value of being trained in the same area in which I wished to serve. I did not view myself as a good student and knew that the small classes at the SBM would provide opportunities for the personal attention that would serve me well. In September of 1974, I began my Bible college at the School of Bible and Missions on the campus of Great Lakes. At the time, my critics said that I just wanted to stay on campus at GLCC, but I wasn't that good of a student, and I just didn't enjoy school that much.

The classes were small, and I did receive the personal attention that I knew I needed. I found instructors with a knowledge of God's Word and a wealth of experience in the kingdom. They freely shared with us from both. They were more than teachers; they were mentors. I was able to build relationships with my instructors that I cherish today. They are still teaching, guiding and encouraging me. I continue to try to learn from them. My Bible college years provided me with the opportunity to be part of a small, close-knit student body. We were an encouragement to one another and held one another accountable in ways that our teachers couldn't.

We had the opportunity to practice what we were learning in the area congregations. Most Sundays I had preaching appointments. I had the opportunity to teach Wednesday night Bible studies. We went on a couple of door-knocking campaigns. I interned with a church one summer. Be-

ing the older students on campus, we often found ourselves counselling the younger students. These experiences benefited me in ways that I am still discovering today. The opportunity to put into practice what we were learning was both exciting and humbling. We began to see how important our studies were, yet we realized how much more we had yet to learn.

I was disappointed when I read that the Bible college program at GLCC had been discontinued. I am afraid that, like many blessings, we did not realize how valuable a program it was until we lost it. In moving back to Ontario, I wondered if there was anything that I could do to help things get started again. When I discussed this with other alumni of the program, I found that they, too, were disappointed that it had been discontinued and were trying to discover ways in which it could be revived.

I was thrilled to hear of Geoff Ellis' interest in reviving the program and am thankful that his efforts are bearing fruit. Some say that we cannot afford such a program in Ontario, that we are too few and the monetary needs too many. I say that we cannot afford *not* to revive the Bible college program.

The many churches advertising for preachers in recent issues of the *Gospel Herald* should convince us of the need. Is it right for us to expect others to bear the burden of training preachers to serve our churches? Many will not go south or west to receive their training but wish to be trained close to home, where they can support themselves and fulfill family obligations.

There is a value in being educated close to home in the cultural setting where one plans to serve. Being educated close to home means less cost, which is certainly something to consider in a day of belt-tightening and down-sizing. Being close to home benefits mature students who have wives and children to consider. Being close to home means that one can remain in the support network where he has grown up -- people know him and trust him and will advance him more opportunities.

Being educated in the cultural setting

in which one plans to work is indeed a blessing. The illustrations, methodologies and practical advice of the instructors speaks to the situation in which the student now finds himself and will continue to speak to him long after graduation.

The challenge before us is to support this program and make it our own. We can appreciate that it is to be run on a shoe-string budget, but still funds will be needed. Individual students may require financial help.

We can also support this program by providing opportunities for the students to use their training in real church life. We must provide them with the opportunities to put into practice what they are learning. The opportunity to put into practice what I was learning was an essential part of my education.

We can support this program by giving our input on what we believe should be taught. This is especially important in the practical courses. What are our expectations of our preachers? What practical training do we see as important? What types of practical training do we see as unimportant?

I thank God daily for my training and education. I have begun to thank Him recently for the new start of the Bible program. I will be praying for God to guide and use it as He wills.

--Newmarket, Ontario

International Bible College

On Saturday, May 11, IBC of Florence, Alabama graduated its largest class ever with 16 students receiving Bachelor of Arts degrees and 9 receiving the Associate of Arts degree.

This and That. . .

"Not surprisingly, while over two out of every ten Canadians (25 percent) come to church on any given Sunday, nine out of ten (90 percent) of the population returns to church to bury their dead."

--*Teen Trends*, D.C. Posterski and Reginald W. Bibby

"Simply put, it's church dependence without attendance." --D. Posterski

*Never put a question mark
where God puts a period.*

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.



"Little Children, Keep Yourselves from Idols" (1 John 5:21)

This past week at the National Hockey League draft, a pretty amazing statement was made by one of the future pros. I believe it was the first-round pick of the Edmonton Oilers who made the remark. The boy was being interviewed by a reporter when he was asked, "What man would you most like to meet?" The answer this boy gave was truly an unexpected answer! Instead of saying Gordie Howe, Mario Lemieux or even Guy Lefleur, the young man replied, "Jesus". JESUS! Of all the people that this boy could meet, Jesus of Nazareth would be the ultimate thrill! I wonder how many people or even Christians would respond with that same answer? How many of us would rather be with Jesus than with a sports hero, a movie star, or even at a movie?

We today, in 1996 North America, are not as involved with idol worship as the people of the first century, but we sometimes still allow gods to take us away from Jesus!

Sometimes we only have time for Bible study or the worship service if nothing better comes up. Sometimes we would rather stay up late on Saturday night to be with Sean Connery than wake up on Sunday morning to be with God and His Word! Sometimes we would rather encourage others to be the next Wayne Gretzky, Joe Carter or Magic Johnson than the next Timothy, Barnabas or John the Baptist. Sometimes we tell our young ladies to be independent, career-oriented ladies like Murphy Brown rather than the godly woman of Proverbs 31!

We need to get what that young man acquired: a desire to see Jesus! Of all the things that we should want to do, the things that put us with Christ should be at the top! When all is said and done, it's what we've done with respect to God that is going to matter. Let us always strive to abstain from idols and to go after God fully! Let us be an Enoch who "walked with God" or a Caleb who "wholly followed the Lord"

Fellowship

Tertullian wrote of the early Christians, "Behold, how they love one another".

Jesus had prayed that his followers would be one. In spite of problems on the inside and threats from the outside, his prayer was answered among those earliest Christians. Fellowship between them was intimate. They met together, often daily, in the temple or in homes. They greeted each other warmly "with a holy kiss", were concerned about each other's needs, shared their possessions and traveled countless miles on foot to see and help each other.

How do we account for this love? They were bound together in Jesus Christ. They had been confronted with this man of God who had appeared in their world, who had lived and died, risen from the dead, gone back to heaven and promised to return.

Ready to stand with him and for him, they found themselves standing with each other believing that this Jesus of Nazareth was no less than the Son of God and their Saviour.

The secret of oneness among the first Christians was a person--Jesus Christ--who brought them together. As John wrote, "We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ" (1 John 1:3).

Today, this Jesus of Nazareth is no less our Saviour. Let us practice the unfailing love and intimate fellowship that the early Christians experienced. Let us stand with Him, for Him, and with each other.

--Merv Eaton in *Tintern Tidings*,
November 12, 1995

or even a Paul who longed to be with the Lord! Let us remember our priorities: Jesus first and everything else will fall into place.

"Seek ye first the kingdom of God and His righteousness and these things shall be added unto you" (Matthew 6:33).

--Drew Chappados in
Sarnia, Ontario bulletin, June 30, 1996

The Man in the Pulpit

(continued from page 4)

worked out or personal doubts and speculations expressed). He should be a man who loves Christ and His people, the church, and the truth of His word. He should be one who respects the power, authority and inspiration of the scriptures--one who will treasure the "good deposit" and fulfill his ministry. He should be a man who is open and honest about his faith without duplicity or hidden agendas. Although imperfect, he, like David, repents and finds forgiveness and strength through his relationship with God.

It has been observed that a man cannot lead others where he has not been himself. This is especially true spiritually. Those who preach and lead have the responsibility to "set the believers an example in speech, in life, in love, in faith and in purity" and to in no way disgrace the cause of Christ either through sin or desertion. Though by nature human and imperfect, the man in the pulpit must be "steadfast, immovable, always abounding in the work of the Lord".

We should always remember, however, that each Christian is called to the highest standards of righteousness and holiness, and that each of us, whether preacher, elder, deacon, teacher or member, stand imperfect before God and saved by the blood of His son.

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

FOR WOMEN BY WOMEN

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



"What Can I Do for the Church?"

Betty Burton Choate

(Editor's Note: This article is Lesson Ten in a series written by sister Choate entitled "She Shall Be Called Woman". I would like to again invite articles from any ladies who would like to share with others of like faith across the country. LCH)

Sometimes today, Christian women seem not to be able to find work to do in the Lord's church. Because the leadership in the public assemblies is to be taken by men, many seem to think that a woman's work is simply to be present for the worship periods and to engage in worship. "And let a woman learn in silence with all submission. I do not permit a woman to teach or to have authority over a man, but to be in silence" (1 Timothy 2:11, 12). But does our work end there?

No. Actually, worshiping God is the privilege of the Christian. It is not his service or work. We are allowed the honor of praising God, of drawing spiritual strength from our worship, our studies, and our fellowship with one another. But our work for God continues throughout the week.

Philippians 4:3 says, "...help these women who labored with me in the gospel". Romans 16:13 says, "I commend to you Phoebe our sister, who is a servant of the church in Cenchrea. . .for indeed she has been a helper of many and of myself also. Greet Priscilla and Aquila (husband and wife), my fellow workers in Christ Jesus, who risked their own necks for my life". Verse 6, "Greet Mary, who labored much for us". In Acts 16:14-15, when Lydia became a Christian, she opened her home to Paul and the others travelling with him. In Acts 16:26, Aquila and Priscilla took Apollos aside and "taught him the way of God more accurately". Acts 9:39 tells of Dorcas, a Christian woman who had been helpful to the widows in her area, stitching tunics and garments. Titus 2:3-4 says that the older women are to teach the

younger women. Eunice and Lois (2 Timothy 1:5) made it their work to thoroughly teach the scriptures to Timothy as a child and young man in the home. Mark 15:40-41 tells of Mary Magdalene, Mary the mother of James the Less and of Joses and Salome, "...who also followed Him and ministered to Him when He was in Galilee".

So, women of the first century were busy Christians, and we must be busy today if we are to please God.

What can a woman do in the work of the church? Here are some suggestions:

1. First, make sure that you and your family are always present for worship services.
2. Do not fail to properly train your children spiritually at home.
3. Teach a class for ladies or children during the Bible Study hour.
4. Volunteer to come early to prepare the Lord's Supper.
5. Stay after worship to wash the tray after the Supper.
6. Plan with the other ladies to work a few minutes after worship to straighten and leave the auditorium looking orderly.
7. Meet with the other ladies and plan together: to visit sick or absent members; to meet regularly for a ladies' study class; to take food to some sick neighbour; to have a special cleaning day for the building; to prepare food for church fellowships.
8. Talk among your friends and close neighbors and encourage them to come to your house one morning or afternoon each week for tea and a period of Bible study.
9. With your husband, conduct Bible studies in the homes of nearby people who have shown interest in the church and will allow you to come.
10. Be aware of needs in your neighborhood that you may be able to help with: emotional, physical or spiritual.

Actually, women comprise a great part of the working force of the church. As we take advantage of our opportunities, we will see the church grow, and we ourselves will grow in the faith.

--Winona, Mississippi

Evangelist Needed

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Points by Perry:

? Neglected Questions ?

In a "Guest Column" in the July 7th issue of *Maclean's*, Jan O'Hara, former *Maclean's* writer and now a journalism teacher, mentions receiving an invitation to an "open house for a funeral parlor" which, she comments, represents "openly marketing mortality". She then introduces two questions that, she says, have been largely ignored by "baby boomers". Admitting that she belongs to that group, she states, "we have been busy".

The two questions which, according to her, have been given amazingly little thought are "how we got here" and "why we have to leave so soon". The so-called "boomers" have been intensely occupied with material and temporal pursuits. They have failed to seriously, if at all, consider not two but three important questions. Now as they approach their years of retirement, old age and death, these questions might well get more attention.

The three questions we have in mind are: "Where did we come from?", "Why are we here?", and "Where are we going?" These questions are very much related.

Our interest in the second and third depends on our answer to the first. The right answer to the first leads to a better ability to properly consider the others. The frequently-heard answer to the first means that the others hardly warrant consideration.

If we are the products of random chance, mere links in an evolutionary chain and have animal ancestors, there would seem to be very little reason for an interest in the question of why we are here or how we should live. After all, life is short and self gratification calls. Hence, O'Hara's second question, "why we have to leave so soon". From this question results all the emphasis on staying youthful and all the studies of ways by which science might prolong life. There seems to be very little incentive here for unselfish living or the pursuit of higher values.

On the other hand, serious consideration of the three questions we have proposed is recommended. Biblical answers encourage purposeful, serving lives and provide a basis for anticipation of a joyful eternity.

We are told how we got here. "So God created man in his own image. . . male and female created he them" and instructed them to "be fruitful and increase in number" (Genesis 1:27, 28). Again, "the Lord God formed the man from the dust of the ground and breathed into his nostrils the

breath of life, and the man became a living being" (Genesis 2:7).

Solomon, who was given wisdom in response to his prayer, wrestled with the second question and concluded that most of the pursuits into which men commonly pour their energies are vain and unfulfilling. Hence, he concluded, "Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the whole (duty) of man" (Ecclesiastes 12:13).

In the long ago, Job asked, "If a man dies, will he live again" (Job 14:4)? He appears to answer it in the same verse, "I will wait for my renewal to come". Life after death is a strong affirmation of the New Testament. Jesus said, "A time is coming when all who are in their graves will hear his voice and come out" (John 5:28, 29). Paul had a firm faith in and a deep desire to enjoy the afterlife. He wrote, "To die is gain. . . I desire to depart, and be with Christ, which is better by far" (Philippians 1:21, 22).

We got here by the intentional action of a supreme being who has provided us with the means, the instructions and the example to live meaningful lives. He has also provided a way by which we can have assurance of blissful eternal life with Him. May we walk close to God in this life and confidently anticipate this closeness continuing and improving in the life to come.

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ONTARIO

Ajax: The ladies concluded their ladies' class for the summer with a night out and dinner on June 17. Moses Velasco spoke on June 9. Shirley Valz was baptized on May 26. Philip and Eva Scott celebrated their 50th anniversary on June 15.

Beamsville: Sunday evening worship time for the summer will be 6 p.m. About 40 people from Michigan and Arkansas will be assisting with VBS planned for July 25-27. August 25 is the annual congregational picnic.

Bramalea: The junior students presented a play to the congregation on June 27. Kevin Hunter organizes and plans activities monthly for the junior and senior youth groups. Several are involved with Camp Omagh and Camp Manitou this summer. Special speakers in June and July were Kevin Garnett, Lewis Mutuma, Russ and Noel Walker (Omagh presentation) and DhanaRaju Bonthu. On June 9, Henry Ocampo put on his Lord in baptism. On July 7, Vincent Mattone obeyed the gospel, and on July 14, Kurt Whittington was baptized into Christ.

Brantford: A VBS is planned for August 6-9 with the theme "Jesus: The Times of His Life". Summer lunches and fellowship were held after worship time in different homes each week. Emphasis is being placed on "Outreach and Encouragement" in both the community and within the congregation.

Cornwall: "Congratulations to the newlyweds, Henry Ciszek and his wife, Nelly Timoshinova, originally from the old USSR and who recently arrived from overseas. Henry and Nelly were married on June 30 at Dover Road. Jay and Janice Hunter were best man and maid of honour. A reception followed the ceremony, which was performed by Allen Bojarski. A very big thanks to the ladies who put on a fine reception. In Christ we welcome both of them to our midst. The Russian translations in parts of our studies and worship

have been an added treasure for all of us. Bethel, Blanche and Dan Bailey made the trip from Sudbury to attend the wedding. Bethel delivered the sermon on Sunday morning.

"Dover Road is again gearing up for a busy second half for 1996. Our youth group is off and running again. Emphasis is on the spiritual side through devotional activities combined with pool, gym and other activities.

"Plans are in the works for some outreach projects as well as renewing previous efforts to deal with government moves towards legalizing same-sex relationships. Two years ago we sent special pamphlets to all federal MP's and Ontario MPP's outlining the biblical perspective and received some excellent responses. The brochure is still available if you would like a copy. Just let us know. If you have internet access, please drop us a line. Our e-mail is in our church directory listing.

"Our prayers go to June Trotman who got her start at Dover as she continues her efforts in the mission field. Following studies in British Columbia, she headed for Haiti. We were pleased to help her financially in a small but hopefully meaningful way.

"Our new meeting room has seen some nice improvements since the flooding. No, not that one. This flood, compliments of a broken city main waterline, put our facilities under water. However, renovations are complete and we're looking better than ever...

"We are publishing a weekly bulletin. If you would like to get on our mailing list, please let us know." --Allen Bojarski

Fenwick: A number went to Wauseon, Ohio to help in a community outreach, July 13, 14. Fifty-one attended the annual Canada Day Picnic at Dandelion Acres. A wiener roast, hayrides, ball games, fire-side devotional and fireworks provided enjoyment for all

Guelph: The time for Wednesday evening Bible study has been changed to 7:30 p.m.

Owen Sound: "We were pleased to hear testimony about brother Bhontu's work in India. He explained how 35 years ago he began to work as interpreter for J.C. Bailey and soon became a Christian. He explained how he took the scriptures literally and was willing to give up everything to preach 'Jesus Christ and him crucified'. Brother Bhontu's message was inspiring to us.

"Our Ladies' Renewal Weekend is set

to run September 27, 28 & 29 this year. It will be in the same place as last year at Big Bay. Letters have been sent to all the churches in Ontario with information. Please look for them." --Linda Ashley

Newmarket: On September 13-15 a gospel meeting with Bill Bunting is scheduled. Liana Merritt was baptized on Saturday, June 22. Brian Cox will be teaching at Family Week at Camp Omagh August 4-10.

Sault Ste. Marie (Pinchill): A potluck and singing was held after evening service on June 16.

Sarnia: Mike McCabe has arranged to move to Waterloo to attend Great Lakes Bible College in September.

Stratford: Brad Fry spoke on June 9. Brad and his family were among the first families to begin the work in Stratford in 1985. The Sunday School picnic was held on June 23.

Sudbury: The Sudbury church of Christ wishes to welcome Peter and Judy Morphy and family to the work of the Lord in the Sudbury area.

Thunder Bay: Richard Pepper is working at Dorion Bible Camp this summer. Malcolm McMillan is one of the speakers at the camp for a week in July.

Tintern: Roy Merritt spoke on June 9. Jim and Dianne Book celebrated their 25th wedding anniversary. August 10 is the date for the Tintern Family Day. Several people are involved with Camp Omagh and Strawberry Point throughout the summer.

Toronto (Bayview): Phyllis and Cheryl Babwan placed membership on May 19. They recently moved from London. Also, Ron Songui has moved back to the Bayview congregation. Kevin Garnett spoke on May 19. June 9 was Mission Emphasis Sunday with guest speaker Rick Pinczuk. Rick's wife, Carol, was the guest speaker at the Ladies' class. Christianity and World Religions will be studied on Wednesday evenings over the summer.

Toronto (Harding Avenue): This congregation celebrates its 40th anniversary on September 22. Keith Thompson will be the guest speaker that day. September 23-27 will be a gospel meeting with Max Craddock entitled "No Cross, No Crown". An evening Vacation Bible School is planned for August 12-16, the first in many years.

Toronto (Strathmore): Lewis
 (continued on page 15)

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

BRITISH COLUMBIA

Delta: A Fall Conference on the Family will be held in October to coincide with the area-wide TLC worship service on Sunday, October 27. Keynote speakers will include Dr. Dennis Lynn, Cascade College president; Ross Simpson, NBC news correspondent; Tim Woodroof, minister at Westside Church of Christ, Beaverton, Oregon; and Jack Reese, Bible professor at Abilene Christian University.

A Prayer Breakfast for the men of the congregation was held on June 29.

We mourn the loss of Bob Garland, who passed away on May 10. And our prayers are with the Johnson family in Boston Bar as they suffered a great loss in the death of Leon and Alanna's newborn son.

Youth for Christ presented the 10th annual Family Festival at Play Land on June 1.

Vancouver (Oakridge): The singing group "Won by One" from Pepperdine University sang on June 15.

On June 23 several of the congregation went to Ferndale, Washington to worship with the brethren there. An elder from Tacoma was the guest speaker and encouraged all to attend GNEW.

Brother Antonip Pindad has written his thanks for the continuing support of the work in El Salvador. A special request for large-print Spanish Bibles was made.

On June 28 our sisters enjoyed and were edified at a Ladies' Day with sister Betty Jacobs as speaker.

On July 1 a picnic/barbecue, a time to honour the high school graduates and a prayer time were held.

Salmon Arm: The Annual Interior Ladies' Retreat was held at Gardom Lake in early May, this year being hosted by the Edmonton ladies. It was our largest attendance of over 80. The theme was "Praise Him" --for His Plan, for Problems, for Prosperity, for Participation.

Bob Quinton has retired from his employment in Cornerbrook, Newfoundland

and is back home with his family. He has undergone bypass surgery and is making an uneventful recovery. Many prayers have been said for him and his family.

Elders have been chosen and were installed on June 16 by Alan Rich. Elders are Wendell Bailey, John Murray and Maurice Taylor.

Our annual "Celebration Dinner" was held June 14 at Cedar Heights Hall on Shuswap Lake. This was a time of fellowship. Maurice Taylor and John Murray gave a short rundown on the past year's accomplishments, and several piano students gave short presentations.

The church office in Piccadilly Mall has been let go due to finances. The office number is still the same but is in Wendell's home.

We gave some assistance to Ming Paul to help with his upcoming trip to Croatia plus some medicines and Bibles that he requested. We continue to give support to Maxwell R. Opuku in Ghana and Sunday Akpan Charlie in Nigeria.

Ming Paul Lee: Thanks to the Nanaimo elders' decision to assist us to purchase John Gospels for distribution in Croatia and Bosnia. Also thanks for special collections from Nanaimo, Oak Street, Vancouver and Salmon Arm congregations and Victoria families.

Pray for us as we venture to a new mission point, Sarajevo, Bosnia. It had a beautiful Olympic Stadium some years ago but is now a burial ground for the dead. We hope to bring the "Bread of Life" to a city that has suffered much. We hope to start a Bible correspondence ad in the local newspapers. If you can assist with these ads and postage, please write us at Ming Paul Lee, c/o Kristova Crkua (Church of Christ), Amruseva 11, 41000 Zagreb, Croatia, Europe.

Our small contribution and encouragement to assist the saints in Croatia will help our brothers and sisters to do great work for Him.

ALBERTA

Medicine Hat: John McMillan of WCC gave a presentation about the good prospects for another year and also about the present financial needs.

We are all giving thanks and rejoicing that Herb and Lenora Carnagey have arrived safely and are now getting settled. We welcome them and pray for their efforts in working with us to proclaim Christ in our community.

Edmonton: Larry Strickland and

Simon McGrath have been baptized into Christ.

Elder Herb Anderson and intern Dave Friesen have returned from their fund-raising trip in Texas and Oklahoma. Interest and a willingness to look at involvement in the work at Grande Prairie was expressed. Please continue to keep this work in your prayers.

Gary Poon, one of the intern graduates, has been hired to serve the Ft. McMurray church of Christ as evangelist for the summer months.

The College and Career and Newly Married Groups held a weekend retreat with the theme "A Matter of the Heart". More than 40 people were in attendance for this time of fun, relaxation and the refreshment of their spiritual health. A great time was had by all.

The teens held a "Moses Night" where they were transported back to Egyptian times through activities, a meal and the "10 Commandments" movie. A discussion was held on the importance of each knowing God's word when they discussed the inaccuracies in the movie. Thanks to Garth and Kris Johnson and their helpers for opening their home, and the hard work that went into this effective way of learning.

Reshaping Our Prayer Lives

(continued from page 7)

have preceded. Only dabbling in short prayers all our lives will not do us much good. We need to make hay now while the sun shines. The long fervent prayers we say today may benefit us for years to come. We need to lay and build on the foundation now. A certain man of prayer attributed the success of his children's marriages to the fact that he never ceased to pray fervently for their successful marriages from the time each one was born.

Brethren, in conclusion, allow me to suggest that there can be great danger in being content to dabble in little prayers. Little prayers can give us a false sense of security that we're okay when we're not. Little prayers may also show that we are lukewarm (and you know what the Bible says about the fate of the lukewarm). For now let us remember that prayer is a responsibility as well as a right and privilege for Christians. We should ask ourselves how much we are honouring God through our prayers and receiving our blessings through our prayers. Be blessed.

--Montreal, Quebec

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.)

Reviving the Ancient Faith. The Story of Churches of Christ in America, Richard T. Hughes, William B. Eerdmans Publishing Company, Grand Rapids, Michigan (1996), 448 pages; paperback. Reviewed by Edwin Broadus. (\$30 US)

Richard Hughes' purpose is to "explain the character of Churches of Christ--who they are and why, and how they changed over the years from one stage to another". Hughes, who teaches religion at Pepperdine University in Malibu, California, does this by analyzing intellectual and theological development within our fellowship over the past two centuries.

Readers are forewarned that Hughes uses the terms sect and denomination in the sociological sense, whereby a sect is a group thinking of itself as the only true church, while a denomination sees itself as but part of the whole. Hughes argues that Churches of Christ were sectarian prior to World War I, but between then and the 1960s the mainstream became denominational.

Historians recognize in Barton Stone and Alexander Campbell a dual emphasis on Christian union and a return to the New Testament, with the latter the means to the former. Hughes' insight is that they saw both as means to a great end--the triumph of God's kingdom. But Hughes also identifies differing views of how this would occur. Campbell was optimistic, believing human progress would hasten the millennium. Stone was pessimistic, believing that humans can do little to effect the triumph of the kingdom. Hughes calls this view "apocalyptic" (but not necessarily premillennial). He also identifies another difference: Stone saw the world as the primary foe, while Campbell, in his early career, viewed surrounding denominations as the enemy. (Campbell later became more conciliatory toward other churches after his defense of Protestantism in his debates with the atheist, Robert Owen, and the

Roman Catholic, Bishop Purchell.)

Campbell's earlier stance was adopted by "editor-bishops" like Tolbert Fanning, Ben Franklin and David Lipscomb. But Stone's apocalypticism is also seen in all these leaders, for none of them felt at home in this world. Consequently, when Churches of Christ and Disciples of Christ finally separated at the turn of the century, the former were marked by "biblical literalism, sectarianism and exclusivism".

For Hughes the defining controversies in this century were over premillennialism from 1915 to 1940, institutions in the 1950s, and social justice in the 1960s. The ouster of premillennialists undermined the apocalyptic perspective inherited from Stone and marked change from a "culturally pessimistic, separatist mentality" to a "culture affirming, patriotic" one. Modernization was the issue in the institutional dispute: The mainstream believed colleges, cooperative arrangements like **Herald of Truth**, and parachurch organizations were justified by the biblical model. But in reality those who opposed these "stood squarely in the democratic, anti-institutional mainstream of their nineteenth-century heritage".

To assess the 1960s one must understand the prior transformation of American Churches of Christ that "aligned them with the most conservative forces in American politics" and changed them from "a backwater southern sect resisting the values of the culture" to "a Protestant denomination defending the values of Protestant America". This ill prepared them for the issues of racial justice and the Vietnam War and estranged young and old. Although the church did not divide, many members left, and the others formed three informal groupings: The "mainstream", who sought to preserve the vision of the 1950s; "progressives", who challenged that vision; and "conservatives", who were more exclusivistic than the mainstream. There was also loss of faith in the restoration ideal. Some found restoration language irrelevant when we "behaved like a denomination". Some felt failure to address pressing ethical issues shows the res-

toration vision is impotent. Many felt exclusivism and personal attacks shows restorationism is inherently divisive. Finally, the postmodern climate made historic issues in Churches of Christ seem irrelevant to current spiritual needs.

Hughes lists the responses to this identity crisis as "promotional", "sectarian", and "theological". The first tries to present the restoration heritage in ways relevant to culture emphasizing such things as family values. The second is epitomized by the Crossroads/Boston movement. The last seeks to rethink the restoration vision, stressing grace, adopting a "more subjective, relational understanding of the Christian faith", and defining Christianity in terms of relationships. This has brought a crisis of hermeneutic, for in rejecting a "blueprint" approach, many turned "to subjective and relational ways" of understanding the Bible.

Hughes warns, "I have tried in this book to tell the truth as I see it". Truth is painful when it reveals the chasm between claims and practice or when it reminds us of how we have made peace with the world. But criticisms are also in order. For example, why is the response Hughes supports "theological" while others are "promotional" or "sectarian"? Do the others have no theology informing them? A more substantial objection is against what is implied in Hughes' analysis of our hermeneutic crisis. Surely there are alternatives besides our traditional hermeneutic at its worst and "subjective and relational ways" of understanding the Bible. There are also philosophical options besides the Common Sense Realism and Lockean epistemology that informed Campbell and the subjective approaches characteristic of our age. If these be our only choices, how much closer are we to the mind of God if we discard the former and embrace the latter?

But none of these criticisms lessen the importance of the book. It is "must reading" for anyone wanting to comprehend how we got where we are as a people. If we understand how we reached our present state, we surely will be better prepared to move under God's leadership in God's direction.

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Ph or FAX (905) 563-7503

News East

(continued from page 12)

Mutuma was a guest speaker on May 29. Three men, Peter Dwomoh, Gerry Ellis and Jean Volcy, were appointed as deacons on June 16. The five deacons represent Canadian, Ghanaian, Haitian, West Indian and Filipino backgrounds. The men's "Spanish" breakfast was held on June 22. Max Craddock and Guy Stopard each directed a week of camp at Omagh this summer.

Waterloo: A total of \$450 was raised for Camp Omagh through a garage sale. The Hispanic brethren had a camping weekend in Owen Sound together. A Hispanic campaign is planned for August. Lionel Valles from Nicaragua will conduct meetings in Waterloo and Toronto. Friday, June 14 was gym night at Sandown Public School. The Rosales family is travelling in the U.S. to seek funds to return to the work in El Salvador.

The annual Men's Retreat, in September, will feature Jerry Tallman of Rochester, Michigan and the theme will be "A Faith for Friends".

Welland: The "Kids for Christ" program, involving Bible learning experiences

with crafts, closed June 24 with a picnic and giving out of awards. Under the capable direction of Betty Bruggen, 30 different children attended.

Walter Cromwell is now preaching for the Welland congregation. He is in need of another \$500 per week of support. We would be happy to hear from any church in Canada or the U.S. that would be able to help in this regard. This church has shown some encouraging growth over the past few weeks with the addition of two new families.

Windsor: A good number of the young people, under the encouragement of Jose Sunsin, joined in a 30-hour fast on June 8 and received pledges of about \$800.

At the quarterly congregational meeting, final plans were made for John Clayton's upcoming meeting here on October 26-27. Also, a Vacation Bible School program for August 6-9 was discussed. The young people held a campout at Wheatley Park June 21-22.

QUEBEC

Montreal: The average weekly attendance for the Ashante congregation is about 18. Currently, the weekend Bible classes are being conducted in the house

of Rex Tuffour. The merger of the congregations has been a help.

Sherbrooke: The new study group, meeting in the Fortin home, has grown to 20 people. Luc Fortin visited with his sponsoring congregation in Nashville in the month of July.

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 the home of one of our members.

We have completed a six-month adult Bible class about why Jesus is incredibly Great News, and also a practical method for sharing our faith in Him with others."

NEW BRUNSWICK

Moncton: The house, our new place of worship, has undergone some inside renovations. Some outside improvements have also been made to the property. The present needs total \$5,691. The Moncton congregation had a special contribution on July 14 to raise funds to be put towards this. A barbeque was held on June 23 to honour the student graduates.



Great Lakes Christian Preschool

Requires:

Christian E.C.E. teachers
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Must be able to plan and implement a program for children age 2.5 to 5 years. Team teaching and communication skills necessary. Ten month contract position starting Monday, August 26, 1996.

Repond in writing, with a resume, to Barb Smith
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Seeking DYNAMIC, DEDICATED TEACHER

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Must have a B.A.ed.
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Resume only.
No phone calls, please.
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Attention:

Director

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



Great Lakes Christian College
Requires

Alternate weekend supervisor

Must be able to relate well with male residential high school students. Responsibilities include general supervision, organizing weekend activities, and spiritual guidance.

Part-time maintenance worker

Oversees special event set-up, grounds keeping, student worker supervision. Housing may be available.

Contact: Great Lakes Christian College,
4875 King St. Beamsville, Ontario LOR 1B6
(905) 563-5374 Fax (905) 563-0818

Good Used Furniture

Two couches in good condition-needed for Boy's dormitory.



Please contact Tammy Tallman
Great Lakes Christian College
4875 King St. Beamsville, Ontario
(905) 563-5374

Your Invitation!

The Johnson Family
cordially invites you to
join them in
celebrating the

50th Wedding Anniversary
of

Len & Thelma Johnson
on

Saturday, August 31, 1996

Tea held at
Church of Christ building
at 2:00 p.m.

1825 Rothwell Street
Regina, Saskatchewan
Best wishes only, please!

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Two programs offered starting September '96
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Monday to Friday 9:00-11:30 a.m.

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Licensed by MCSS; E.C.E. Certified Teachers

\$65.00/Week

For more information or to Pre-register by August 9, 1996

Phone: Barb Smith

Great Lakes Christian College, 4875 King St., Beamsville, Ontario

(905) 563-0337 Fax (905) 563-0818

Announcements

Donald Perry, Beamsville, Ontario, has joined the Bible College faculty as a Retiree-in-Residence for the fall semester 1996 and the spring semester 1998.

Dr. John Whitfield, Thunder Bay, Ontario, has agreed to serve as an appointed board member to assist with College development and accreditation.

Lectureship 1996

October 11-13

Featuring WCC Bible College Degree graduates

Director: Walter Hart

It Is Not Too Late to Register. . .

College Bible and/or general studies. Room, board and tuition for one semester approximately \$3,000.

High school residential grades 10, 11 or 12. Room, board and tuition for one semester \$3,200.

Block Classes

Dr. John Bailey, October 22-26, 1996--REL 252 Relationships in the Church

Dr. Larry Deal, February 17-21, 1997--REL 212 Church Growth

Dr. Claude Cox, April 25-May 2, 1997--BIB 252 Psalms

Dr. Jim Hawkins, May 5-9, 1997--PSY 111 Counselling--special topics

Graduate Class

Dr. Evertt Huffard, January 6-10, 1997--590B Spiritual Leadership

WCC serves as an off-campus site for annual graduate class for Harding University Graduate School of Religion, Memphis, Tennessee.

Wanted

Missionary-in-Resident and/or Retiree-in-Residence. Contact us for information.

Western Christian College, Box 5000, Dauphin, MB

Phone (204) 638-8801 FAX (204) 638-7054 wulrich@mts.net

John McMillan, President Bill Ulrich, Principal

The Moncton Story

Tim and Diana Johnson moved to Moncton, New Brunswick on May 1, 1976 and had their first "assembly" in the living room of their mobile home the following day, Sunday, May 2. On the 20th anniversary of that event, on May 4, 1996, the church's furniture, equipment and supplies, previously stored in three members' homes and transported to various meeting places as needed, were moved into the renovated house shown on the front cover of this issue.

The house has been adapted for use as a church building and was first used for this new purpose on May 5. The smiling faces in the picture attest to the pleasure experienced at having the use of this facility. Tim reports that, "The community has also let us know one way or the other that they like what we have done with this property". As of June 24, some landscaping,

outdoor painting and erecting a sign remains to be done.

The city has given temporary approval, which must be renewed every 16 months until a new, permanent building replaces the house. The church has gained "a large piece of property in a growing area, a small meeting hall suitable for present needs and some permanent work done in view of a new building later".

Two unexpected extra expenses were incurred in the requirements to pay property taxes for 1996 and to install a new sewage system hooking up to the city lines. (The old system was too shallow and interfered with necessary excavations for the parking lot.) The costs of these items plus "a desperate need for some new chairs" means that an additional \$5,691 is needed to complete the project.

Contributions may be sent to Church of Christ, 365 Pine Glen Road, Riverview (Moncton), NB E1B 4J8 or possibly given through your local congregation.

Western Christian College Graduation



Owen King and Tom Varghese received Bachelor of Theology degrees at the May 4th Bible College graduation ceremonies at Western Christian College. Pictured with them are (from left to right) Dean Bill Ulrich, instructors Michael Bolton, Scott Roberts, and Walter Hart, and WCC President John McMillan.

Owen King and Tom Varghese received Bachelor of Theology degrees from the Bible College during graduation exercises on May 4th at Western Christian College. They represent the 18th and 19th degree graduates of the Bible College. Both have gone overseas to serve the Lord: Owen to Irpen in Ukraine and Tom to teach in a preacher training school in India.

At the graduation exercises, Jenny Cox

received an Associate of Arts Degree and John Close and Malcolm Tarrant received Biblical Studies diplomas (representing 60 semester hours of studies). Eight individuals received Biblical Studies Certificates, and three received General Studies Certificates, while two Participation Certificates were granted to special students.

As the graduation ceremony awards indicate, WCC Bible College offers one-

Publication

A copy of **Western Canadian Christian Vision**, a small bi-monthly publication edited by Don Albert of Lumby, BC, has been received. It is apparently being distributed largely among churches that use instrumental music. Master copies are sent to congregations, and they are encouraged to photocopy these for distribution as needed.

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 "Today, two-thirds of the world's people live under regimes that persecute Christians."  
 --The Voice of the Martyrs

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 "Islam is the second-largest religion in the world--one in five in 1993 was a Muslim. Islam is also the fastest-growing religion, doubling in size every 27 years."

--The Voice of the Martyrs

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 "In North Korea, the penalty for owning a Bible is 15 years in prison."

--The Voice of the Martyrs

~~~~~  
 "In 1992 26 percent of drivers under 25 years of age involved in collisions had been drinking prior to the collision."

--Safety Canada

two- and three-year programs of Study. These programs give students the options of preparation for ministry, developing their faith and knowledge of the Bible through one or more years of study, or beginning their pathway toward university or technical school studies.

The work of the three full-time instructors will be supplemental during the 1996-97 school year in several ways. Donald Perry will be the Retiree-in-Resident for the fall semester, bringing years of experience and special expertise to the program. Dale Hartman and Elmo Hall will add to the AA program through special three-week block classes in history and literature and composition. Shorter block classes will be taught by John Bailey ("Relationships in the Church", October 22-26); Larry Deal ("Church Growth", February 17-21); and Claude Cox ("Psalms", April 28-May 2) as well as Jim Hawkins returning with his counselling course, May 5-9.

Bible College enrolment looks good for this coming year. For further information on course offerings, finances, or financial aid, contact the Bible College at Box 5000, Dauphin, MB R7N 2V5. Telephone (204) 638-8801; FAX (204) 638-7054; or e-mail, wulrich@mts.net.

Directory of Churches

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

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

PROVINCE OF ALBERTA

- ALLIANCE**, Rec-Center: Sun. 10, 11; Ted Archbold, ev., Box 135, T0B 0A0; (403) 879-2232 (res.).
- CALGARY** (Northside): 803-2A Ave. N.E., T2E 1S1; Sun. 10, 11, 6; Wed. 7; recorded message; 276-8088; Wayne Bailey, 247-6337; Brian Guilbault, 264-9232.
- CALGARY**: 4030 Maryvale Dr. N.E., T2A 2S8; Sun. 9:30, 10:30, 6; Wed. 7; also various mid-week home Bible Study groups - call the office (403) 272-2111; Cecil Bailey, ev., 569-2817; Larry Yurk, ev., 278-1469; Eric Nyrose, ev., 242-3164.
- CAMROSE**: 4901-42 St., T4V 1A1; Sun. 9:30, 10:30; Wed. 7; Will Hart, ev. (403) 672-1220.
- EDMONTON**: 1301-5-116 Ave., T5M 3C9, 455-1049; FAX 454-9545; Sun. 9:30; Wed. 7:00; C. Eric Limb, Henri Bouchard, Herb Anderson, elders.
- FORT MCMURRAY**: Beauregard Edu. Community Centre, Abasand; Sun. 10-12; Thurs. Bible Talk 7:30 in homes. Mon. ladies class 1:30-3:00 in homes (phone (403) 790-0109); Terry Mullins, Treas., 399 Thicket Dr., T9H 4H7; (403) 790-3537.
- LETHBRIDGE**: 2720 21st Ave. S., T1K 1H8; Sun. 10, 11; Wed. 7:00; Mike Gray, ev. 328-0855.
- MEDICINE HAT**: Crescent Heights Church of Christ, 402 12th St. N.E., T1A 5V2; Sun. 10, 11, 6; Wed. 7; Herb Carnegie, ev., (403) 527-5406 (res.); 527-7311 (off).
- RED DEER**: 4519 53rd St., T4N 2E4; Sun. 11:15, 10, (evening-call for information); Wed. 7.

PROVINCE OF BRITISH COLUMBIA

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

PROVINCE OF MANITOBA

- BRANDON**: 943 7th St., R7A 3V1; Sun. 10, 11; (204) 728-0957; Charles Muller, sec. 726-4723.
- CARMAN**: Main Street S.; Sun. 10, 6; Wed. 7:30; c/o D.B. Laycock, Box 266, Miami, R0G 1H0; 435-2413; Don L. Killough, ev. 745-3786.
- DAUPHIN**: 220 Whitmore Ave. (Western Christian College); Sun. 7 p.m., 10 a.m.; Wed. 7; 378 River Ave. E., R7N 0H8; Hugh Gannon, ev. 638-8568 (res.), 638-6321(off); W. Hart, elder, 638-5283.

MANSON: Bldg. at Manson Village; Sun. 10, 2 p.m., Box 2, R0M 1J0; Gilbert Jacobs, sec., 722-2148 or Lloyd Jacobs, 722-2278.

NEEPAWA: Arden Community Centre, 352 Arden, R0J 0B0; Sun. 10, 11.

PORTAGE LA PRAIRIE: Contact Gerald McCutcheon, 239-1817.

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

PROVINCE OF NEW BRUNSWICK

MONCTON: 1 Trites Rd., Riverview, E1B 2V5; Sun. 10; alternate Weds. 7:30; Tim Johnson, ev., (506) 386-2628 (res.) or 852-0919 (off).

SAINT JOHN: Meeting in the home of FRED NELSON, 3 Charleston Court, Quispamsis, E2E 4W9; Sunday meetings flexible; Phone (506) 847-2802 or Tom Goud, 847-2199.

NEWFOUNDLAND

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

NEWYORK STATE

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

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

NORTHWEST TERRITORIES

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

PROVINCE OF NOVA SCOTIA

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

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

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

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

PROVINCE OF ONTARIO

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

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

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

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

BRANTFORD: 267 North Park St., N3R 4L2; Sun. 10, 11, 6:30; Wed. 7; contact Rick Gamble (519) 753-5353; 759-6630 (off).

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

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

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

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

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

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

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

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

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

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

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

HAMILTON (Centre): 33 Highcliffe Ave., L9A 3L3; Sun. 10, 11; Steven Rudd, ev., (905) 575-8437.

HAMILTON (West): Mohawk College, Fennell Ave./West 5th St.; Sun. 10, 11, 6; midweek (call for times and locations); P.O. Box 78041 Westcliffe PO, L9C 7N5; Wayne Page (905) 648-5100; Peter Morphy, ev., 387-3699.

HEATHCOTE: Sun. 11; Larry Elford, R.R. 1, Kimberley, ON N0C 1G0.

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

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

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

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

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

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

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

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

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

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

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

NORTH BAY: 73 Gertrude St. E.; Sun. 10, 11, 6:30; Wed. 7; Box 745, P1B 8J8; (705) 472-7040 (off); Gary Hotochkiss, 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; Peter Morphy, ev., (705) 560-3964 (off); Paul Valli, sec. 674-2352.

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

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

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

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

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

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

TORONTO (Bayview Ave.): 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7:15; 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 Cormie, sec., 656-9309.

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

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

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

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

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

WELLAND: 72 Summit Ave., L3C 4G6; Sun. 11, 10; 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 Masonneuve, 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, Audré 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 Gnd Rd.; Gnd Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. NE of Punnicich; 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 Krogsgaard, 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 Ferns, 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

AUGUST

- 4-10... Family Week--Omagh Bible Camp
- 4-9... Grade 9 up, Clearview Christian Camp
- 9-11... Teen Weekend, Clearview Christian Camp
- 11-16... All Boys Week, Clearview Christian Camp
- 11-17... Ages 11-13, Omagh Bible Camp

SEPTEMBER

- 13-15... Gospel Meeting, Bill Bunting, Newmarket
- 22-27... 40th Anniversary/Gospel Meeting, Harding Avenue, Toronto

OCTOBER

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

NOVEMBER

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



GLCC Lectureship

November 7-10, 1996

"So That You May be Mature"



A Study of major themes
in the book of James

November. 7

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

November. 8

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

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

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

12:00 a.m. Luncheon

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

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

3:30 p.m. Coffee Break

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

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

November. 9

9:00 a.m. Coffee

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

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

12:00 a.m. Luncheon

1:30 p.m. Worship In Song

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

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

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

November. 10

2:30 p.m. Worship In Song

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