

# Gospel

# Herald

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## Anniversary/Reunion



Pictured are the five cousins who attended the first session of Omagh Bible School (Camp) on the Johnstone farm. They are (l to r): Eileen Dale (Snure), Mildred Glover, Ella Walker, Wilma Moore (all Johnstone sisters) and Arnold McDuffy 60 years later.

# Contending for the Faith

D.A. Sinclair

*(Editor's Note: This, another selection from the first issue of our paper, comes from page 17, March 1936. D.A. Sinclair was the father of the founding editor, Robert Sinclair, and edited a Christian paper of his own for a time. --E.C.P.)*

Text--Jude 3: "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints".

This epistle was written to all Christians by Jude, who wrote as he was guided by the Holy Spirit. He saw the necessity of writing this epistle. He could see how the church which was established on the day of Pentecost was already starting to drift from the teaching of the apostles. When we see how the so-called Christian world of today has departed from the teaching of the early church, we see the need of the church to be contending for the faith which was once for all delivered unto the saints.

What is the faith we are to contend for? In Acts 6:7 we see where a great company

of priests were obedient to the faith.

Paul, in writing to Timothy (1 Timothy 1:19) speaks of Hymenaeus and Alexander having made ship wreck of the Faith. So, the faith is the Gospel, or what we are to believe--what we are to teach--only one faith. In Ephesians 4:5 Paul tells us there is only one faith. In Romans 10:17 we read, "Faith cometh by hearing, and hearing by the word of God". The faith we are to contend for is what we read in the Word of God. Jude said, "When I gave all diligence to write unto you of the common salvation it is needful for me to write to you". Jude realized the need of being careful as far as their own salvation was concerned, as well as the salvation of others.

The faith was once for all delivered unto the saints. It has only been given unto us once, and it will not be changed, and we must not change it. Thus the plan of salvation is not changed. From the time the faith or truth was given by apostles, it has been necessary to contend for it. In just a few years after the church was established there were false teachers

(Galatians 1:7). There were divisions in the church at Corinth (1 Corinthians 1:10, 12). So there was a necessity for contending for the faith at that time.

In 1 Peter 1:22, we read, "Seeing you have purified your souls in your obedience to the truth unto the unfeigned love of the brethren, love one another from the heart fervently".

Christ said (John 15:12), "This is my commandment that ye love one another even as I have loved you". And there are many similar passages in the Word of God. So, when we are contending for the faith we should do it in love, whether we are dealing with an erring brother or sister, or with an alien sinner.

As long as we are in this vale of tears we must not give up contending for the faith that was once for all delivered unto the saints.

What if the apostles had given up, what if the early disciples had given up? God has placed a great responsibility upon us--a great privilege of being co-labourers together with him.

So we must at all times contend earnestly for the faith--for the Word of God. It is given to us to be a guide through life, and Jesus has told us that it will judge us in the last day.

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## What It Means to be Added to the Church

J.C. Choate

Most people talk about joining a church. This is something like joining a club such as the Lion's Club or the Rotary Club. In a case like this, it is usually left up to the members to accept or reject the one seeking membership. This would mean that the members would have more to say about whether a person became a member of some particular church than the Lord would. There is another side to the picture, however, and that's the Lord's side or his part when it comes to being a member of the church, and this should be the thing that matters more than anything else, if one really wants to be saved and to be a member of Christ's church.

First of all, we must understand that the Bible teaches that the Lord built one church, and that church belongs to him (Matthew 16:18). He is the foundation of it (1 Corinthians 3:11), head of it

(Colossians 1:18), the saviour of it (Ephesians 5:23), and it wears his name (Romans 16:16). The church is his spiritual body, his family (1 Corinthians 12:27; 1 Timothy 3:15). Also, with Christ being the saviour of the church he has the authority to say who can or cannot be a member. It is certainly not up to man to make such a decision. When one complies with the Lord's wishes by obeying his commands to be saved, it is the Lord himself, not man, who is able to discern and know whether that person has obeyed from the heart. If he does so, then the Lord saves him and adds that one to his church (Mark 16:16; Acts 2:38, 47). If he does not, he is not saved or added regardless of what he claims or what anyone else says.

Another way of putting it, when one hears the word of God, it conceives in his heart, and in obedience to the Lord's com-

mands of repentance, acknowledging Christ as the Son of God, and being baptized (buried in water) for the remission of his sins, he is spiritually born again or becomes a member of the Lord's family (John 3:3-5).

No doubt we accept people as members of the church when they really are not. All we have to go by are the outward acts of faith, repentance, confessing Christ with the mouth as being the Son of God, and a burial in the waters of baptism for the remission of sins. Now when they say they want to be saved and are willing to comply with these acts that lead to salvation, all we can do, once they have outwardly complied with these commands, is to accept the fact that the Lord has saved them and added them to the church. But only the Lord can look into one's heart and know the real motives that are there. Therefore, only the Lord can save one and add him to his church. As Paul wrote, "Nevertheless the foundation of God standeth sure, hav-

*(continued on page 5)*

# Life Lessons

Brian Cox

Last night on the way home from a dinner for ministers/church leaders and their wives, I was thinking about what a great time of encouragement, fellowship and challenge we had experienced. As we approached Toronto from the west, we saw the traffic begin to slow, which is not an unusual occurrence in and around Toronto. Since it was 10:30 p.m., we thought it might have been clear sailing. I began to wonder whether we might be coming upon an accident. Sure enough, a number of cars had been involved. My wife, a registered nurse, began to watch for injured people. When she spotted one man laying on the ground, she asked me to stop so that she could lend assistance. When we pulled over to the side, she jumped out of the car so quickly that she forgot to put her shoes on! I grabbed the cellular and dialed 911. I was informed that emergency personnel were on the way, but the operator asked to speak to my wife so that she might gain more information about those who were injured. I took a deep breath and got out of the car to take the phone back to my wife. I would have preferred remaining in the car. When I got the phone to her, she asked me to go back to the car and bring her shoes. I then heard her report that two were dead, two critically injured, and one walking wounded. The reality of the situation began to hit home. She asked me to watch one man who appeared to be stable while she went to help a woman who was still trapped in her car. When an off-duty ambulance attendant stopped to help, I gladly gave up my role and moved quickly into the role of bystander.

Many cars had stopped, some to give aid, some to satisfy their ghoulish desire for blood, and some to determine who's fault it was. I couldn't believe how some would stop, get out of their car and immediately ask who was at fault. Not, "What can I do to help?" or even, "What happened?" but, "Who was at fault?" Two were dead, three injured. Determining who was at fault was not a priority; helping the injured was. Do we ever do that in the church? Something very unfortunate has happened; feelings have been hurt; some have been damaged spiritually and

instead of seeking to do all we can for the injured and hurting, instead of working to minimize the injuries and promote healing, we seek to determine who was at fault, believing that the problem has been solved when the blame has been assigned. We need a greater concern for the hurting.

I began to reflect on what was happening. Two individuals, a woman 27 and a man 19, were dead. Some bystanders were having as much difficulty as I was in accepting that two had died and were asking my wife to do something for them. When emergency personnel arrived, they repeatedly made the same request of them. I began to realize how I take life for granted. I had never doubted for a moment that God would grant me safe travel home that evening, that I would live to see a new day. I had forgotten what a fragile thing this life is. I was taking for granted the precious gift of life.

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I take for granted my health. I seldom get sick and have suffered so few injuries, all so minor in nature that they do not even bear comparing to the injuries experienced by those now lying in the rain on the pavement. It could just as easily have been me! I could have been the one still trapped in a car, knowing that I had suffered injuries so severe that I might never walk again. I could have been the man lying on the pavement with my wife and young baby nearby trying to comfort me. I had forgotten how fragile the human body is and how my life could be changed forever by a debilitating injury.

This morning I thanked God for my health and for my life. I prayed earnestly for safe travel, for myself and all I know. I asked God to forgive me for taking for granted the precious gifts of health and life.

There was a critically injured woman, still trapped in her car, worried about get-

ting home to her husband and children. I think with shame of how often I have taken for granted my family, forgetting how quickly any of them could be taken from me. I appreciate them more today than yesterday.

In today's news we discovered how the accident had occurred. There was an initial collision; a young man pulled over to help, and he and one of the girls involved in the original collision were hit by another car and killed. A few moments later, another individual stopped to help and was standing at the side of the road speaking with the 911 operator when another car plowed into the whole mess and left him bleeding and broken on the highway. When we stopped to help, we didn't just risk getting soaked by the rain, glass slivers in our bare feet or blood on our hands and clothes; we risked death. Are the risks too great? Should we continue stopping to help? I believe that we risk more in not stopping to help! We risk growing hard and insensitive. How can we drive by the hurting and not stop to help without hardening ourselves to the pain and the needs of others? In truth, I don't think I could force myself to drive on, and if I could, I don't think that I could live with myself afterward. There is a danger in stopping, but I believe that there is a greater danger if we do not

Standing in the rain watching the dead grow paler (we had nothing with which to cover them up) and the injured grow weaker, I began to wonder if the emergency personnel would ever arrive. People kept calling on their telephones only to be told that they were on the way and would soon arrive. Standing in the rain feeling helpless, they cannot arrive soon enough. Seconds pass like minutes, minutes like hours; where are they?

I think that maybe the apostle John felt that way when he was recording Revelation. He was hurting, having been exiled to Patmos. He saw his brothers and sisters in Christ hurting. They were being persecuted, tortured and killed in ways too horrible to imagine. They were beginning to wonder whether good was going to win in the end. Revelation assured them that good would indeed win. Revelation ends with these words. "He who testifies to these things says, 'Yes I am coming soon.' Amen.

*(continued on page 10)*

# Let Every Heart Rejoice and Sing

Wayne Turner



Imagine this scene.

The church in Jerusalem has assembled. Following the announcements, brother Simon leads the congregation in a song. A prayer, led by James, follows. Then another song is sung by the congregation, which is sitting in neatly-arranged pews. Matthew shares some personal thoughts about the death of Christ as he presides over the Lord's Supper. The bread and fruit of the vine are blessed and served to the congregation with a shiny set of communion plates and trays of individual cups. Collection baskets are passed. Another song is sung. John reads from the scriptures, then Peter speaks about the "Biblical Principles of Success". He concludes with an invitation and the congregation rises and sings, "Just As I Am". Andrew then closes the assembly with prayer.

For many of us, this process, with some variation, has been carried out every week for as long as we can remember. It is familiar and comfortable. Yet, try as we might, we cannot quite visualize imposing this same scenario on the church in New Testament times. It is difficult to imagine the early Christians sitting in comfortable church buildings, with pews, hymn books, public address systems, baptisteries and communion sets. It is difficult to imagine Peter or Paul worrying about homiletics or hermeneutics. However, the New Testament picture is clear that the church in various places did assemble. They prayed, sang, observed the Lord's Supper, gave, read from scripture, fellowshiped, exhorted and studied with one another.

We acknowledge the differences between the first century and the present by referring to the "early", "primitive", "ancient", or "apostolic" church. Who would suggest that the worship and assembly were "primitive" or "unspiritual"? We look back with admiration at their devotion, zeal and intensity. However, we would likely find the language of their assemblies (both in terms of actual tongue and cultural references) virtually unintelligible and their singing melodically strange and difficult to follow.

In other words, while linked over the centuries by a common bond in Christ, there is a cultural barrier that exists between the first-century church in Palestine with its Jewish and Greco-Roman influences, and the 20th century church in Canada. There are substantial differences in place, time, language and culture. Similarly, there would have been some differences even between the first century churches in Jerusalem,

Antioch, Corinth and Rome. The nature of the gospel is such that, without changing its message or character, it can address the cultural context wherever it is preached. This can be recognized in Paul's statement, "I have become all things to all men that by all means I may save some".

For those living within one particular cultural setting, it is sometimes difficult to understand the need for such adaptations. The tendency is to expect those from other cultures to adopt one's own--to "become just like us". Some missionary efforts of the past have attempted to plant "North American" style congregations in other parts of the world. The results were far from stellar. In time, it was learned that the gospel had to be shared within the particular cultural idiom of the people in order for them to understand and respond.

It is also sometimes difficult to understand that the culture in which a person lives is itself dynamic and changing, not static. This is clearly evident in North America. We commonly speak of the "generation gap"--of "boomers" and "busters"--of "Generation X" and other groups that indicate the different influences of different times.

It is not surprising that changes in culture outside the church should lead some to seek changes within. While we should resist the pressure from the world to shape us in its mold, we should also be responsive to

(continued on page 15)

## GOSPEL HERALD

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## The Blessing: Picturing a Special Future

David Cornfield

In the book, **The Blessing**, Smalley and Trent use a wonderful metaphor to stress the value of picturing a special future. The metaphor reads "words that picture a special future act like a campfire on a dark night". Recently I was caught in the rain with about 20 eleven- and twelve-year-old boys along with a group of counselors and camp staff. It appeared that our camp out was ruined. There would be no going home early given the fact that we had canoed to a place where the motor boats could not come and get us. We had shelter, but only enough for the campers. To complete the night, it was cold, or at least it felt that way. No matter how severe the rain and cold would get that night, though, in the middle of the camp burned a rallying place. To say that it was a campfire would not do it justice, for it was our heat and our light. There in the rain we stood and sang and talked for hours. What looked like a failure turned into a success, thanks to the warmth and light of the fire.

Amazing things happened around the campfire that night, as people became the light to each other. Uncertain of exactly what to say to keep everyone's spirit up, I heard the voice of a group of male counselors begin to sing praises to God as we hurried the children inside the shelter. I witnessed Lois Lacriox take off his raincoat and dry sweater in the morning hours and wrap them around a young man who was shivering in his sleep due to the rain and cold. I saw people becoming the fire for others as they provided warmth and light both of a physical, emotional, and spiritual nature. Words that picture a special future are like camp fires in that in the darkest and coldest of nights they provide people with another to hold onto.

Isaac provided Jacob with something to

hold onto in Genesis 27:27-29. "Ah, the smell of my son is like the smell of a field that the Lord has blessed. May God give you of heaven's dew and of earth's richness an abundance of grain and new wine. May nations serve you and people bow down to you..." Jacob understood the greatness of the future that his father saw for him. Or maybe it should be stated that Jacob came to understand since at the time of this statement Jacob did not have people lining up to bow down to him. Parents need to understand that the picture of a fulfilling future is a powerful gift. A picture of a positive future provides the young with security as they come to know that there is something to look forward to. This flies directly in the face of our times. Children are bombarded with all that is negative; many see no future let alone a positive one. Children who dwell in the inner city report that they simply never expect to reach their adult years, and those who expect to live, stress nothing good about the future that they see.

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*If we are to speak words of a special future, they have to be accompanied by a present commitment.*

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Picturing a special future does many positive things for a person in that it does give them something to look forward to but it also tends to bring out the best in a person. Each year campers at Strawberry Point will make it known that they want to

someday come and be counselors at the camp. As staff, we make them aware of what it takes to become a counselor, and then we watch as the youth strive to meet the standard. When we expect people to perform, and they are aware of what is expected, they usually perform.

Let me share with you some guiding principles about putting words of a special future into practice. First, our words have to be marked with consistency. We cannot picture a special future for someone one day and then turn around and verbally berate them the next. It pains me to say this but this is why we have to be so careful with the use of humor, and specifically sarcasm. We need to remember that children are literalists. That means that what may be viewed as appropriate humor for adults is often not appropriate with children. Children may learn to laugh at the put-downs they receive from loved ones, but the laughter is often a cover-up for the cut that penetrated their being. Words we speak have to be consistent so that the youth can believe what we say. Ministers make me laugh; the problem is that they also make me cry. They will talk about not being able to reach the youth of the congregation because the children will not listen. Pulpits do not appeal to the youth; you have to get off your exalted position and share their world and expose yours.

If we are to speak words of a special future, they have to be accompanied by a present commitment. To tell a child that he has a special gift and then not to provide him with the opportunity to advance that gift is to say in reality that he is not special enough. The thought that I'll leave you to consider is that a picture of a special future comes out of a Christian home that has God at its center. Is not the greatest future that we can stress to make all children and adults alike aware that God has given them special talents so that they can fulfill a great place in his plan? Ultimately we are all to become campfires that provide warmth and light.

### What It Means to be Added...

*(continued from page 2)*

ing this seal, The Lord knoweth them that are his, And, Let every one that nameth the name of Christ depart from iniquity" (2 Timothy 2:19). —Winona, Mississippi

## Practically Christian or Christians Practically

Max E. Craddock

Often the value of a thing or practice is determined by the example of it that is seen in the lives of those who profess to practice it. That is surely true of the Christian life. In our title we want to suggest that one may be practically "almost" a Christian because of things believed and even by attendance at church activities OR one may be a Christian practically because of the practical way she/he lives the life to which the child of God has been called. As you read this article, consider which you are.

In describing the Christians of the day, a piece of literature that was found dating back to about A.D. 130 has no references to the doctrine they taught or believed. Rather, they are described as a people who live highly moral lives; are good to their family, friends and neighbors; are honest in their dealings with all; and are faithful to their spouses. Further, they were said to seek to share their faith in God and Jesus with all they knew.

It could be said that their faith in God was the same on Thursday morning as it was on Sunday morning. Because of faith in and relationship with God, their Christian life had a very practical nature. It touched every part of their life from worship to family to personal relationships. It was not a mere intellectual faith that remained divorced from practice. It was not for them a set of mechanical rituals left behind after the worship services in the assembly hall but was a gospel for real life and personal activity.

(Please take a few minutes at this point to read the book of Philemon.) This book contains the very best of doctrinal exposition. . . application of the gospel to Thursday morning. Unlike some of the writings of the New Testament, the book of Philemon does not contain any eloquent doctrinal discourses (i.e. such as Philippians 2:5 and

following). Without doubt, the real value of this one-chapter book is in the practical application of the teachings of Jesus to Thursday. . . and every other day in one's life.

Consider the following practical lessons from Philemon. First of all, note that practical Christianity practices love in relationships. This is surely seen in Philemon as one considers the different characters--a Jew, a Gentile, and a slave for example--who are brought together in fellowship. They shared a common relationship in the family of God and shared together in the tasks of Christianity. *Note* verse 1--"Dear friend and fellow worker"; verse 2--"sister" and "fellow soldier"; verse 12--" . . . him who is my very heart"; verse 16--"no longer as a slave, but better than a slave, as a dear brother". In this book one sees the binding together effect of the gospel's power. As Paul writes in Romans 12:15 about the Christian's love relationship, "Rejoice with those who rejoice; mourn with those who mourn", Christian love is the tie that binds even those who are usually enemies together in joy and peace.

Also note the result of Christian love expressed in Philemon 7. "Your love has given me great joy and encouragement because you, brother, have refreshed the hearts of the saints". In the Christian life one has the opportunity to be a blessing to others and refresh them for the journey of life. This may be in the form of an encouraging look, word or act. . . whatever the occasion calls for. In Philemon Paul suggests one way Philemon could be a great blessing to him in verse 22, " . . . Prepare a guest room for me, because I hope to be restored to you in answer to your prayers". Paul was already being refreshed by the prayers of Philemon and looked forward to being in his home, the Lord willing.

Without question the "Practical Christian Life" is one that practices Christian love when and where the opportunity presents itself.

Closely tied to the foregoing is the idea that practical Christianity practices service. Note from verses 8 and 9 that Paul said he could be **bold** and **order** Philemon but rather he would "appeal to you on the basis of love". Later he says, "But I did not want to do anything without your consent, so that any favor you do will be **spontaneous and not forced**" (vs. 14). The Christian is called to service that is given willingly and lovingly, not out of duty.

Remember the teaching Jesus gave his apostles in Luke 22:24-27 concerning who would be greatest in the kingdom. He told them that the greatest would be the one who serves. Jesus said it; so, it needs to be believed. However, the really practical Christian will not only believe but will serve joyfully from day to day.

Consider these thoughts and read again next month when we will continue to consider this theme. May God bless each of you as you seek to be not practically Christian but Christians who are practical in living for and like the Master.

### EVANGELIST REQUIRED

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# Jesus Christ: God's Story

David Dunn

The message of the Bible is one of God's love for mankind and his desire to live with us. God created us for life with him, but choosing to please ourselves, we betrayed his trust and lost his companionship. Apart from the first few chapters, the entire Bible is the story of God pursuing us to restore the friendship. Jesus' familiar story of the wasteful son helps us to understand that we cannot exhaust God's love. He runs to welcome us home regardless of our past (Luke 15:11-32).

Thomas Olbricht has a small book about the Old Testament which he calls **He Loves Forever**. The Bible contains God's story, and that story is one of eternal love. The Psalmist said, "Give thanks to the Lord for he is good; for his lovingkindness is everlasting" (Psalm 136:1).

## Slavery and Expectation

When we examine God's story in the Old Testament, we discover that it is about a people who constantly rejected him, who found themselves in oppression and slavery, but who nevertheless were continually pursued by God, who wanted to rescue them. The Old Testament is a record of the predicament of man and the expectation of God's promised deliverer.

In Eden, we discovered that instead of finding freedom by following our own desires, we found only death. We are being taught in no uncertain terms that our condition is one of our own choosing (Genesis 3). In Israel's slavery in Egypt we learn that we are incapable of rescuing ourselves. If we are to be saved, God must come to the rescue. God's story in the Old Testament is one of an enslaved humanity lost because of its rebellion and unable to save itself.

Despite such lessons, Israel continually chose to live without trust in God (see Ezekiel 16:15ff). As a result, the people were eventually swallowed up by the nations around them. First Assyria and then Babylon delivered fatal blows. God, because of his love, will not let our rebellion go unpunished. If we insist, he will let us live without him, and the lesson of the Old Testament is that that always results in slavery and death. God's story in the Old Testament is that in spite of our rebellion.

God refuses to give up on us. His love demands that he take our sin seriously. He will discipline us. He will even let us leave him forever if that is our choice, but it hurts him to see us go.

Yet even in the midst of God's judgment a ribbon of hope runs throughout the entire Old Testament story. For those who will put their trust in God, he will one day send a mighty deliverer who will rescue the people once and for all (for example see Genesis 3:15 and 12:1-3). It is with such hope that the Old Testament ends--waiting for the promised deliverer (Malachi 3:1ff). God's story in the Old Testament is about a God who seeks to bless us in spite of ourselves. It is a story of a God who brings hope for those who trust him.

*It is a story of a  
God who brings hope  
for those who trust him*

## Celebration of His Coming

When the New Testament opens, we find the same theme recurring--God coming to save his people (see Matthew 1:23). It had been some 400 years since God had spoken. But he had not forgotten. God keeps his word. An air of expectation surrounds the birth of a messenger sent to prepare the people for the coming of God's deliverer. God was about to keep his promise. The New Testament is a record and a celebration of the coming of the deliverer.

The remarkable thing that becomes quickly obvious is that this deliverer is no ordinary man. In fact, he claims to be God himself, come in person to rescue the world. This shouldn't have surprised Israel, for God had told them as much in the Old Testament (Isaiah 7:14; Micah 5:2). For God, the work is so important and the task so demanding that none other than he himself can carry it out. Only a sinless one can save a sinful humanity. God's story in the New Testament is that God himself has become a man in order to rescue us (Hebrews 2:14-15).

The purpose of Jesus' life is summed up by himself when he says that he came to

give his life as a ransom (Mark 10:45). Jesus did not come primarily to teach, nor to show us how to live, nor to perform miracles as he healed the sick (although he came for all of these reasons). Jesus came primarily to die. In his own words, we were enslaved, and needed to be freed by payment of a ransom--his own death. God's story in the New Testament is that God came to die so that we might be freed.

But this same one who died returned to life. After three days in a tomb, he burst from it in power. Such action on God's part in coming to rescue us has an even fuller purpose. For God does not simply want us freed from death; he wants us returned to life. God's desire is that we should be fully alive to enjoy life with him. That which enslaves us is destroyed. Death is overrated. God takes our judgment in Christ's death and offers us life in his resurrection. God's story in the New Testament is that because of what he has done in Jesus Christ, we can find life again (John 3:16).

The Bible only has one story--God's story. The story is of his constant pursuit of us to bring us back to life. This he does in Jesus Christ. The Old Testament looks forward in expectation of his coming. The New Testament celebrates the fact that he has come.

Jesus Christ IS God's story. In him we learn for certain that God loves forever.

--County Down, North Ireland

## GOSPEL HERALD AD RATES

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## Points by Perry: Ends Times?

There seems to be a tendency, in some cases it almost amounts to an obsession, to apply biblical prophecy to current events and draw unwarranted conclusions. History discloses that there have frequently been efforts to predict the time of the "coming again" of Jesus Christ. Sometimes groups of people have been so convinced that they have gone so far as to get ready-- have sold their possessions, dressed in white and gone to higher altitudes to "meet the Lord". We will contrast these efforts with the clear statements of scripture about the time of this event and the way in which we are to be prepared for it.

The approaching end of this millennium seems to have sparked a new round of speculations, publications and lectures. Based on Usher's chronology, some have decided that this is the time that we should expect the Lord to return. After all, they say, "With the Lord a day is like a thousand years and a thousand years are like a day" (II Peter 3:8). Thus, since God worked at the creation for six days and then rested, they conclude that the creation itself is due to end or change when 6,000 years have been completed! Recently, a telephone

customer inquired about a new book dealing with the "end". A brief search revealed that our supplier has this title available by the hundreds. Apparently great interest (and, no doubt, great profits) is anticipated.

In view of the answer given by Jesus to those seeking this kind of information, we should not expect anyone to be able to provide it. Efforts to figure out and publish God's schedule for such events appear not only vain and presumptuous but even seem to border on the sacreligious. Jesus said, "It is not for you to know times or dates the Father has set by his own authority" (Acts 1:7). And, "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father" (Matthew 24:36). These plain statements should put to rest all efforts by God-fearing people to calculate, predict or publish the time of his coming.

Bible teaching regarding preparedness shows that it was not intended for man to know the time. Such knowledge would enable last-minute preparedness based on fear rather than ongoing readiness motivated by love. God has valid reasons for not disclosing this information. He does not want us to ignore him and his will right down to the finish line.

Rather, the people who will be "taken" (Matthew 24:40, 41) are those who, like Paul, "have fought the good fight. . .fin-

ished the race. . . kept the faith" (II Timothy 4:7). The "crown of righteousness" is not for those who have dreaded that day but rather for those who "have longed for his appearing" (vs. 8).

The wise maidens had oil for their lamps; the unwise were not prepared. God's grace brings us salvation and also instruction to "say 'No' to ungodliness and worldly passions and to live self-controlled upright and godly lives in this present age . . . while we wait for the blessed hope--the appearing" of Christ. The people who are his very own are "eager to do what is good" (Titus 2:12-14).

Peter warned the mockers of his day not to become complacent by reminding them of the circumstances of the flood in the days of Noah. He then stated that "the earth and everything in it will be laid bare" by fire. Realizing this, men "ought to live holy and godly lives as you look forward to the day of God and speed its coming" (desiring the coming of the day of God, ASV). He urges every effort "to be found spotless, blameless and at peace with Him" (II Peter 3:10-14).

God desires our salvation. He provides encouragement, opportunity and the means for us to repent, be cleansed and live faithfully so that we would welcome Christ's coming again whenever it might occur.

—ECP

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## Leadership--Good and Bad

Cecil Bailey

It seems that the New Testament writers were very familiar with the stories of the Old Testament. In fact, Paul declared, "These things happened to them as examples and were written down as **warnings** for us".

One of the most evident warnings with which the Old Testament records abound was the disasters that followed in the wake of **bad** or **weak** leadership.

Under the strong and able leadership of Samuel, Saul (for a while), David and Solomon, Israel became a powerful and prosperous nation, so much so that the era is called by Bible historians, "The Golden Age of Israel". However, the pomp and extravagance that took place during the closing days of Solomon's reign, brought this "Age of Glory" to a sad end and set the

stage for the breakup of the nation and the long line of disasters that followed in the northern portion of the nation, hereinafter called "Israel". The southern portion became known as Judah.

The very first king of the new Israel led his nation away from Jehovah God into the snares of idolatry. He **doubled** Aaron's sin by setting up **two** golden calves--one at Bethel and the other at Dan. His leadership was so corrupt that he was given the inglorious title of "Jeroboam, the son of Nebat, who taught Israel to sin".

Several evil dynasties followed in succession until Ahab, the son of Omri, became the king. This weakling was controlled and dominated by his evil wife. Of Ahab the scriptures speak as follows: "He not only considered it trivial to commit the

sins of Jeroboam son of Nebat, but he also married Jezebel, daughter of Ethbaal, king of the Sidonians". Her evils were monumental and her gruesome end quite fitting for her mighty deeds of wrong (she was eaten by dogs).

Surely the nation would have collapsed entirely under its monstrous weight of sin had not God raised up as leaders two great men--Elijah and Elisha--to stem the tide of destruction and to call the nation back to the worship of Jehovah God.

Today, our loving God has safeguarded the well-being of the congregations of the Lord's church by expecting each to have a plurality of shepherds and other leaders as well so that no one person can easily lead them astray.

We thank God for His foresight. Moreover we desire to see each congregation so knowledgeable of God's Word, that no man, or group of men, **could** lead them astray.

—Calgary, Alberta



# 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.



## Compassion

TV Scenes: Masked soldiers load dead bodies on trucks for a quick burial, the aftermath of a genocide in an African nation. Turn away in horror.

A haggard profile of one pleading for more government help for the AIDS epidemic. Turn away in disgust.

Artist's depictions and reported testimony give the sordid details of teenage abduction, rape and murder. Turn away in revulsion.

There is a limit to the amount of pain we can bear, the amount of revulsion we can stand. Nightly graphic images on our flickering screens accost us. Defensive mechanisms set in. We stare unseeing. We turn away. We advance our callousness a notch. We switch to a mindless sitcom. Day by day our capacity for compassion diminishes.

Compassion, the ability to "suffer with". "Compassion", a deep feeling of sympathy and sorrow for another who is suffering or stricken by misfortune, accompanied by a strong desire to alleviate the pain or re-

move the cause (**Random House Dictionary**).

Jesus, on his way down from the mountain where he had taught the "sermon on the mount", truly an exhilarating experience, was met by a leper. His face and hands, which appeared through the rags, were repulsive. The odour about him was sickening. He even groveled before Jesus, dropping to his knees. "Lord, if you are willing, you can make me clean." Jesus could have stepped back a pace--just a word would be sufficient. Or, he could have turned away. But Jesus reached out and touched the man as he said, "I am willing. Be clean". Not only did Jesus have compassion for his debilitating disease, he knew as well the emotional and social scars of being an outcast. His touch was as blessed as his healing. His instruction pointed the man to a broader social acceptance as well. "...go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them" (Matthew 8:15).

Ever look at a large crowd and feel pity

for their ignorance and lost state? Jesus did. "When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd" (Matthew 9:36). Ever feel sympathy for angry and rebellious protestors? In essence, that is what Jesus did when he overlooked Jerusalem, the city which would murder him. "O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing" (Matthew 23:37-38).

"Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience" (Colossians 3:12).

--Geoff Ellis from July 1995 Seasons

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our means of escape from the enemy. He gets us out of the enemy's dungeon.

6) "**Shield**". The shield was to the ancient soldier the first line of his defense. With the shield he deflected the blows of the sword and the arrows which sped toward him. No wonder in the New Testament we are told to "take the shield of faith with which you will be able to quench all the fiery darts of the wicked one" (Ephesians 6:16).

7) "**Horn**" of my Salvation. Usually, the hollow horn of an animal used to carry water or wine in. It was thought of as a source of bounty and blessing. The greatest and most refreshing of all of God's cornucopia of blessings is His salvation! He pours His abundance out upon us!

8) "**Stronghold**". This word is similar, of course, to fortress. The place where one can rest unafraid in the protection and security of the everlasting arms of God!

Nine times in the short space of two verses, David uses the word "My"! God truly was "his" God--just as he will claim in Psalm 23: "The Lord is my shepherd..." David had a very personal relationship with God. **You can, too!**

--Ray Miller from Ray's Reflections,  
Glendale Arizona

## A Very Personal Relationship

"I will love you, O Lord, my strength. The Lord is my rock and my fortress and my deliverer; my God, my strength, in whom I will trust; my shield and the horn of my salvation, my stronghold. I will call upon the Lord, who is worthy to be praised; so shall I be saved from enemies" (Psalms 18:1-3).

What a marvelous statement of faith in God and relationship with God! Let's do a bit of word study on these verses.

1) "**Love**". The Hebrew word used here is not the usual word found in the Old Testament. It literally means to "yearn over". The thought is to cling to, like a child might cling tenaciously to a parent. Here is a heart hungering for a personal relationship with the Lord.

2) "**Strength**". David uses the word "strength" twice in these verses and uses

two different Hebrew words. God is our power, might, our firmness. The opposite of strength is weakness. There is no weakness in our God!

3) "**Rock**". This word has reference to the stability of the high places. The cliffs which protect from the enemy below. We sing of the "Rock of Ages" and know what it means to hide in the cleft of the rock. God is our hiding place!

4) "**Fortress**". Again, the idea is of a place of unflinching security. Surrounded by the great walls of the fortress, one is safe and secure. The enemy cannot penetrate the rock founded, rock bounded, rock grounded and rock surrounded fortress of the Almighty!

5) "**Deliverer**". One who comes to my rescue when danger stalks. The Hebrew word means to "let escape". God is

# 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.



## Not Always an Easy Choice

Linda C. Hammett

We have been having some really excellent lessons where we worship, both in Sunday morning Bible class and during Sunday worship services. There seems to be a common thread running through these studies dealing with making right and wrong choices. A lot of times I think that we emphasize how important it is for our kids, especially teens, to be able to decide what's right and what's wrong. They have so much of their lives ahead of them that they need to be very careful about these choices.

However, I think that we fail to realize that it's also important for us adults to know what's right and what's wrong. Even more important perhaps is knowing why it's right or wrong. There are some scriptures that we can go to that specifically state without any question certain things that are wrong and that are not acceptable before God. We should be aware of these and try every day of our lives not to succumb to any temptations that we might have to choose to involve ourselves in these wrong activities or thoughts or actions.

However, there are many things that are not specifically mentioned--people nowadays refer to these as "grey areas". These things are left to the opinions of each individual who makes a decision based on the overall teaching of the Bible. However, even if there isn't a specific scripture that speaks against an activity, there are a number of scriptures that would imply their wrongness. For example, I don't read anywhere in the Bible that it's wrong to smoke, or dance, or go to a bar. However, the scriptures speak about our bodies being the temple of the Holy Spirit (I Corinthians 6:19). This particular reference is in context with sexual immorality and continues to say that "you are not your own; you were bought at a price. Therefore honor God with your body". I wonder what part

of smoking, dancing or going to a bar involves honoring God?

We could include many other areas in our lives in which we consistently engage that involve wrong choices. Disobeying the speed limit, overeating, telling off-color jokes, etc. are all things that we do that are not specifically listed in the Word of God. However, these may be areas where Satan has taken control in our lives rather than God.

One Sunday morning recently, during our Bible class in which we are viewing Willard Tate's video series, **Learning to Love**, we had a good discussion following the video segment. We were talking about sin and how we have gotten away from calling sin sin. One man in the class made a great analogy. It went something like this. He said that sin is kind of like a little puppy. When we get the puppy, he's so cute and cuddly and lovable, and we really enjoy him. We spend a lot of time with him and play with him. We feed him and take him out and do all the doggy things that need to be done. But as he gets older and bigger, he becomes less attractive. He begins to smell, and he has accidents in the house that make the house smell. And he chews up the furniture. He basically has become an unwanted entity. But the longer we have him, the more a part of the family he becomes, and the harder it is to give him away.

Satan uses this same kind of pressure with sin. It becomes a part of us, and it gets harder and harder to put it out of our lives. It usually looks very enticing and pleasurable when we first see it or participate in it. Look at the beautiful ladies and handsome men who are used in beer commercials. They never show the drunk in the alley wearing torn and ragged clothing, with nowhere to live or eat or sleep.

It is time that we start calling sin what

it is--SIN. We cannot continue to twist the scriptures around so that they justify our actions. If it's wrong, it's wrong. If we're not sure, we need to study carefully. I would rather err on the right side than on the wrong. A few weeks ago, the marquee outside a church building down the road read, "We must never put a question mark where God puts a period". If we really think honestly about it, it would probably be agreed that we do that more often than we should or even realize.

Let's all study the instructions given by God so that we can make more knowledgeable decisions. God has given us the ability to choose; it is our responsibility to know what we need to know to make the right choices.

God bless us all as we daily strive to become closer to Him.

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### Life Lessons

(continued from page 2)

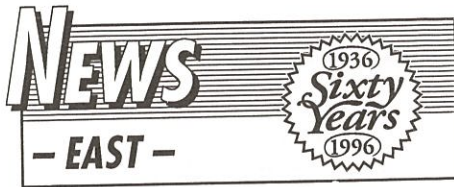
Come, Lord Jesus". Jesus said that he was coming soon. John says Amen to that; come quickly. John knew that with Jesus' coming, good would have its final victory, and pain and sorrow would be no more. He begged Jesus to come.

When we take our life, our health and our family for granted, we probably are taking most other blessings for granted, too. To the promise that Jesus is coming soon we might respond, "Could you wait just a few more years? I have things to do, good times to experience". When we remember how fragile our life and health is, when we remember that those we love could be torn from us in a flash of light, then perhaps we, too, will respond, "Amen. Come, Lord Jesus".

Last night the firemen were the first to arrive; it was good to hear their sirens and see their big red trucks rushing to the scene. Then came the ambulances and police cars. Now the dead could be covered and the injured cared for. We were both thankful and relieved.

However, we were not near as thankful as we will be when we hear the trumpet call of Christ and see him descending in the clouds. Then it will be time to go home to the Father, where there will be no more sorrow, no more pain and no more wrenching good-byes. Good will win its final victory. Come quickly, Lord!

--Newmarket, Ontario



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## ONTARIO

**Ajax:** A young men's training for service class is held the last Saturday of each month.

**Beamsville:** Dana Zartman, Roger Perry and James Whitehead attended the Promise Keepers conference in Syracuse, June 7 and 8. Fellowship group activities continue on a once-a-month basis. Dan Pauls' 80th birthday was celebrated on the evening of July 14. Ryan Gibbons was a guest speaker on July 28. With the Great Lakes board's approval, Barb Smith will begin a preschool program at the school beginning in September. Don Perry's association with this congregation since 1956, serving as deacon, missionary, elder, part-time minister in preaching, teaching, visiting and bulletin editor, closes this chapter of his life to begin a new one as he moves to Western Christian College in September to be "Retiree in Residence" for a semester.

Placing membership: Roger, Lorna, A.J. and Dana Whitfield from the Tintern congregation, and Suanne Rucks, formerly of the St. Catharines congregation.

**Bramalea:** Guest speakers in August were Tom Goud and Jonathan Straker.

Craig Redwood, who is in need of a bone marrow transplant, will be coming to Toronto for blood work on September 3. Greg Alphonso, Praveen, Helen and Sonita Bhatia, all from West Hamilton, and Lawrence, Charmaine, Sarah, Laura and Riyadh Dos Santos from Trinidad placed membership in August. Patrick Buffington was baptized on Thursday, August 8. Patrick is from Fort Francis, Ontario. He first attended services in Thunder Bay where he received his B.Ed. degree this spring.

Kristen Dykes of Jacksonville, Florida is spending four months working for Fed Ex. Jon Straker has returned to York College in Nebraska. A fellowship evening is planned for August 18.

**Brantford:** The youth groups worked

to raise funds to support their various summer activities.

**Grimsbey:** Scott Mansfield has gone to Sunset School of Preaching in Lubbock, Texas.

The brethren are responding in a positive way to all the unemployment that has fallen upon the Niagara Peninsula. They are planning to match those who are presently unemployed with those who have need of their specific skills and services.

"VBS this year was one of the best ever with high participation of our church family and the highest attendance ever." Forty helped in various ways, and the high student attendance of 97 was 2 more than in 1992.

**Gore Bay:** Dean and Kaye Hotchkiss have moved to Prince Albert, Saskatchewan to semi-retire and do some preaching.

**Hamilton (West):** Two men contacted in doing relief work at a men's residence were recently baptized. Peter Morphy and family have moved from this work to serve the church in Sudbury.

**Meaford:** Special donations were given to enable three children to attend camps this summer. A Mother/Daughter evening was held June 21. The Bible School church picnic, June 23, was a carnival held at the building. Ralph and Dorris Cox celebrated their 50th wedding anniversary on June 22.

The Wednesday night format was changed for the months of July and August "to achieve an end-of-the-day devotional" followed by fellowship. On June 30, the emphasis was centred around mission work. Caley Cramp was baptized at Strawberry Point Christian Camp.

**Newmarket:** Katie Carabott put on her Lord in baptism the evening of July 21. Kevin Samuel and Rilla McLeod were married August 9. August 26-30 was the date of the Vacation Bible School. Sunday evening worship for the summer months included a singspiration, devotionals and special speakers.

**Omagh:** The ladies are hosting the second annual retreat on September 27-28 at the Rocky Ridge Ranch near Milton.

**Omagh Bible Camp:** To date approximately \$38,000 has been raised for the new building project.

**Sault Ste. Marie (Pinehill):** The ladies' class sent \$100 US to Barry and Stacy Rosie in Kenya, Africa. George Hotchkiss celebrated his 85th birthday on June 20. The final ladies' class for the sea-

son was June 25. Family day was July 15 at the Whitfield's farm. A collection of \$105 was made for Andrei Gorelikov.

**Sarnia:** Several fellowship nights were enjoyed during the past two months. The first annual end-of-school youth day for grades 1-12 was held on June 29. Children from Sarnia, Port Huron and St. Thomas attended. Vern Hibbard gave a presentation on Omagh Bible Camp. A men's training class was started on Tuesday nights. Vacation Bible School was held July 22-25 with help from Port Huron and Windsor.

**Selkirk:** Jesse Hamilton, a '96 GLCC graduate, was baptized July 20. Jesse returned home to Nova Scotia a week later.

**Thunder Bay:** John Whitfield was in Regina to conduct a planning seminar for members of the board and staff of Western Christian College. Gordon Ellis retired after 31 years of teaching.

**Tintern:** A "family day" was planned for August 10. Jen Stanley has moved to England. Megan Smith will be attending Mission 1000 in Memphis, Tennessee this fall before going on to Papua New Guinea. Cory Smith has gone to Oklahoma Christian University of Arts and Science.

**Toronto (Bayview):** A progressive dinner was held June 22. Over \$300 was given for the Slavic Evangelism Ministry. Minnie Bowman, a former member, passed away July 14 in Barrie at the age of 99.

The congregational picnic July 14 at Wanless Park was enjoyed by 25. Steve McLeod, Director of Admissions at Harding Graduate School of Religion in Memphis, Tennessee, was a guest speaker on July 28. August 10 was the annual Buchanan BBQ.

**Toronto (Strathmore):** "We are happy to report that Pat Coleman, wife of Bernie, was born again into Christ on Monday afternoon here at the building."

Michigan Christian College chorus group, "Focus", conducted the evening worship on June 30. The church picnic was on July 20 at Hanlan's Point on Toronto Island. July 11 was work day at the Midland Avenue building. Guy Stopard preached at Fennell Avenue in Hamilton on June 30.

**Waterloo:** Great Lakes Bible College will open in October for classes for at least one year using the local church building.

## QUEBEC

**Montreal:** Average attendance for the

(continued on page 14)

## Editor Interviewed

by Blair Roberts  
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### SASKATCHEWAN

**Saskatoon:** (Editor's note: Here are some excerpts from a recent Saskatoon Bulletin concerning their new building.) "At the end of April 1996 we had a special service at our building on Albert Avenue that we advertised as, 'A church on the move'. It was a farewell celebration that marked the end of a chapter in our history. We started meeting in rented facilities the first of May, praying that God would open some doors for us to have a more permanent place that was better suited to our needs than the building we had on Albert Avenue.

Several major hurdles have been crossed in our journey towards that goal. We made a thorough investigation of all the options available to us, discussed those options openly, and eventually made a choice to pursue the William's Catering building. We were able to purchase the building for less money than we expected, and now our financing has been approved, and we are waiting only for the legal work and the processing of the Title transfer at the Land Titles Office. We anticipate taking possession of the building early in August and will begin making renovations as soon after that as possible."

### MANITOBA

**Dauphin:** Ever since Western Christian College moved to Dauphin in 1989, space has been at a premium. During the last three years, we have tried meeting at another location as well as double services. However, this summer marks a new chapter in the work of the church here in Dauphin. The building was sold, and the congregation will be renting facilities from the local High School. Sunday, August 11 marks the first Sunday we will meet there. We plan to meet there until other arrangements can be made. We will be including a new mailing address and assembly times in the next issue of the **Gospel Herald**.

(Editor's Note: As a result of a recent visit by Michael Mazzalongo in Winnipeg, we are able to include the following interview with him regarding the book, **Gay Rights or Wrongs: A Christian's Guide to Homosexual Issues and Ministry**, which he edited. (See review on page 14 in this issue.) GH indicates questions asked in behalf of the **Gospel Herald** whereas MM identifies brother Mazzalongo's responses. ECP)

**GH:** How did you come to produce this book?

**MM:** I was doing a seminar on homosexual issues when approached to do this book by College Press. They had a lot of material by different writers but needed someone to organize the material into book form. I recruited some of the leading experts in the field to provide material and combined it with what the publishers had to produce this work.

**GH:** What purpose do you feel the book serves?

**MM:** My objective was to produce, in one volume, all the information anyone would need in dealing with this issue on various levels. One could use it to teach a Bible class because it has a section on what the Bible teaches on the subject. A person could access the referral section to find help for a friend who is a homosexual or who has AIDS. The book covers the political, historical, psychological, medical and Biblical issues all in one reference.

**GH:** Is there a problem with this issue in the church?

**MM:** Not so much a problem of practice since statistics show that the percentage of homosexual activity is much less than average within religious groups. The problem is in our attitude towards this sin. Many in the church who struggle with it don't know where to get help, and those who are ministering to them don't know how to help. That's why this book has an entire section on resources and how to minister to homosexuals and their families.

**GH:** Who were some of the collaborators on this book?

**MM:** As I said, the top people in the field of ex-Gay ministry supplied material. Bob Davies, who is the President of Exodus International, the largest ex-Gay ministry and counseling group in the world, provided a chapter. Dr. F. LaGard Smith wrote several chapters on the political aspects of homosexuality. A man

who died recently of AIDS, Mike Hawkins, supplied a chapter on dealing with the AIDS victim. He died before ever seeing the book; it was delivered from the publisher on the day he passed away. As I said, many others who are directly involved or who have done research on this topic were contributors.

**GH:** What reception has the book received?

**MM:** I have been interviewed on several "Christian" talk radio shows, and usually the hosts are favorable, but the call-in guests can get pretty aggressive. College Press has promoted this book among a wide variety of religious groups, and they have been receptive. They have even sent copies to members of the U.S. Congress in Washington. I simply hope that whoever reads this book will use it to educate and fortify themselves against the homosexual lobby and their sympathizers who are growing in number all the time.

### Mission / 1000



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

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by Verna Hotchkiss  
and Marion Waugh  
c/o Edmonton Church of Christ  
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## BRITISH COLUMBIA

**Nanaimo:** May 26 saw the installation of elders in our congregation. The men who accepted this responsibility were Les Beamish, Howard Kemp, Dwight Morris and Wayne Peckett.

John McMillan from Western Christian College visited and spoke on June 5.

The annual congregational picnic was held June 23 at Spruston Road Bible Camp.

July was a very busy month at the camp with Teen Camp, Junior Camp and Family Camp all well attended and thoroughly enjoyed. Several day camps were also held by the congregation at various locations.

June 25 was the 40th anniversary for Andy and Myra Kemp.

We rejoice in the baptism of Nicole Brechert on July 11 during teen camp. Our prayers are with this new sister.

On July 16, Ming Paul Lee left for Croatia and will return home August 27. A special collection was made to assist in travel expenses; a donation was made by the church to purchase the "Gospel of John" books in the Croatian language.

**Vancouver (Oakridge):** A prayer breakfast was held on July 13. It was an enriching time of spiritual fellowship and precious time with God.

A good report has been heard from those who went to the Teen Camp.

Peggy Yang left for mission work in Croatia with Ming Paul Lee and will return about August 21.

Due to holiday schedules, the Richmond BCC group will be taking a break until the first week in September. The Vancouver group is under the leadership of Dale Santana. The Spanish group continues to meet on Friday evenings with Milton Diaz leading. The Philippine group meets on Saturday evenings.

**Victoria:** On June 30 a farewell tea was held for Jerry and Colleen Brewer.

An old-fashioned church picnic was enjoyed by all on July 7.

## ALBERTA

**Calgary:** Family camp was held at Bragg Creek's River Cover Group Campsite July 19-21.

July 30-August 4 was the World convention of Churches of Christ.

On August 9-11 a Father/Child backpacking trip was held at Elbow Lake.

The Junior ABC camp will be held August 16-20.

**Ft. McMurray:** Gwen Avery put the Lord on in baptism on July 24.

Gary Poon of Edmonton will be working with the church.

There is an Evangelistic Bible Study every Monday night in one of the homes. On Friday there is a Bible study covering

the book of Luke in another home. There is a picnic every Sunday after services, weather permitting.

We welcome the David Wallace family from Yellowknife.

**Edmonton:** Three of our teens, Aimee Bouchard, Jennifer Sicard and Brock Friesen, were baptized into Christ in July. Aimee and Jennifer were baptized while they were at Rocky Mountain Wilderness Camp at Pincher Creek.

Many changes are happening in our Bible School program to accommodate our rapid growth. It is a very exciting time for all those involved.

The teens had a day hike in the Rockies on July 22. They held a barbecue and devo focusing on the mountains as evidence of God's majesty and power and the image of mountains in the Bible.

## Evangelist Needed

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

*We prefer a man with some maturity and experience.*

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## GREAT LAKES BIBLE COLLEGE

**Waterloo, Ontario**

**Contact: Geoffrey Ellis, Principal, GLBC**

**62 Hickory Street W., Waterloo, ON N2L 3J4**

**Phone (519) 885-3702; E-mail: 71644.1013@compuserve.com**

# 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.)*

**Gay Rights Or Wrongs**, Michael Mazzalongo, Editor. College Press, Joplin, Missouri, 1995, 290 pages, cloth (\$19.99 US). Reviewed by Roy D. Merritt, Winnipeg, Manitoba.

The subtitle of this timely book claims that it is "A Christian Guide to Homosexual Issues and Ministry". As such, it furnishes a comprehensive treatment of these issues in a frank but compassionate manner.

Mazzalongo has drawn material from ten different resource persons who range from college professors, a psychologist, a lawyer, directors of three ex-gay ministries, to a former gay man who is now suffering from AIDS. This individual is now a counselor to other victims of the disease. In turn, these writers quote from many sources to provide a broad analytical insight into one of society's most controversial debates.

In the first chapter, James Estep discusses "Homosexuality In The Past". He furnishes us with an excellent historical summary of attitudes toward homosexual activities through the centuries. This summary begins with the Mesopotamian culture and proceeds through Egyptian, Canaanite and Greco-Roman cultures to the recent North American experience. A brief table of milestones in the gay movement in the United States shows its growing strength as a result of its successful lobbying and strong public relations program. Estep quotes from two sources to support his view that a very small percentage of men are practicing homosexuals despite the much-larger percentage claimed by gay activities.

Three chapters are provided from F. LaGard Smith, who is the author of a previous book entitled **Sodom's Second Coming**. Smith's contribution to this present book is especially significant. He details the efforts of the gay lobby to bolster the view that there is a widespread transmission of the disease through het-

erosexual activity. This is done to gain support for research into AIDS on the basis that the majority of the population is at risk. In reality, it appears that almost all of the victims of AIDS in our society are infected by homosexual activity or by contaminated needles among drug addicts. In summary, Smith asserts that AIDS is not "an equal opportunity destroyer" but is largely confined to homosexual males. He expresses recognition of and compassion toward those hemophiliacs and other victims of tainted blood infusions or chance contamination.

Carl Bridges furnishes a chapter on the biblical teaching concerning homosexuality. He examines both Old and New Testament passages which have been used to show evidence for or against same-sex activity. Each is critiqued in an objective manner. His conclusion in brief states "Homosexual behavior is wrong because God, through his inspired writers forbids it."

Three individuals who have come out of a gay orientation provide interesting information on the difficulty they experienced in putting aside friends and making radical changes in their life-style. Each has since become involved in one of the ex-gay ministries where they counsel others who are seeking a guilt-free approach to life. One may disagree with some of their theology, but most of us would appreciate their candor and honesty as they detail their painful struggle with conscience.

There are valuable appendices to the book. The first is a useful reading list for those who desire to further their knowledge of homosexuality. The second includes a list of ministries available to help people who are struggling to overcome their homosexual orientation.

Mazzalongo and the contributors have provided us with a very readable and balanced book on a subject which most of us have not been willing to investigate. Any person who is looking for a general discussion of the subject will profit greatly from reading this frank examination from a broad perspective.

## News East

(continued from page 11)

Ashante work is 10. A program is being developed for the Ghanaian brethren to do some personal work every Saturday of the summer. Five weekly Bible studies are currently being conducted. Leonard and Rudo's son, Richard, arrived in Canada on July 24. The Amanateys moved to Verdun June 30 and finally received their landed immigrant status papers.

The new church address is: Church of Christ of Greater Montreal, 1650 de Maisonneuve, West, Suite 588, Montreal, PQ H3H 2P3; Telephone (514) 934-0400; FAX (514) 934-0442.

"It is a great joy to announce the baptism of Wang Ya Qin (Ginny) on July 17."

Mary and David Hair are moving to Houston, Texas after five years.

### NOVA SCOTIA

**Halifax:** Convoy Avenue planned a Neighbourhood Family Fun Day on August 17. An information booth will be set up to give our unchurched neighbours more information about the church and "to sign up any interested in Bible correspondence courses. On Sunday, August 18, we will host an Open House with a special time of worship geared for our unchurched guests. In these ways we are seeking to connect and communicate with our unchurched friends and neighbours so that we can share the Good News of Jesus with them."

### NEW BRUNSWICK

**Moncton:** Ben Johnson is attending Harding College in Searcy, Arkansas this fall. Renovation work continues to be done to our building.

### NEW YORK

**North Buffalo:** Stacy Hanks left for her mission trip to England. David and Amy Cornfield began work with North Buffalo at the beginning of June. A monthly singing is being held in the home of Don and Laura Roll. June 29 was the date of a breakfast and devotional. July 6 was the annual picnic for the area congregations with 71 in attendance.

A garage sale to benefit GLCC raised \$690. A 60th Reunion is being planned for October of 1998. Addie Hargrove placed membership June 16.

**Linwood Avenue:** A Gospel Meeting was held June 3-6 with brother Robert Woods of the Monroe Street Church of Christ in Chicago.

## Camp Omagh Celebrates 60th Year



*Pictured are those who gathered for the anniversary celebration on the camp grounds in front of McKerlie House.*

A good time was had by all as 130 camp supporters were on hand on July 6 to celebrate the 60th year of Omagh Bible School. After a barbecue picnic, the crowd listened as Keith Thompson, Marvin Johnson, Clark Hannah, Mike Toohey and others spoke of the many memories Camp has created over the past six decades.

A few practical jokes were shared, and the families of J.D. McKerlie, W. Johnstone, L. Snure, A. Stewart, L. Wallace, E. Perry, B. Peck, H. Walker and others were honored for their contribution to the camp in its early days. The recent contributions of Dave Jaggard, Russ Walker, Marvin Johnson, Mike Toohey, Clark Hannah and their families were also honoured as well as many other names.

### Rejoice and Sing

*(continued from page 4)*

external changes and be sensitive to the culture in which we live.

This is especially important in the music we use. We need to recognize the role that culture has played in our practice. The songs and song books we have used for the past 50 years were, at one time, new and even innovative. There were those who were uncomfortable with and opposed to them. Even some of the great classics came from dubious origins. Martin Luther's "A Mighty Fortress" is based on a tune from the beer halls of his day. At one time, all of the songs in our books were new and contemporary.

There is growing recognition of the need to be more open to the cultural, and

The debate continues as to when Omagh Bible School really began. Estimates range from the summers of 1935, '36 or '37 with majority of the attendees believing it was in 1936 that young people were first invited to the Johnstone farm to hold a Bible School. That first year had only cousins present (five of whom were on hand for the 60th celebration--see picture on front cover). The first "non-related" campers came in 1937 when Vera Glover (Dobrindt) and Maurice Petch participated in the program. Before long, more than 80- campers were coming to the Johnstone Farm, and in 1942 the corporation was formed and many of the existing buildings were built that next year.

more more specifically musical, idioms of our time. We are not speaking of substituting shallow "bubble gum ditties" for meaningful and Biblical content. Rather, we acknowledge that there are so many new and scriptural songs being written that are worthy of our consideration and use--songs that reflect more of the late 20th century, urban North American experience and which are more meaningful to many Christians today than songs rooted in 17th-, 18th- and 19th-century musical styles and imagery. Since the words of our songs are (as Bernard of Clairvaux suggested in "O Sacred Head", one of the great classical hymns) language "borrowed" for worship, they must effectively and sincerely express our hearts and our lives.

The church is made up of souls from all generations and backgrounds. Our wor-

## GLBC CLASSES TO OPEN IN OCTOBER

The Great Lakes Bible College board at its August 6 meeting approved the resumption of classes in the first week of October.

Principal Geoffrey Ellis is currently working with prospective students both for regular classes to be taught at Waterloo and for students enrolled in the distance learning program. Teachers for the start-up year include Geoffrey Ellis, David Knutson and Walter Straker.

GLBC discontinued classes in September 1993 when Great Lakes Christian College, the parent charity, dealt with difficulties which challenged it at that time. On July 13 of this year, the GLCC board appointed the first dedicated GLBC board of trustees. It is composed of Bill Bunting, Max Craddock, Fred Knutson, Al Meakes, Donald Perry, Walter Straker and Donald Whitfield. This board will concentrate on directing the affairs of the Bible College. Periodically, the GLBC trustees will meet with the GLCC board in plenary session to deal with overarching institutional concerns.

Action is being taken by the GLCC Corporation to clarify the linkage between GLCC and GLBC, namely GLBC as a division of GLCC. Further improvement to the GLCC bylaws will be sought by the Corporation at this September 21 annual meeting.

GLBC was chartered in 1987 by the provincial government as a degree granting institution. The three-year Bachelor of Religious Education (B.R.E.) and the four-year Bachelor of Theology (B.Th.) are offered by GLBC. A two-year diploma program and a one-year certificate course are also available

Persons interested in examining the Bible College's offerings should contact Dr. Geoffrey H. Ellis, Principal, Great Lakes Bible College, 62 Hickory Street West, Waterloo, ON N2L 3J4; 519-885-3702; INTERNET: 71644.1013@compuserve.com.

ship and assemblies should reflect this diversity and allow all to worship from both their hearts and lives. The great songs of the past remind us of our historical roots and link us with those who have gone before. The songs of the present (and future) remind us of where we are today and of those who may yet join our journey. Let us all together sing praise to God as we teach and admonish each other.

**HARRIET AMINDA BOWMAN**

Minnie Bowman died on July 14, 1996 at Grove Park Home for Senior Citizens, Barrie, Ontario.

She was born on February 1, 1897 near Clear Lake, Oakley township, Muskoka, the eldest of six surviving children, who included May, the mother of Bob Baylis. Minnie's father died of typhoid fever before the last child was born.

At the age of 13 or 14, Minnie went to work for a family near King City; after 11 years there she went to Toronto and lived with May, whose husband, Ed, died when the youngest of her three children, Bob, was only a month old. The Baylis family-- Virginia, Bob, and their elder brother (who was struck by a car at age 21 and killed); then Bob and Margie and their children, Shawn, Tracy and Bryce--was her family until she retired from work as a pastry chef at age 70 and moved to her own apartment!

Minnie was baptized at Beverly Street Baptist Church, but when her family moved near the Maplewood Avenue Church of Christ, she and her sister, May, started going there. When the church ceased to

meet, she went with the Baylises to Bayview Avenue; in 1989 she moved to Grove Park and worshipped with the Barrie congregation.

Minnie was a person of quiet, active faith who gave freely, especially in her family circle, to nephews and nieces and their families. She was ill for a short time and was hospitalized briefly for the first time in her life before she died at GPH.

At her funeral service on July 17 at Jen-net Chapel, Barrie, Bob Baylis read the 23rd Psalm and the Beatitudes; great-nephew Bryce Baylis offered an affectionate eulogy.

A committal service was held at Prospect Cemetery, Toronto, on July 18.

--Claude Cox

**GOSPEL HERALD  
SUBSCRIPTION RATES**

|                                           |      |
|-------------------------------------------|------|
| 1 year .....                              | \$12 |
| 2 years .....                             | \$22 |
| Widow, gift, student .....                | \$10 |
| Congregational and bulk .....             | \$10 |
| U.S. and Overseas... \$17.50 (\$14.50 US) |      |

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**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

**Evangelist Required**

This congregation of approximately 35-40 is located in a rural, fully-served community of 1,300 people.

Several new Christians in recent years. Lord willing, many opportunities for more outreach and continued growth of the body. Support is available.

Please send resume and references to:  
Gravelbourg Church of Christ  
Box 1109  
Gravelbourg, SK, S0E 1X0  
Phone: (306) 648-3629 or 648-3540

**LIFE COPING SEMINAR**

with Dr. Lynn McMillon, Ph.D.

**October 4-6, 1996**

at the Beamsville Church of Christ, 4900 John Street

**Friday:**

7:30-9:00 **Managing Daily Stress**  
(Managing, preventing and coping with stress)

**Saturday:**

10:00-11:30 **Learning to Like Yourself**  
(What does the Bible say about self-esteem?)

11:30-1:00 **Lunch Break**--Bring your own or eat at local restaurants.

1:00-2:30 **Working Through Grief and Loss**  
(Hope and healing)

**Sunday:**

9:30-10:15 **Coping With Anger and Frustrations**  
(Spiritual advise helping us to cope)

10:30-11:30 **Overcoming the Burden of Guilt**  
(God's ultimate answer)

Please plan on attending. There is no cost. For more information call (905) 563-7655.



## Pinczuks to Ukraine



--photo courtesy Coffin, Grimsby Independent

Rick and Carol Pinczuk loading the container of supplies that will be sent to Kiev, Ukraine.

July 10 was a very busy day at the Slavic Evangelism Ministry, 5 Robinson Street South, Grimsby, Ontario as 321 boxes of clothes, medical school and office supplies, sewing machines, fabric, typewriters and a fully-equipped language-learning laboratory were loaded on a container bound for Kiev, Ukraine.

These materials were provided by brethren in Estevan in Saskatchewan and Toronto (Bayview), Newmarket, Niagara Falls, Pine Orchard, Tintern, Tillsonburg, Waterloo and Welland in Ontario. Other Canadian churches provided funds for shipping the container. Another container loaded with humanitarian and Bible-teaching supplies is being prepared in Nashville, Tennessee.

These projects are being spearheaded

by Rick and Carol Pinczuk, who have been dividing their time between Canada and the United States fund raising and working on the field in Ukraine. Their supporting elders in Beaumont, Texas have approved of their returning to the Ukraine next year on a more permanent basis. It is hoped that those supporting these efforts will continue helping and praying, even though without the personal visits.

Due to favourable reaction to past humanitarian efforts, Ukrainian Customs officials cleared 50,000 Ukrainian New Testaments free of duty--a savings of about \$30,000 (US).

The Pinczuks stated, "Everything is going marvelously well in Kiev, and we are most anxious to get back". They returned there on July 27.

### MISSION NEWS

#### Liberia

Amidst the carnage of ongoing civil war, there is great need for food and supplies by brethren in Liberia. There are about 1,500 members of the church in 40 congregations, 12 of which are in the capital city of Monrovia, which has recently been torn by violence and looting.

World Radio has three weekly broadcasts reaching the whole country.

#### Middle East

Ernest Stewart, assisted by others, has set up arrangements whereby professional recording of gospel messages can be done in Arabia for broadcasting to nearly all the Middle East and to most of Europe. The first message went out on March 29. This is being made possible by World Radio.

The Jewish congregation in Jerusalem continues to grow with several baptisms this year. The possibility of building an

auditorium on the roof of the building (third level) is being considered. Brother Joseph Shulan has been interviewed more than once on Israel television and recently appeared in a panel discussion between himself and some rabbis.

#### Benin, West Africa

Benin is a small country of five and a half million people having French as their official language. George Akpabi, a missionary from neighboring Ghana, supported by the Benton Church of Christ in Kentucky, moved there in 1992. There was no church of Christ there.

He now works with a church of 200 members in Cotonou, and there are five congregations and 600 Christians in the country.

A Bible Training Center for French Africa opened August 4, 1995 with 18 students and a waiting list of about 20. Students are from five different French-speaking nations.

--World Radio News

#### Zambia

John Lauterbach's letter for May reports a good maize harvest for the first time in several years. However, unexpected late rains have threatened to cause some of the store grain to germinate and be spoiled.

On an outreach trip to Matebele, 154 gathered for service and lunch. There were seven responses, four for recommitment and three requests for prayers for sick babies.

At Mancom where Rogers Namuswa has been working some fields, he also started a church. They meet under a tree sitting on logs. At the first service, eight were baptized.

### Johnstone Hall Fundraising Update

As of July 15, \$26,594 in cash has been contributed as well as almost \$9,000 automatic payments. Approximately \$3,000 in pledges have been promised which adds up to around \$38,000. We are grateful for all the contributions and would like to especially thank the families of Gladys Clint whose estate donated \$12,000 to the building fund. We encourage Christians everywhere to visit the camp this summer and remember our building plans for next April in their prayers. Around \$80,000 more needs to be donated to make our dream of a new Johnstone Hall a reality. Please mail your donations to Camp Omagh, c/o Lily Whitfield, 83 Silvan Avenue, Welland, ON L3C 6C1.





## Western Christian College Lectureship '96

# “Let Us Be Holy”

Featuring WCC Bible College Degree Graduates

### Friday, October 11

- 7:00 p.m. Class Session for all ages
- 8:00 p.m. Sonshine
- 8:30 p.m. Kevin Vance--“Refiner’s Fire,” I Peter 1:3-9
- 10:00 p.m. Visiting and Coffee

WCC Campus  
DRCSS Gymnasium  
DRCSS Gymnasium  
WCC Dining Hall

### Saturday, October 12

- 9:00 a.m. WCC Society Annual Meeting
- 11:00 a.m. School/Parent Association Meeting
- 11:30 a.m. Women's Service Club Luncheon & Annual Meeting  
Encouraging Ministry Luncheon--\$9.00
- 2:00 p.m. Class Session for all ages
- 3:00 p.m. Parent/Teacher Conferences
- 3:30 p.m. Women's Service Club Fall Fair
- 4:30 p.m. Friends of the Library Supper and Meeting
- 6:30 p.m. Sing Song
- 7:00 p.m. Tim Pippus--“The Highway to Holiness”, I Peter 1:13-2:3  
*Directions* - John McMillan  
Choral Performacne
- 9:00 p.m. Visiting and Coffee

WCC Auditorium  
WCC Academic Wing  
WCC Gymnasium  
Allied Arts Centre, 104 1st Avenue NW  
WCC Campus  
WCC Academic Wing  
WCC Academic Wing Upstairs  
To be Announced  
DRCC Gymnasium

WCC Dining Hall

### Sunday, October 13

- 9:30 a.m. Will Hart--“Living Stones”, 1 Peter 2:4-10
- 3:00 p.m. Class Session for all ages
- 6:30 p.m. Collee Chorus
- 7:00 p.m. Scott Roberts--“To God Be The Glory”, I Peter 4:1-11
- 8:30 p.m. Visiting and Snack

DRCSS Gymnasium  
WCC Campus  
DRCSS Gymnasium  
DRCSS Gymnasium  
WCC Dining Hall

Theme lectures and worship at DRCSS (High School) Gymnasium, 350 Mountain Road.  
Class sessions on WCC campus.

### Class Session Options

|             |                  |                   |
|-------------|------------------|-------------------|
| Pre-School  | TBA              | Board Room        |
| K-Grade 4   | TBA              | Room 1            |
| Grades 5-8  | Malcolm McMillan | Room 5            |
| Grades 9-12 | John Smith       | Auditorium        |
| College Age | Allen Close      | College Classroom |

#### Adult Classes:

|                |                                                               |           |
|----------------|---------------------------------------------------------------|-----------|
| Michael Bolton | “The Christian in the World”                                  | Room 2    |
| Larry Good     | “Makeup for Marriages--To Husbands and Wives”                 | Room 3    |
| Ron Bailey     | “Prepare to Receive a Blessing--<br>Handling Difficult Times” | Room 6    |
| Blair Roberts  | “Leaders and followers”                                       | Cafeteria |

Box 5000, Dauphin, MB R7N 2V5 Phone (204) 638-8801 FAX (204) 638-7054 wulrich@mts.net