

FAMILY CAMP 99 at Omagh Bible Camp

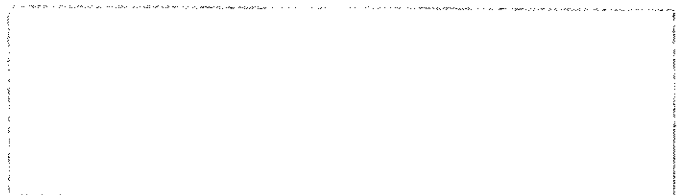
The above picture was taken under the sign at the gates to Omagh Bible Camp during the Family Camp program. Participants came from all over Ontario and from as far east as Nova Scotia.

Felix Turner taught the adult classes, Dwayne Williams taught the teens and the children's classes were taught by Jacqueline Carabott, Shana Tubman and Jessica Tubman. The counselors were Meagan Sandiford, Ashley Sandiford and Steven Turner. Sara-Jane Jaggard taught the crafts with Barb Turner's help. BonnieLee Cox served as nurse and Matthew Piva lead the activity/sports program. The kitchen staff included: Anne Lindhorst, Ruth McLeod and Dave & Joan Ellis. Andrew Toohey and Heather Gray served as lifeguards, Lee Whitfield took care of maintenance and Becky Gray served as secretary and kitchen clean up supervisor. Noel Walker served as Camp Manager and

Brian Cox as Program Director.

The entire staff worked together to provide a great week with great Bible classes, fantastic activities, nifty crafts, delicious meals and a wonderful time for all. We thank God for providing us such a great week.

Plans are already underway for FAMILY CAMP 2000. We invite you to join us for a great week of Bible study, fellowship and good wholesome family activities.



Becoming A Third-class Christian

Charles Young

Recently, my wife and I ate at one of the fancier restaurants in town for our 25th wedding anniversary. It is something that we had always wanted to do, though we were a bit disappointed and decided we probably wouldn't go back *even if we could afford it*. I have heard of people who buy *stand-by tickets* and then when it comes time to fill the plane the only seats available are first-class seats. They get treated as if they had bought first-class tickets... no one knows they have been bumped up... and they fly with all the luxuries of first-class.

Churches of Christ are a people of the Restoration spirit. We try to pattern ourselves after the first century church. The description of the church in Acts 2 is often looked to as an example and as we read that chapter, we see a perfect church. It was a church that studied the Word, enjoyed fellowship, partook of the Lord's Supper, devoted itself to prayer, took care of the needy, met daily and praised God. It was a church of at least 3000. Who wouldn't want to be a part of a church like that? It seems like the perfect church until we turn in our Bibles to chapter 6 and we discover that even the church in Jerusalem had problems. It was not a perfect church. Though not a perfect church, it was still a great church and one worthy of our imitation. How do you become a *first-class church*? How do you become a member of a *first-class church*? It's amusing to see how people choose churches. Some choose by size, they want a big church. Some want a youth program, complete with youth director. Some base it on the preacher, one that keeps their attention and is entertaining. Some want a church that has children the same age as their children. A lot of interesting considerations which you can't find in Acts 2. In fact, they are not considerations that one finds in the Bible.

One of the great New Testament passages is Philippians 2. It is a description of Jesus and an admonition to us to be like him, to have the same mind. That mind is detailed for us. Jesus is God. Jesus was in the form of God but did not consider that equality with God was a thing to be grasped or held onto. He gave it up; emptied himself. The Greek literally says he laid aside his rank. It was a military term. If an officer is in uni-

form, the rank is obvious and it demands the respect and honor due the rank. If an enlisted man fails to salute an officer in uniform he can be in big trouble. However, if an officer is not in uniform, if he has *laid aside his rank*, then he has become like everyone else. No one is required to salute him. Philippians 2 says that Jesus gave up being God. He became a man. When he became a man he did not become a king, but a *servant* man. Jesus became obedient. Jesus became humble; humble enough to die on a cross, a death reserved for the worst kind of criminals, though He had done nothing wrong. The result? God exalted Him... glorified Him! God made him a *first-class* citizen of heaven, though here on earth he lived like a servant. Paul's point: that's the kind of mind we need to have.

I read that in the old days when you bought a stagecoach ticket you could buy one of three kinds of tickets - a first-class, second-class or third-class ticket. If you bought a first-class ticket you got to stay on the stagecoach and remain seated the entire trip. If the coach got stuck in the mud during a rain storm, you got to stay inside out of the weather... if a hill was steep, you didn't have to get out and walk up it. If you bought a second-class ticket you got to stay in your seat until there was a problem. If there was a problem you had to get off the stagecoach until the problem was solved. You didn't have to get involved. You didn't have to get your hands dirty. You could sit by the road under a tree until the problem was fixed. If you bought a third-class ticket, however, not only did you have to get out of that stagecoach when there was a problem, you had to help fix the problem! If the wagon was stuck in the mud, you had to push. If the wheel came off, you had to help put it back on.

Do we really want a first-class church? Some have suggested that's what we have... just like in the stagecoach days. Many in church just want a seat... sit and do nothing... they want to be catered to, waited on and pampered. One person said, *I want to join the church because I want to be fed*. Someone suggested what he needed to do was lower his bib, turning it into an apron. There's a difference between wanting to be fed and wanting to serve! Many want to be *second-class* church goers... ride along until

there's a problem. These are those who become detached spectators and never get more than nominally involved. Flip Wilson, the comedian of years ago, would say in his routine that he became a *Jehovah's Bystander*. When asked what that was, he responded, "They wanted me to become a Witness but I didn't want to become that involved", a lot like a second-class stagecoach rider. **What really makes for a first-class church is to fill it with third-class Christians.** Fill it with members who are willing to get out and push when the going gets tough.

One way to become a third-class Christian is to *discover ways to serve*. Often we become so used to things we don't even notice them. A child playing outside in the summer on a hot day can come in covered with dirt. When you are a kid, you don't even notice that you're dirty. You are not tuned into dirt! The restrooms in our building are in the basement. When I first started working for the church, in a meeting, someone suggested that we buy a sign with an arrow to inform visitors where our restrooms are. I spoke up and said, "*Isn't there already a sign there?*" About 10 people at the meeting assured me there was no sign. As I was leaving that night, I came to the top of the stairs only to see a restroom sign, *complete with arrow pointing down the stairs*. I bought a second larger one to go with the one we already had, so we now have two signs to inform our guest where the restrooms are! The only reason I saw it and the others didn't was because I was *new*. I hadn't become used to the building yet. Often, there are a lot of things going on at church and we just haven't discovered how to fit in and get involved. One lady was asked to teach a Bible Class. She declined saying she did not feel she was ready yet. But, until then, she said she could invite neighbor kids and help fill the Bible Class rooms. She did. She discovered a way to serve. We grow used to situations. When that happens we begin to fail to see even the obvious and miss opportunities to serve. Third-class Christians discover ways to serve.

Another way to become a third-class Christian is to *learn to be an encourager*. The word *encourage* is not found in description of the church in Acts 2, but the overall

impression of that church was that a lot of encouraging was going on. They encouraged when they studied together... had fellowship together... met daily with each other... opened their homes to each other... shared meals together with glad and generous hearts. The result was that together as a church they were busy praising God. There was a lot of encouraging going on and it led to a successful church. Years ago on the campus of the University of Wisconsin there were two literary clubs made up of students. At each meeting of one group someone read a story or essay he had written. It was then open to criticism, a no-holds-barred kind of criticism. Fellow students showed no mercy. Their group became so brutal they called themselves the *Stranglers*. The other group was called the *Wranglers*, a word meaning to debate, to question, to argue a point. They too had a reader at each meeting followed by a period of criticism. However, their rules were that the criticism had to be offered in a gentle, thoughtful and positive spirit. They lifted each other up and encouraged one another. Twenty years later a university researcher looked at the careers of a number of students from both clubs. *None* of the *Stranglers* had achieved any kind of literary reputation. But in the *Wranglers*, *six* of their members had become prominent and successful writers. What a difference. Both were clubs with similar formats. Both had talented writers. The difference is that the *Stranglers* cut each other down, the *Wranglers* built each other up. It's easy to become an encourager. It is something we all can do - make a phone call... invite some-

one over... share a meal... enjoy fellowship... bring someone to worship... Sounds a lot like a church we read about in Acts 2!

Finally, we become a third-class Christian by *discovering the reward of service*. In Philippians 2, Jesus left heaven, gave up His equality with God, to become a servant. The result was that he was exalted above every name and sat down with glory and honor at the right hand of God. He learned the way up, was down! The story is told of a wealthy man who lost his wife when their only child was young. He hired a nanny for his son and as a general housekeeper. The boy became ill and died when he reached his teens. Not long after that the father passed away, in part, heartbroken from all his losses. No will could be found and there were no known surviving relatives. The state held an auction to sell off the personal belongings. The old housekeeper had very little money, but she was determined to buy a painting of the young boy that hung on the stairway she had learned to love after 15 years of service. When the time came for the picture to be sold, no one wanted it and she was able to buy it for a small price. As she cleaned it up to put in her home a paper fell out... it was the will of her former employer. The will stated that all his wealth should go to the one who loved his son enough to claim the portrait! Because of her service she learned to love... because of her love she was rewarded! It's the third-class, apron-wearing servants who will learn to love the Lord and be exalted to glory and honor.

When you climbed aboard a stagecoach you had either a first, second or third-class

ticket. The class of ticket determined whether you sat in your seat, watched by the sidelines, or had the responsibility to serve. A *first-class* church is built by *third-class* Christians who are willing to get out and push when the going gets tough. The renowned artist, Paul Gustave Dore, once lost his passport while traveling in Europe. When he came to a boarder crossing he explained his predicament to a guard, hoping his name would be recognized and he would be allowed to pass. The guard, however, said that many people attempt to cross the boarder by claiming to be persons they are not. After a moment the guard suggested a test. He handed him a pencil and a sheet of paper and told the artist to sketch a group of peasants standing by. Dore did, skillfully and quickly. The guard let him pass - his actions confirmed his claim. It is easy to claim to be a Christian... it is easy to claim to be a great church... In Acts 2 the things that early church did proved what *class* of church they were. The things we do will prove what class of Christians we are. To be a *first-class church*, fill the church with *third-class Christians* who get out and push... discover ways to be involved... encourage... and know the reward of loving and serving God.

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(Charles Young, husband of Patricia, our oldest daughter, preaches for the Southside church in Grand Rapids, MI. We heard the above sermon while visiting there recently and suggested that he allow us to publish it. ECP)

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EDITORIAL

Civil Government

Wayne Turner



What are the duties of Christians as citizens in a democracy? Should they fully participate in the democratic process including voting, holding office, serving as police officers, as judges and on juries? Or, does responsibility as a Christian transcend participation in these activities, calling us to a more spiritual role? These are challenging questions with no easy answers. People of faith, Biblical study and conscience have wrestled with the role of the Christian in society and government and come to totally opposite conclusions.

Christians have a role and responsibility to government. When asked about paying taxes, Jesus said "Give to Caesar what is Caesar's and to God what is God's." In Romans 13, Paul tells Christians to "Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor" (v. 7). We are to submit to government, as those who do right, for government is established by God and serves as His minister to bear the sword to punish the wrongdoer (v. 1-4). In the ordinary course of life, the Christian should appear as a good citizen, quiet and peaceful. Certainly they would not do anything wrong to deserve punishment (1 Peter 4:12-15).

What other responsibilities does the Christian have to government, especially in a democracy? Paul wrote during the time of the totalitarian Roman Emperors. Good citizenship would have been more passive than participatory. How does Paul's teaching fit our circumstances today? As salt, light and leaven, how should we influence society and government for more just laws and practices and more righteous leaders? Should it be by voting? Lobbying? Active participation in political parties? Running for office? Or should our role be fulfilled by our lives, examples and our message of Christ?

One of the most significant discussions of this issue is David Lipscomb's Civil Government written and published in the Gospel Advocate in 1866-67, just after the end of the American Civil War. In the preface, Lipscomb writes that "years of sectional strife, war, bloodshed, destruction and desolation" had presented a spectacle of "disciples of the Prince of Peace, with murderous weapons seeking the lives of their fellowmen." As he sees it, the actions of those at war were "abhorrent to the principles of the religion of the Savior, who died that even his enemies might live." His conscience is that "Christians cannot fight, cannot slay one another or their fellowmen, at the behest of any earthly ruler, or to establish or maintain any human government." Nor could they vote to put another in that same role. Lipscomb believes that, while ordained by God, human government ultimately rests on force. "The weapons of the Christian are not carnal, but spiritual." A Christian fulfilling the responsibilities of public office would be unable to use spiritual principles, such as forgiveness, and would be compelled by the circumstance to rely on force. Lipscomb's thoughts deserve our attention and consideration.

We might question, legitimately, if Lipscomb were alive today would he come to the same conclusions? How much was his perspective the result of living at the time of the Civil War? In the

Canada of 1999, many of our electoral decisions involve issues of budgets, deficits, health care, social programs and reforms rather than war or the use of force. Even involvement in the military is now seen by many people as more a career choice than a desire to be involved in something violent and carnal. While some Christians have consciences which parallel Lipscomb's, many others see participation in the electoral process and in government as part of their influence and personal ministry. Though our consciences differ, we need to recognize that while we, as individuals, may choose different paths of involvement or non-involvement with government, we cannot allow such differences to be divisive. The nature of conscience is that the individuals seek to serve God by the best means that they know. This must be respected.

There is one aspect of our relationship with government that all of us share. This is found in 1 Timothy 2, where Paul urges that "requests, prayers, intercession and thanksgiving be made for everyone — for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness" (v. 1,2). Whatever role with civil government our consciences might direct, all of us need to pray for those who lead us, locally, provincially, nationally and globally. We need to pray for the politicians, justices, ministers, civil servants and other government functionaries whose actions, legislation and decisions so profoundly affect the society in which we live. Paul's admonition is to pray for a culture of peace and quiet in which we can freely and openly pursue the things of God — godliness and holiness. This is the basis for Lipscomb's concern. He fears that Christians become so caught up in the things of government and the world that they lose touch with spiritual things, that they pursue worldly rather than spiritual solutions for problems, and that they put more time, energy and commitment into the affairs of the world than the kingdom of God.

God must be first in our lives. Let us demonstrate and proclaim clearly the gospel of Christ through our activities and involvements. Let nothing interfere with a pure devotion and commitment to Christ. Without compromise, let us by all means influence our society and government for God. Above all, let us actively pray for all those who lead us.

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This is a Private Letter, Tell No One

Time and time again people share with me secrets and even before they begin to share they start out with, "Now remember, you can tell no one." Automatically I accept the terms of the agreement and I sit back and listen knowing all the while I will soon be telling someone. Let me take a tour through the land of examples before I share with you who it is I tell.

It was a roll reversal of sorts as I was the one in need of having someone with whom to share. People came to me. I was not accustomed to seeking out someone with whom to share because of my need. We, Amy & I, had just left the doctor's office and the word Parkinson's pounded down on the door of my securities to the point that I felt numb and uncertain. I needed to share with someone, someone who would know enough not to keep it a secret. In the kitchen of a friend's house I found that the tears flowed easily in the security of the friendship that their home represented. It was in the middle of my tears that our friends pulled back for just a moment. In the mid-

dle of that kitchen they took us to a very special place. With their words and actions, they walked me up a hill to where an old rugged cross stood waiting for me. I watched our friends walk up and take down two pieces of that old tree only to place one on each side of me and to my amazement they fit perfectly. They were to see us through that night time of our emotions and they stepped aside and guided us to the tree of Calvary.

They told someone, in fact they told the only one that could help. Let us examine how we handle children with behavioral problems when that child is ours. Many of us rush to secular psychology and we heed their advice. Does that not bother you? When parents run to the secular world for answers, they teach their children to look to the world for help in dealing with things that you cannot understand or cope with. We need to remember that secular psychology leads to secular answers, not biblical ones. Does the fact that many Christian families run to secular psychology bother

you? If it doesn't then that scares me.

Some families also make the mistake of running to Christian literature for the answers to their family problems. Is there good literature out there? I believe, yes, there is tremendous material available to help deal with family problems. But this is not the first place to look for solutions to problems. Great authors are not God. It is God that we need to seek first when dealing with problems.

We take problem children to the office of the psychologist and maybe to the preacher's office but when do we take them to the throne of God? Is prayer a regular part of how you deal with problems in your family? Is Bible reading a regular part of your family routine? Where do you run when your child is astray? We need to run to God first.

A teenage child has a problem with theft. He finds it exciting, in fact even thrilling, partly because he knows it's wrong. What do you do if he is your child? The school psychologist will be happy to help. There are dozens of books on the subject. I have news for you, though. They will not truly help. The problem is sin. The world will teach you to justify it and accept it but will not teach you how to gain victory over it. When dealing with sin, victory is only in one place, the cross of Calvary.

Let me ask you again the same question, "Does it bother you that we run to psychology for answers that only God can provide?"

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Lord Teach Us To Pray

We might think the request made to Jesus rather silly, "Lord teach us to pray." (Luke 11:1-13) Prayer isn't difficult; you just close your eyes and talk to God in a respectful way. Well, actually there is no Bible passage that says we need to close our eyes. So, then, prayer must be simply talking to God in a respectful way? RIGHT? Is that all there is to prayer? I wonder? Jesus' disciples firmly believed that they knew how to pray. Yet in witnessing Jesus' prayer life, they began to wonder if something might be missing in their prayers. They had seen Jesus get up, often before the sun, to go to a solitary place to pray (Mark 1:35). They saw Jesus withdraw into the wilderness for a time of prayer (Luke 5:16). Jesus' example in prayer had a big impact on His disciples. They now wanted to learn how to pray as Jesus prayed.

Jesus began his teaching on prayer, by providing a model prayer, that is recorded both in Luke 11:2-4 and Matthew 6:9-13. It serves as an example of how to pray. I don't think Jesus gave us this as a prayer that we are to memorize and then recite. The danger with any memorized prayer is that we might mindlessly recite words that no longer have any meaning for us. Jesus gave us this prayer as a pattern for prayer. We can learn from it the "how" and "what" of prayer.

"How" to pray would include simplicity in prayer. Please notice that Jesus' words here are few. Heathen unbelievers think that their gods will answer them because of their many words. Jesus' example here is one of brevity. The lengths of one's prayers are in no way an indication of their spiritual depth. It would be wrong to take from this that prayers must always be short. Jesus' example is that His public prayers were brief and to the point, while His private prayers were much longer. Jesus often prayed all night.

Jesus teaches us here that our prayers should include recognition of God as our Father. They should show a reverence for

His name, His being and His character. Praying for progress in God's Kingdom (the church) is also essential. Jesus defines progress in the Kingdom as God's Will being done on earth as it is in heaven. We should also include a request for our physical necessities. In a time and place where we enjoy the luxuries that we do, we might wonder why we should pray for the necessities of life. Praying that God will continue to supply us with the necessities of life might help us to avoid taking them for granted. When we pray for forgiveness from God we must realize that we must forgive all those who sin against us. In fact in the Matthew account of this prayer, Jesus follows the prayer with an explanation that if we do not forgive those who sin against us, we will not be forgiven. We have no right to expect of others what we do not expect of ourselves. We also pray that God will continue to protect us from all temptation.

Jesus includes in His teaching on prayer an illustration or two on the importance of persistence in prayer. Company arrives late at night and there is nothing to feed them. In that day, providing hospitality like this was a necessity as well as a part of their social fabric. For this individual to have nothing to set before a late arriving traveler was certainly a dilemma. This traveler was hungry and no doubt in need of a meal. It would be difficult for this family to hold their heads up in polite company ever again if they did not provide a meal for this traveler. He goes to a friend's house at midnight. The friend inside is not inclined to help. He has already locked the door and gone to bed and his children are in bed with him. They were all sleeping on the floor together and if he got up it would disturb the sleep of everyone. He is, in effect, saying, "Go away and don't bother me. My family and I are trying to get some sleep." The requested help was eventually provided not because they were friends, but because of persistence.

The point of the illustration is simple, but important. Jesus is illustrating for us the importance of persistence in prayer. We have not learned how to pray, until we have learned persistence in prayer.

There is something about Jesus' illustration that bothers us. The kind of persistence Jesus is illustrating here seems to be like nagging God. How can we view this as negative nagging when Jesus is teaching us to pray this way? The verses that follow Jesus' illustration will help us to understand.

When we ask, seek and knock, we will receive, find and have doors opened for us. The element of persistence is implied even in the present tense of the verbs "ask" "seek" and "knock". They are saying, "keep on asking", "keep on seeking" and "keep on knocking." There is a progressive relationship between these words. We normally begin by "asking". As we learn more, we begin to "seek" and then as we arrive close to our destination we start "knocking." Failure to persist may then be one reason some prayers go unanswered.

To further encourage persistence in prayer, Jesus speaks of earthly fathers and their sons. If a son asks his father for bread, will he give him a stone? If he asks for a fish, will he give him a serpent? If he asks for an egg, will his father offer him a scorpion? Each of these rhetorical questions has the exact same answer. NO! If earthly fathers, even though they are tempted to do evil (they are not perfect), know how to give good gifts to their children, how much more will our heavenly Father give good gifts to those who ask Him?

Jesus' point is that, if persistence with a friend will prove fruitful, and if earthly fathers know how to give good gifts to their children, how much more will persistence prove fruitful with our Heavenly Father. To learn how to pray like Jesus, we must learn persistence.

In prayer, we are not trying to convince a reluctant dictator as we beg for his favour. We are speaking to one who loved us enough that He sent His One and Only Son to die in our place. God wants to grant our requests. We are to keep asking, seeking and knocking and trust that God will respond when the time is right. Jesus has taught us how to pray.

BMC

Going Home

BonnieLee Cox

Many of us are called to serve in various areas of God's vineyard. I believe that I have been given the opportunity to minister to a very special group of people, the First Nations People of the remote areas of Northern Ontario. Some would say that this is a job, not a ministry, but I believe that the following shows that we can all minister for Jesus in the occupations that he has provided for us. BonnieLee Cox RN (outpost nurse)

Last fall I had the opportunity to assist a young man to fulfill his dying wish. In May he was diagnosed with a fast-growing cancer of the lung, which was picked up on a routine physical in the nursing station. Everything possible was done to try and arrest the cancer, but unsuccessfully. In September it was his wish to come home from Thunder Bay to spend some time on his home reserve and visit with this family and friends. So, on the day after his chemotherapy treatment the arrangements were made to transfer him back.

His church was having a special tent meeting, and he wanted so desperately to give his testimony of how accepting Christ had changed his life. We witnessed his baptism into Jesus and listened to him encouraging others not to wait till a serious illness jolted them into realizing what was really important. He spent a week, went fishing, attended church, and said good bye to all those he loved and cared about. The community came out in full force to see his plane come and depart with him, sure that he would not come back to them in this life.

He spent two months in Thunder Bay receiving chemotherapy and other painful treatments trying to slow down the spread of the cancer, but on October 28 the decision to move him from the hospital to the hospice was made. No further treatments would be done. He would wait there for the Lord to take him home. When his sister-in-law told me this, my response to her was, "Let's bring him home where he wants to be. Just get his doctor to call me." After many conversations, and problem-solving discussions, his hospice doctor agreed to transfer his care to me and the arrangements to bring him home began. Being 500 miles from Thunder Bay poses problems for many things, but the Lord worked through many

hands to get the organization done. November 4 would be his 35th birthday, and we all desperately wanted to bring him back before that.

On November 4 at 1030 a.m. his plane landed. The entire community was at the airport to welcome him home. The school children had made a big banner and were bused to the airport to join in the celebration. One of their own was coming home. In his exhausted, drug-induced state he expressed how happy he was to be home. For the next few days we moved mountains to fulfill any and every wish that he had. The community all came out to celebrate his birthday in the school gym. All his favorite hymns and songs were sung. The feasting was elaborate and the fireworks display was spectacular. Truly a party to remember. He learned how to bake a pie, played his guitar and sang with his family and celebrated his homecoming with all the energy he could muster.

He phoned on Sunday morning at 10:30 with one last request, "I need to go to church, there are some things I need to say before it is too late." Oxygen tank, Bible and nurse in tow, off we went. We sang a few songs together, all talking about the joy in going home. For him he had come home to this community and was now ready to make his final journey to be at home with God. "I'm not afraid of dying now, I just want to see my son turn 16 on the 9th," he said. His son received the new skates that were his last gift from his father and was anxious to get back to school in Thunder Bay.

Shortly after the plane departed that day, his condition deteriorated quickly. All the immediate family was called, and his son

was turned home. The home was filled with people singing hymns and songs of encouragement. A bonfire burned outside to handle the overflow of people who wanted to show their support. At 12:35 am. on November 10, this brave young man made his final journey HOME to the place that he was so looking forward to.

Many Native people believe that someone comes to help them to the other side. The happy old man that he had seen several times over the prior few days had finally come to help him. He had talked to the young people after coming home, about the importance of having Jesus in their lives. He had not been an upstanding member of his community. He had abused himself and those around him. He knew that God had forgiven him, along with his family and the community. After he made his journey to heaven, it was necessary to fingerprint his earthly body to allow the courts to forgive his criminal record. He stands before God's throne knowing that Jesus paid the price for his sins and he has received the forgiveness, not merely of man, but most importantly of God.

This man and his family have touched me in ways I will never be able to express. I am thankful to God that he allowed me the opportunity to be his "wish co-ordinator." How great it will be when we get to sing once again the words to "Coming Home."

Bradford, ON

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POINT BY PERRY:
**“Heavier
 Judgement”**
 (James 3:1, ASV)



The above expression is found in the introduction to a severe warning on the control of the tongue. Teaching and preaching involve the use of the tongue. The things that are said may be true or false, edifying or destructive, - may lead to salvation or damnation. The tongue is a powerful instrument in influencing others. Unfortunately, deliberately or unknowingly, the tongue often misleads. How serious is this?

If, at a fork in the road, one uses his tongue to send someone down a road whose bridge is washed out, what results? Whether it was intended or not, those who follow these directions will go to their destruction in the ravine formerly spanned by the bridge. This is serious business. Wrong directions, whether benevolently or maliciously given, are still wrong and result in harm to those who are misled.

In the NIV the words that head this article are translated in the following context: “. . . we who teach will be judged more strictly.” The purpose is not to discourage teaching but to alert all to the serious responsibility involved.

We recall reading from the pen of a well known and highly-respected brotherhood writer who was wrestling with the question of the fate of the multitudes of sincere, dedicated people who have been misled. The writer, as we remember, expressed some hope or wish that God would be merciful toward such. At the same time, he acknowledged that many clear Bible texts indicate that the misled are lost just as certainly as the misdirected in the illustration above are doomed. What was clearly emphasized was that those who do the misleading are subject to the wrath of God. They have done a terrible thing.

When it comes to matters that have to do with eternal salvation, it would seem that those who teach others would be very careful to “teach the whole truth and nothing but the truth”. Such does not seem to be the prevailing attitude. The most common “plan of salvation” heard in evangelical circles is: believe, repent and accept Jesus in your heart and you are saved, — God has forgiven and accepted you. Such teaching is only a part of the truth. In fact, the Bible passage about Jesus knocking on the door seeking entrance to the heart is found in a letter written, not to the unsaved, but to the lukewarm Christians at Laodicea who had evidently squeezed Jesus out of their hearts. Is it right to make this offer to those to whom Jesus did not make it?

Such teaching is not made right by the fact that it is so widely accepted nor by the argument that “Jesus did it all. There is nothing that man must do.”, nor by the indications that some among us are buying into it. Believing, repenting and opening the heart to admit the Lord are all done internally and therefore, apparently, not considered “works”. On the other hand, baptism, involving physical rather than mental action, is ruled by many to not be a part of their plan of salvation because it is, according to them, a “work”.

The prevalence of the teaching of this “faith only”, “sinner’s prayer” way of salvation is serious. Tracts are written and sermons preached on this important subject in which Bible texts relating baptism and salvation appear to be deliberately avoided. This, despite the fact that the dependence of salvation on baptism is very frequently and clearly shown in many texts and contexts.

The result is that there are multitudes of zealous, mistaught evangelicals out there, confident of their own salvation and leading others into the same deception.

What about the need for the **WHOLE TRUTH**? What about the serious consequences for the misled? What about the **HEAVIER JUDGEMENT** on the teachers of error?

Serious business indeed! ecp

Mission News

Haiti - Fillion

We are frequently reminded that, with increasing life expectancies, the number of seniors in our population is becoming greater. Some retirees see these years as a time when, unencumbered by the restrictions and routines of employment, they can give themselves more fully to a higher calling.

Ray Fillion of Abbotsford, BC, rather than, as he puts it, becoming a “pew potato”, became involved in French mission work in Haiti beginning one month before his 65th birthday in 1993.

His program, named “Partners for Haiti” (Helping people to help themselves), not only evangelizes (5 congregations started and 300 baptized since 1996), but also works with the people in starting and running schools and digging wells. Because of a shortage of funding national teachers and evangelists are working without pay and

schools have closed from lack of funding.

The congregations with which he is involved are accessed by walking or riding a horse four and half to eight hours. Each of them needs a building (the costs would be about \$5,000 USD) and it is hope that these can be built, one per year. Plans are to preach the gospel to the many villages in the area. Wells are needed to provide clean water. Two have been dug and equipped, so far, at a cost of about \$2,500 USD each.

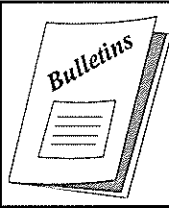


Baptisms in PAGESSE

A list of monthly financial needs for teachers, evangelists and mission expenses totals \$1,100. This apparently provides for 10 workers. A detailed report is available. Phone (604) 859-9000 or email <partnersforhaiti@christianmail.net>. The Fillion’s next trip is planned for January and February and they hope others will think of going with them.

FROM THE BULLETINS

Short articles for this page are selected from church bulletins. Such should be sent to the editor at 45 Millfred Drive, Winnipeg, MB R2M 2N9; email: wpgwayne@aol.com



Patching Ourselves

As bizarre as it sounds, both Madonna and Marilyn Monroe could trace a small part of their allure to the dominant plague of fifteenth century Europe.

That plague was smallpox, which ravaged the continent during most of the 1600s. It killed thousands, and disfigured countless more with its devastating blisters. In almost every family, someone was afflicted with the tell-tale pockmarks that victims carried for life.

To divert attention from the scars, people began to wear tiny "beauty patches" made of black silk or velvet. They were cut in the shapes of stars, half moons or hearts, and placed near the eyes or lips, on the forehead and cheek, or near the throat. Worn by both men and women, the patches were not entirely successful. In fact, the French called them "flies". Still, beauty patches went to every aristocratic dance and dinner, with emergency replacements kept in a small, shallow box with a mirror in the lid.

Then in 1796, English country doctor Edward Jenner tested a new way to treat smallpox. He injected an eight-year-old farm boy with cowpox, a mild form of the disease. When the lad suffered only a slight rash, Jenner injected him with the more dangerous strain. Again, no symptoms developed because the patient had been immunized by a process the doctor called "vaccination", a word taken from the Latin for cowpox — "vaccinia".

As the use of vaccine spread rapidly across the continent, beauty patches became obsolete. The jewelled boxes once used to carry them, soon contained only powder and evolved into the modern compact. Eventually, the patches themselves gave way to a simple penciled-on beauty mark applied, not as a camouflage, but purely as a cosmetic — one still favoured by models, musicians and movie stars.

The truth is, we're still afflicted by a deadly epidemic. Sin continues to plague us, pitting and pocking the original beauty of our spirituality, leaving behind an ugly reminder of the evil we constantly fall victim to. Many of us are disfigured by fear

and marred by the me-first mentality that jumbles our priorities and transforms us from the sacred into the scared — and scarred.

When it becomes too painful to look upon our gouged, unsightly soul, we draw attention to something else. Today's beauty patches revolve around prestige, prosperity, approval and popularity. Though they seldom hide the blemishes on our character, they do give us a false sense of acceptance and security. When all else fails, we comfort ourselves with the knowledge that so many others are just as scarred as we are.

But thanks to the limitless love and patience of God, we don't have to keep up the camouflage. Instead, we can rely on the Great Physician, not only to inoculate us from the deadly effects of sin, but to free us from the shame we've always felt when looking upon our spiritual reflection. That's not to say He'll always take away the scars left by our sin. Sometimes they last a lifetime as a visible reminder to us, and others, of how far He's brought us. But once we surrender to Jesus, He gives us a sense of joy and confidence that radiates from within. As we find our focus and wholeness in Him, we feel no need for the things we once used to make ourselves look better in the eyes of others. The scars themselves become beauty marks as Christ puts a whole new face on life.

by Rick Gamble, published in Cross Current, Brantford, ON

Hollywood Impurity

In June, the National Post briefly reviewed ten films to be released during the summer. It described the story of one film as about four high school seniors who make a pact to lose their virginity by the end of the school year. It was stated in the review that the film was made to attract the high school crowd. So much for Hollywood's regard for sexual purity. It is difficult to find a film that does not contain fornication and/or nudity.

We live in a culture where casual sex is taken for granted, where chastity is made fun of. Sex has become a cheap and mean-

ingless experience. It is encouraged in our music, videos, TV programs and movies. Peer pressure to conform to sexual impurity is great. Promiscuous sex leads to pregnancy, abortion, single parent families, sexually transmitted diseases, and emotional problems.

Our teenagers are under great pressure from the above mentioned media, as well as from their peers, to drink, take drugs, swear and be sexually impure.

So we ask teenagers to be strong in the battlefield against sin. This is one battle that is won by running away. Paul says to flee from sexual impurity (1 Corinthians 6:18). If you have friends who want you to be sexually impure, flee from them. If you become involved in situations that could encourage sexual impurity, flee from them also. Be firm in your convictions. Many are not strong enough to resist their peers — they follow the crowd. They walk in paths marked out by others. So do not become a slave to habits that will prevent you from being the very best person and having the very best future.

Art Fleming, Beamsville, ON

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Unless the LORD Builds the House

Learning from Psalm 127

Paul Birston

The soil conditions in parts of the city where we live require builders to pay special attention to how they construct foundations. Occasionally, we hear of people who have bought new houses only to find that they have not lived in them long before their houses began to fall apart. They were disappointed. The tradesmen had laboured in vain. The builders did not have the knowledge of the proper foundation requirements, or they didn't care, or both. Building a house to last requires knowledge and caring. It requires attention to detail.

Psalm 127 tells of a builder who has the knowledge to build a house on proper foundations; He cares; He pays attention to detail. His active participation in the process of building our lives and families is absolutely essential.

Our writer begins this teaching/wisdom psalm by declaring,

Unless the LORD builds the house,
They labour in vain who build it.

"Unless" is a strong word, there is no other way. If the LORD, the builder of the universe, is not involved in the construction, the labourers are working "in vain", their efforts are useless.

To an Israelite, "house" could mean his family, or a whole line of ancestors, as in the "house of David." God wants to build our families. He wants to pay attention to the details: how we talk to each other, how we spend our money, how much rest we get, how we care for the souls of our children.

When the Lord builds a house, His order of love prevails from top to bottom: in the marriage, husband and wife love and respect one another; they raise children in "the nurture and admonition of the Lord" (Eph. 6:4b), their spiritual and practical affairs are submitted to the Lord; their lives are an example of His grace; children, in turn, obey their parents in the Lord (Ephesians 6:1).

The psalmist continues with a parallel thought,

Unless the LORD guards the city,
The watchman keeps awake in vain.

Watchmen were strategically important to the safety of walled cities in the Ancient Near East. They did not have radar, motion detectors or satellites to warn of intruders. They depended on the vigilance of the lookouts. Again, *unless* the Lord is looking out for us and our civic affairs, our watchmen are staying awake for nothing. They will not protect us. When the Lord is involved in

building a nation, His dominion extends to the affairs of our cities and capitals "from sea to sea" (Psalm 72:8b, the source of Canada's national motto). We need to be in prayer for those in positions of authority over us (1 Timothy 2:1-8).

The third vanity our psalmist mentions in verse two is exhausting and fretful labour:

It is vain for you to rise up early,
To retire late,
To eat the bread of painful labors;
For He gives to His beloved even
in his sleep.

Surely, North Americans can identify with this. Research indicates that many of us are sleep deprived and exhausted. All of this is *vain*. Notice this: the Lord "gives to His beloved *even in his sleep*." Some translations say that He gives us sleep, rest from futile pursuits. God is blessing us, working on our behalf, and giving to us in ways we do not even know, *if* He is the One in charge of building our lives. When the Lord builds a house, it is a place of rest; He has dominion over our rest and "re-creation."

If we do not yet believe that the Lord works on our behalf, the psalmist opens the second part of his wisdom song in verse three with an imperative to realize that,

"Behold, children are a *gift of the LORD*;

The fruit of the womb is a *reward*."

The Lord is the One who provides, as His heritage, the "building blocks," in fact the future of the house (the family line) when he gives us children. They are not just a bi-product of biology, they are a *gift* and a *reward* from the Builder of the universe. When the Lord builds a house, He provides blessings for the present and surety for the future.

Notice the last two verses of Psalm 127:

Like arrows in the hand of a warrior,
So are the children of one's youth.
How blessed is the man whose
quiver is full of them;
They shall not be ashamed,
When they speak with their enemies
in the gate.

We are told that children are like arrows. Arrows are straight and swift. They provided protection for people who did not have security alarms and police forces. Arrows are held in a hollow carrier called a quiver. The one with his quiver full of arrows was ready and confident of protection. For us, though perhaps to a lesser

degree on the military front, children are one assurance for comfort and care in the future. When the Lord is allowed to build a family there should be many generations to love and care for each other.

Gates in the walls of ancient cities had rooms and benches in them where people could meet to discuss current events and settle disputes. The children raised in a home where the Lord's wisdom was taught could contend with their enemies there and win. Their parents could take delight in them. When the Lord builds a child, the parents are confident their children will live by what is right.

Do we believe that God's principles still work in the home? Certainly they will, if we follow them. If, however, we do not allow the Lord to build the houses of our lives, our own efforts will be vain: in the home, in the land and in our souls; the evidence is all around us. If we want trouble, ignore the Lord's plans and it will come. On the positive side, God's plan is to build us into His "spiritual house" (1 Peter 2:5), the church that His Son Jesus is building, the church of Christ.

Building is a process that takes time. Give God the time to work in your life. Let him put together the details. Be part of His house. When the Lord builds a house, and we cooperate with Him in that building, there is love, order, rest, and confidence in Him.

Winnipeg, Manitoba

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11:45- Lord's Supper
12:00-12:30- Ray Miller - **I Believe and
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12:30-2:00- Lunch
2:15-2:45- Al Meakes - **He is Able**
3:00-3:30- John Bailey - **I Have
Committed Unto Him**.

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FOR WOMEN BY WOMEN

Articles for publication and/or reactions to this page should be sent to Linda Hammett Rt. 4, Box 164, Vincent, OH 45784.



Priceline.com

Everybody loves a bargain. Many of us are born with a natural desire to get the most we can for the least of cost. If something is free, that's even better!

In this age of computers and internet accessibility, there's a new on-line address that can be contacted to help us get a bargain. I have heard that if you contact priceline.com, you can get some really good deals. Apparently, you make an offer of what you are willing to pay for something, and that offer will often be accepted. This is a wonderful place for those of us who want to pay the lowest price we can to "shop".

The greatest offer we have been given, however, is free. That offer is actually a gift—the gift of salvation—. . .the gift of God is eternal life in Jesus Christ our Lord" (Romans 6:23). So, here we have something offered to us that is free. We don't have to try to offer the lowest price; there are no mark-downs or bargain-base-ment deals. It is a free gift.

If we are so eager to make good deals on material things that are temporary, why are we so unreceptive or negligent in receiving this greatest offer of all that is eternal?

We must realize that even though we don't pay for or earn salvation, there are certain things that we need to do. God expects us to give him our all. Luke 14:25-26 tells us that we cannot truly be his disciples if we do not hate our parents, our spouse, our children, our siblings, and even our own life. I wonder if it could mean that we are to get rid of anything or anyone in our lives that keeps us from the Kingdom of God.

Even good things can keep us from doing His will. Our family can be a deterrent to our focus on Him. Many people use their families as an excuse for not participating in God's will. If we go to sports events with our family or social events at work or other activities that keep us from attending church services, for example, our focus is not on God. How we behave at these kinds of functions also tells where our focus is. A story is told of a father who went to his son's soccer game. From the

sidelines, he began to direct bad language at the refs and berate his son to the point that the officials asked him to be quiet. They told him that he was embarrassing his son and himself. His actions were bad enough but even worse because he was wearing a shirt that proclaimed his allegiance to God. Whatever influence he might have had in winning any of the people there to Christ was negated by his behaviour.

Volunteering for community or school events can also take time away from God. Doing good works is important in a Christian's life. However, we should be careful about what kinds of things we become involved in, no matter how good they seem. There are numerous good works that are done by the church in which we can become involved. We don't have to look elsewhere. Whatever volunteer work you decide to do, examine it carefully before making that decision.

Too often, we are not willing to give our best to God. We get so involved that God and His Kingdom are pushed to the back burner and attended to, only, if we have time to fit them in. That is exactly opposite to the way it should be. Matthew 6:33 tells us, "But seek first His Kingdom and His righteousness, and all these things shall be added to you." God and His Kingdom are to be first in our lives. Any needs that we have will be taken care of by Him when we follow this instruction.

One thing that we too often forget is that we cannot guide our lives by ourselves. Like the son in Luke 15, we are all, in a sense, prodigals. Left to our own devices, we will fail and become lost. But with our Father there to welcome us into His arms when we do fail, we can accomplish anything. We must ask and let God take control of our lives. We, in our humanness, want to take care of things on our own, and actually sometimes think that we can do it. But, we ultimately go to Him for guidance and help. Think how much better it would be if we actually went to Him first and turned our cares and concerns over to Him. Perhaps it would save us a lot of agony and tears!

The lesson that we should learn from this article is becoming more important as each day passes. We are so eager to be part of what's going on in the world and to keep up with the ways of society that we are, in some cases, sacrificing our souls. We are to be different, to stand out in the world and shine as lights to those who are lost. Have you ever seen or heard of a lighthouse that just kind of blends in with the surrounding area? I don't think so. The only lighthouses that I've seen are monstrous towers often in an area where they stand alone. A ship's captain wants to be able to see and distinguish a lighthouse from its surroundings. If we are to be lights in the world, we should want to have the same effect.

Clothing styles are changing and becoming more immodest every year, and as I see "our" people, young and old, wearing these inappropriate outfits, I wonder if we are, perhaps, letting our focus depart from God's Kingdom. Fitting in with the crowd and our friends has become more important than letting God be the focus of our lives.

New movies are being released and new TV shows are debuted on a regular basis that are not fit for anyone to watch, and yet we continue to support them, saying that they aren't that bad or that there was only a little bit of nudity and bad language. Where is the focus?

We cannot go to God through priceline.com and try to offer him the lowest price. The only price He will accept is our all! May He bless us as we try to accept His gift by giving Him our all!

Evangelist required Gravelbourg, Sask.

This congregation of approximately 35-40 is located in a rural fully serviced community of 1200 people.

Several new families attending recently. Lord willing, we believe there are many opportunities for more outreach and continued growth of the body.

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NEWS

- EAST -



by *Walter R. Straker*
750 Clark Boulevard
Bramalea, ON L6T 3Y2
Fax: 905 792-8623
E-mail: straker@echo-on.net

ONTARIO

Ajax: Paul Carvalho was baptized into Christ on August 1.

Aurora: A few brethren in the area have announced the beginning of church services in Aurora, at 15216 Yonge St. S., L4G 1L9. They meet at 11. The entrance is beside Mac Flemming Paints. See directory.

Beamsville: Andy MacKenzie and Chris Courson will be room-mates at Harding University in Searcy. Katrina Courson and Laura MacKenzie will be returning to Harding as well. Jarod and Natasha McMillan are at Rochester College in Michigan and Craig Ford at York College in Nebraska.

Bramalea: Nine of our young adults left for college this fall. Jon Straker is to finish his year at York College in Nebraska, Mark Knutson and Daniel Whittington to Harding University in Arkansas, Kurt Whittington to Oklahoma Christian University, Jenny and Jamie Stowe and Allison Knutson to Rochester College in Michigan, Renee Wong to Waterloo, Ontario and Sean Maxwell to the University of Toronto.

A congregational meeting was held September 12, making plans to finalize the construction on the building, to plan for a congregational ministry system and the 30th anniversary/Open House and meeting with Wilson Dicker, October 15-17. The 30th Anniversary will be Sunday afternoon, October 17. A fellowship and fun time was held in the park, Sunday afternoon, September 5.

Brantford: The congregation met for the annual corn roast and had an evening devotional on August 29 with guest speaker, Larry Hoover from Stratford.

Collingwood: Max Craddock was the guest speaker at the Fourth Annual Georgian Bay Fellowship this year, on Saturday, September 11. The congregations from Meaford, Owen Sound and Collingwood get together to better know each other. On August 29, the Sunday school classes presented a skit from the Bible prior to their regular classes.

Fenwick: The annual Canada Day picnic was attended by 74. The men's and ladies'

lessons were held outside and combined with a picnic. A group participated in Heritage Day, on August 8, at Ball's Falls by singing in the Old Church. A VBS was held in August, the first in four years. Many pitched in to help.

Wil Maddeaux has accepted a full-time evangelist position in Wauseon, Ohio, beginning September 12. Parties were held for his 50th birthday and for his departure.

A meeting with Brian Cox is scheduled for November 7-10 on the topic, "Are You Ready for Y2K?".

Grimsby: Vacation Bible School was held the week of August 22. Lynette Corbett moved to London in the middle of September.

Hamilton (West): Jerry and Sally Gardiner visited the congregation in August. Jerry taught the mid-week class and showed a film on the Honduras work he is involved in. As a result, some of our members have made a decision to also be involved in the Honduras work. On August 15, Rodney Tedford and his family were visiting from Texas. Rodney presented the morning sermon to the congregation. This is Rodney's last stop prior to his leaving for Trinidad where he will be teaching in a Church of Christ school of preaching.

Welcome back Jonathan, Jene and Jaiden Page who will be with us for a year. God willing, next year they will return to Harding where Jonathan will enter the School of Preaching. In August we had a number of visitors at our annual church picnic and Bible class in Christie Conservation Park. Mike Gosselin will be leaving October 16 for a week of missionary work in the Dominican Republic.

Hamilton (Fennell Ave.): Michael Tackett of Key to the Kingdom will be preaching here on "That We May Be One", November 12-14.

Newmarket: The brethren planned their church picnic for September 25 at Anchor Park. On Wednesday, September 8, Jordan Kent made Jesus Lord of his life as he was baptized into Christ. Keith Thompson spoke at both services on September 5.

North Bay: They relate a missionary story that Todd Thomas of Sukuma, Tanzania is healed of his malaria and planted the first church in the district of Senegerama this past weekend (10 baptized including a witchdoctor named Kaselya who tore all his shrines apart, no more magic or charms and is now a church leader! Praise God!) Johanna Klemm has asked prayers for her brother, Danilo Baca. Joe Cannon's daughter in law, Robin's wife, Cyndi, requests prayers for her 18 year old niece

who was diagnosed with three types of cancer. Chemotherapy is not working. She is given 2-6 months to live.

Owen Sound: "The Owen Sound congregation has made the commitment to coordinate 20/20 Vision 2000, which is scheduled for August 10-12. Although the general lineup of teachers has not yet been developed, we can note that John Clayton has agreed to appear on the program. His lessons will discuss approaches to faith problems and how to use Christian evidences to gain contacts in personal work."

Walter Hart

Port Colborne: Ed Broadus was a visiting preacher and teacher on August 22. Ralph Perry is serving here on a regular basis.

Sault Ste. Marie (Pinehill): Philip Bailey has just retired and will have more time to work with the church. Earl and Marilyn McElroy from Garden City, Kansas visited several times.

St. Catharines (Ontario St.): Old tents, blankets, pillows and things were being collected for the victims of the earthquake in Turkey. On Sunday, September 19, the brethren were planning to canvas the area for the John Clayton meeting. Dave Carruthers was giving a report on Haiti. The building had a break-in the weekend of September 12. Their two computers were stolen and everything was pried open leaving a big mess.

Stoney Creek: In a congregational retreat at Camp Omagh, Darrell Buchanan led those present through a time together that affirmed and encouraged but also challenged them as a congregation in the future to stretch beyond what they might think possible.

The combined youth group made a trip to Canada's Wonderland on October 2. Over the past two months Bob Priestnall has been busy working on a new sign purchased in Beamsville.

Omi Amu was baptized in early June.

Michael Ensley

Stratford: The congregation was taking a special contribution to send to Wayne and Brenda Speer for their work in Tirana, Albania. For the fall season they were having a training for service male leadership in revival. Scott and Terease Mansfield of Meaford were to help with a Unity and Community Retreat, September 17 and 18.

Sudbury: In the past four months four precious souls have been added to the church family by baptism. Also, in recent weeks two more have returned to the fold. We look forward to much more progress in the weeks ahead.

B. Bailey

(continued on page 15)



by Wayne Turner
217 Osborne Street S.
Winnipeg, MB R3L 1Z4
E-mail: <gospherald@aol.com>

SASKATCHEWAN

Moose Jaw: It has been quite some time since we last reported. The fall season demonstrates God's handiwork in the harvest and the changing colours.

Quite a number of our congregation are involved in helping with services at the various senior care homes in Moose Jaw. This is a special time for the residents of these homes. They enjoy the service and also visiting with our members when the service is over.

We continue to collect non-perishable grocery items for the Food Bank. We are also involved in donating medical supplies for Velma Forman & One Mile Clinic in Papua New Guinea. Two large boxes of supplies, mailed off in July, will arrive in five months and every item sent will be put to good use.

During the school months, some of the ladies of the congregation bake muffins or cookies to donate to the Hunger in Moose Jaw program. These are distributed to children at certain schools in the city, who may have come to school with no breakfast or no noon lunch.

Fifteen of our congregation delivered Meals-On-Wheels the last week in May. This program is one way that we can be of service to those in our community.

We, once again, participated in the "Manna International Day of Prayer & Fasting" on June 6th. A special collection totaled \$1,953.97. These funds are used to assist people in some of the poorest countries of the world.

A barbecue and games were enjoyed at the Fowler farm on Sunday afternoon, August 15th. It was a great afternoon & evening of visiting & fellowship.

Our hearts were saddened when, on the morning of August 16th, our dear brother and friend, Cliff Elford slipped from this life, after a battle with cancer. We rejoice that Cliff is in a better place, where there is no suffering or pain. However, those of us left to mourn him feel a great sadness. Cliff was a very learned man, not only of the Bible, but of life in general. He will be

missed by all who knew him. Cliff moved to Moose Jaw about three years ago, and up until this spring when his health began to deteriorate, was very involved in the work of the Church here.

The last Sunday of the month is our monthly fellowship time, when we share a pot-luck lunch together at noon. Those who are travelling are encouraged to visit.

Over the summer months our youth classes take a break, and instead of dividing up into individual classes, all meet together for a time of singing, prayer and a lesson. With so many away over the summer, this seems to work well. Our regular youth classes on Sunday morning began on September 5th and our Wednesday evening youth classes began on September 15th.

Regina: The congregation said goodbye to Bernard and Alicia Krogsgaard and their family who moved to Dauphin, MB. where Bernard will be working with Western Christian College.

A small group ministries workshop was held on August 15. Three different types of small groups were discussed: Care Groups, Life Groups and Task Groups.

Preparations were underway for the annual Youth Rally, Autumn Challenge '99, September 17-19, "true World order" with Don Smith, Beamsville, ON as the featured speaker.

Saskatoon: Summer has passed. We are now into the congregational planning for a new session.

The summer months saw some changes in our activities, many away on holidays, students returning home, summer camp activities and visitors from other congregations.

Four of our congregations families have been blessed with baptisms this summer. Lindsay Orr, Dustin Schneider, Jonathan Parmenter and Jonathan Ewart all obeyed the Gospel and were added to the saints.

Students have returned to the University, Kelscy or work in Saskatoon. Our new people are Laurel Kirkpatrick, Robin Taylor, Kris & Karl Roberts, Amanda Lundstrom, Xueju Xie (Sharon). Sharon has recently moved from Manhattan and is now attending University. Blair & Susan Roberts will also make this their home base. Cheyenne Steffen is currently visiting Saskatoon from Chile. We also have our Kosovo refugee couple with us. They are trying to adjust to Canadian living and are working hard to understand some English.

Ken Miller

MANITOBA

Dauphin: The congregation is in the process of appointing additional elders.

Kirk Moen was baptized on July 25th. Meagen Nolan was baptized at camp.

Up to August 8, the congregation's giving has exceed budget by \$5700.

Winnipeg: The Fourth Annual Clothing Giveaway was scheduled for Sept. 18. Last year, nearly 100 people came to pick up clothing.

As of September 12, the Sunday morning schedule has changed. The worship assembly now meets at 10 a.m. with Bible School following at 11:10.

Plans are well underway for youth rally for October 15-17 with Hugh Gannon, Carman, MB as the featured speaker. The theme is "Why 2K?"

Arrangements have been made for use of a parking lot. The lot is owned by Impark and is located on Gertrude Avenue, on the east side of Osborne St. The lot is available for use all day Sunday.

The congregation welcomed Mwandu Muulu, Charity Londe's sister, who arrived from Zambia.

Communion Supplies

"Passover Matzos".....\$4.65/pkg
Disposable Comm Cups.....\$16.99 US)/M

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NEWS

- FAR WEST -



by Marion Waugh
4727 15A Avenue
Edmonton, AB T6L 6J1
Phone & FAX: 403-463-7324

BRITISH COLUMBIA

Vancouver (Oakridge): Members of the Burnaby congregation attended our worship service and potluck on August 15th. After the potluck, Velma Foreman, missionary to Papua, New Guinea spoke.

Dave Gustafson of Everett, Washington and Merlyn Fabila of Oakridge were married on August 21st.

Courses for the satellite school will begin on September 13th. The book of Acts and Historical Christian Evidences will be offered. The Central Valley congregation will be using the Book of Acts course for Wednesday evenings. The church in Kamloops has called and asked for a course for the entire congregation.

Ming Paul Lee: Pray that the shipment of 3,700 Albanian new Testaments for Kosovo and Albania will reach many seeking hearts. Thanks for your support and prayers for God's blessing that I may be participating in this project this coming spring. Please write for more information, Ming Paul Lee, 2635 Island Hwy, Nanoose Bay, B.C., V9P 9E5. Phone No: 1-250-7976. Mingpaul@uniserve.com

Terrace: In August, a youth rally was held for teens and a preteen camp. Everyone was very busy and involved. In the teen youth rally there were over 25 people from Kechikan, AL, Prince Rupert, Pringe George and Terrace.

Dane Bengard

Prince George: The church is having a tough time. Five families have had to move away because of employment needs. The preacher, Blair Roberts and family, has moved back to Saskatchewan.

Dane Bengard

Kamloops: The church is in definite need of a preacher. They are struggling and getting very discouraged. If someone is looking for a preaching position, please contact them. There is potential for great work at the college and the Native Reserve in the area.

Dane Bengard

Salmon Arm: At the end of June, Matthew Bailey was baptized at our Bible camp in Clearwater.

We have had the Robbins family from Prince George move to our area and join us. The Parmenter family who used to meet in Vernon will be joining us on September 5th.

We still have 4 small groups in service. Paul Bailey is taking over the teen small group in September, Gord Parmenter leads a weighdown workshop group on Fridays, Doug Kendig leads a meeting on Sunday evenings in the Tappen area, and the last small group meets on Tuesday evenings.

Our summer schedule ends in September. We will return to 9:45 meeting with praise, fellowship and communion until 11:00. A lesson presentation and separate children's hour will be from 11:00 - 12:00.

We have a lead on a new place to meet that will better fit our needs. We thank everyone for their prayers regarding this.

Dane Bengard

ALBERTA

Edmonton: We rejoice that Mike Tyzuk was baptized into Christ on August 8, 1999. Mike is a husband of long-time member, Janet. Also baptized in August was Keith Gibboney. Keith is a co-worker of Marty Clark. Marty patiently shared his faith with Keith at work for over a year!

Our small-group evangelistic Bible studies are starting again in September. We will be having an Equipping Workshop for all members, hosts, and leaders of these home studies on September 19.

Also starting in September is the Fall

edition of our Acts Class, a course to train members in personal evangelism. A near-record enrollment of 19 people has the instructor, Dave Friesen looking for a large classroom.

In August a daughter, Delanie Elizabeth, was born to Ray and Alex Bouchard. Ray is son of Henri and Marie Bouchard, and Alex is daughter to Francis and Sandi Pati. Everyone (including grandparents) are doing fine. Born to Steve and Michelle Maw on August 16 their first daughter, Abigail Eileen. Welcome Abigail!

With heavy hearts we said farewell to Karen and Yvon Hotte, and their daughter Julie. The Hottes have relocated to Calgary, where Yvon and Karen have purchased a business.

August also saw Roy, Lucy and Mark McDonald leave Edmonton for the sunny climate of Palm Springs, California. Lucy has served as church secretary for several years. The whole family will be missed.

Stepping into the role of secretary is Marion Waugh. Marion has served as church secretary in the past. Marion has also faithfully assembled the "Far West" news section of the Gospel Herald for several years. Welcome to your new post, Marion!

Sadly, we mourn the passing of Jerry Edwards on August 19. Jerry has been a member in Edmonton since February 1998, when he was baptized into Christ. The church in Edmonton, was Jerry's family, especially the Maw family. He will be missed. A memorial service for Jerry was held on Monday, August 23.

Submitted by David Ford

MEETING WITH MICHAEL TACKETT

From Key to the Kingdom (as seen on Vision TV)

Theme: "...THAT THEY MAY BE ONE" John 17:22

Friday November 12 - 7.30 to 8.30 pm

Saturday November 13 - 7.30 to 8.30 pm

*Sunday November 14 - 10.00 am Bible Class
- 11.00 am Worship
- 6:00 pm Worship*

**@ the *Fennell Ave Church of Christ*
321 East 27th Street (at Fennell Ave)
Hamilton, Ont. (905) 385 5775**

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 Quest for Understandable Hermeneutics by Hal Houghley, Pacific Publishing Co., Concord CA \$19.99 (US)

When I attended Harding College there was a course on "Hermeneutics". When you told someone you were taking it, they would inevitably ask "Herman Who?" The author of this excellent book was there also and perhaps asked this question. Now he has written an outstanding book on this difficult subject. This is a book that every Christian needs to read. It will tell you a great deal about where we have been and challenge you to ask "Where are we going?" Houghley sees the churches of Christ in "the valley of decision". We have gone from rapid growth following World War II to a zero growth rate at the present time. He believes that our system of interpretation is partly to blame. He questions the "pattern Hermeneutic" that we have followed.

The author examines our traditional ways of interpretation. He asks "Are the

'necessary inferences' we have made always necessary?" He offers a number of "test questions" which could be used to determine the right or wrong way to interpret Scripture.

The book has many valuable quotations from the early church "fathers" and Restoration leaders. He asks, "Do you test the Spirits by the Bible or the Bible by the Spirits?" How does the doctrine of inspiration affect our interpretation of the Scriptures? What effects do culture and tradition have on our view of Scripture? Is it possible to be so caught up in our "plan of salvation" that we forget the Man who made it possible? Do we encourage genuine worship in our assemblies or is everything done by rote? What about the qualifications of elders, the church treasury, marriage, divorce and remarriage, etc?

Each chapter ends with Questions with the stress on the "Quest". Following chapter 19 which is on the theme "For Freedom

Christ Has Set Us Free", there are questions like these, "Why was Paul so angry as he started writing the letter to the Galatians?... Was Paul's anger justified?" "What does the Holy Spirit do for us? How does he change our lives?" "What is there about the love of Christ and the grace of God that so strongly compels us to do what God would have us do, and be what he would have us be?"

Chapter 20 is on Romans 14, a much neglected passage on resolving differences between brethren. It concludes "Here is the Heart of the Matter; All else is Commentary", then quotes Romans 14:17,18 (Please read and re-read that passage).

Other chapters deal with "The Parameters of Fellowship", "The Lady From Lunenburg", "The Pious Unimmersed", "The Impossible Dream?", (Here he asks "What Can Churches of Christ Offer to the World?" and "What Shall Be Our Agenda for the 21st Century?") Finally there are a very helpful "Glossary" (definitions of difficult terms), an extensive Bibliography, a general Index and a Scripture Text Index.

Reading the book will challenge your thinking. You do not have to agree with everything in it to find it extremely helpful.

(continued from page 12)

Thessalon: The congregation held a special song service and birthday party at the Algoma Manor to celebrate the August birthdays and anniversaries. Ivan and Addie Seabrook celebrated their 50th anniversary by taking a holiday in Branson, Missouri.

Toronto (Bayview): Bill Ehlig, from Baytown, Texas was a recent guest speaker. The church is supporting a child in San Antres, Bolivia. A second child, Matius K. Ningsi, is supported in Indonesia.

Toronto (Harding Ave.): Baptisms since the last report were Susan and Tabitha Reis a mother and daughter and Gina Valaincourt.

Thunder Bay: Steve, Ellie and Jacob Zavitz are back in Thunder Bay where Steve plans to complete his B-Ed. degree at Lakehead University. Brian and Clarise Whitfield and children have moved to Waterloo where Brian is pursuing his Ph.D in Mathematics. A fall hike on September 26 was followed by a wiener roast at the Whitfields. Art Ford of GLBC made a special presentation at their mid-week service.

Toronto (Strathmore): The brethren are preparing for a Bible Bowl, based on the

book of Acts, the NIV version. Santiago Molina was preaching for the Spanish brethren in Waterloo on August 1. Ike Etienne moved to Oklahoma to take up position as Associate Dean, School of Business at Langston University in Oklahoma. Moises and Elsie Velasco celebrated their 25th wedding anniversary on August 14.

Santiago Molina also spent several days in Ottawa preaching in a campaign for the Spanish congregation there. There was one baptism and a good number of Bible studies were set up.

The passing of George Barber Sr., long time former member of Strathmore, residing in Florida, was announced in the August 29 bulletin.

The congregation planned to hold a teacher appreciation Sunday on September 26.

Waterloo: Great Lakes Bible College had their official opening in the building Tuesday evening, September 7. There are three full time students and counting those taking one, two or three classes, there are the equivalent of eight full time students taking classes. A new member in the

Spanish work is Sergio Rievas, who is a member of the church from El Salvador.

Windsor (West Side): Their annual corn roast was held August 29. Guest speakers for their 75th Anniversary on October 17 are John Bailey, Ray Miller and Al Meakes.

QUEBEC

Verdun: (Accidentally omitted last month) During the last half of July and the first two weeks of August Roger Saumur was away on his regular trip to the states to report to his elders. Starting this fall we will be doing a puppet show for the children of the community.

NOVA SCOTIA

Mill Village: The first worship service in the new building was on July 4th and an official opening occurred on August 15 eventide with a hymn sing/open house. Nearly 80 attended and enjoyed sharing food in the large lower level area afterwards.

The debt remaining against the building is \$31,000. Gifts are welcome.

David Hallett has given notice of his retirement planned for the end of next June.

MICHIGAN

Ann Arbor: Laporshé Rakestraw was baptized on August 15th.

OBITUARIES

Augustine Ocampo

Augustine Ocampo, died on Monday, August 19 at 6:00 p.m. in the Waterloo Hospital where he had spent recent weeks. He is survived by his wife Enes of Waterloo; two sons in Chili, Christian in Windsor, Michael in Brampton and Henry in Waterloo; daughters: Jackie in Brampton and Enes in Quebec and several grandchildren.

Augustine was born on April 8, 1933 in Chili and came to Canada where he worked at Timmins and in the Toronto area. Augustine was an Engineer who had retired from the Chilean Air Force before coming to Canada. He worked in the mines as an Engineer and also as a navigator with air lines here.

He was baptized on June 19, 1997, in Bramalea following approximately a year and a half of Bible study, partly in English and partly in Spanish. His funeral was Thursday August 19 at 11:00 a.m. in Waterloo. His sons, Christian and Henry took charge of the service, his daughter Jackie, spoke in Spanish for her mother's sake and Walter Straker spoke a few words on behalf of the church. Paul Wall lead congregational singing. Merv Eaton lead a closing prayer.

Interment was at the Parkside Cemetery in Waterloo. The Waterloo brethren provided lunch at the church building. *Walter Straker*

Derek Jackson

Brother Derek Jackson left our presence to be with his Lord on Thursday morning, June 24, 1999. He was in his 68th year.

Derek was born on November 25, 1931 in Manchester, England. In 1956, he came to Canada and settled in Hamilton. He worked for Stelco (Steel Company of Canada) until his retirement in 1989. He will be lovingly remembered by his wife Gladys, his children Derek and Susan with their spouses, and by many friends.

Derek was a committed servant of Jesus. He cared deeply about the Church. He served for many years as a deacon within the Fennell Avenue congregation in Hamilton. He also was a blessing to other congregations in Canada and later in Florida. He taught by his example that it is more blessed to give than to receive.

The funeral service was conducted by myself. Cremation followed at the White Chapel Crematorium, Hamilton. We, his family and friends look forward to being with Derek again. *Bryan Meneer*

Raymond Merlin Smith

After many years of very poor health, on February 7th, 1999, Raymond was released from the tabernacle of clay that housed his immortal spirit. Surrounded by his family he slipped quietly away into eternal rest.

In his 78th year he leaves to mourn, Jean, his faithful and devoted wife of 55 years. Dear father of Les (Georgina), Elaine (Bill Ferguson), Janice (Don Cool), Cheryl (Time Worthing), Sheila (Perry Pignoni), and Heather Smith. He is also missed much by 11 grandchildren and 2 great grandchildren.

He is survived by a brother Leonard (Eleanor) and a sister Ruth (Vernon Cornfield), a brother Murray (Marilyn) and a large number of other relatives and friends.

Raymond served his community for many years as a councillor and Reeve. (I believe he served as Reeve of the township for a record number of terms). When small farming became impossible as a way of life, Raymond found employment with what is now the Ministry of

Natural Resources at the tree farm in Kirkwood. He retired from there and when health permitted was an avid gardener.

But what is of great comfort to all who knew and loved him was his active faith. While health permitted, he served the Lord and the church here in Thessalon as an elder. He was an extremely proficient Bible teacher and it was a pleasure to sit in one of his classes. He had a sense of humor which he was able to use in an entertaining fashion.

He is greatly missed, but at the same time, we would not wish him to again endure what he did. We are content to commend his eternal self to God by means of his relationship with Jesus. The funeral was conducted by Donald Smith (a nephew) of Beamsville, assisted by Vernon Bailey. *Murray Smith*

Jean Whitfield

On July 29th, 1999, surrounded by her family, Jean Whitfield passed from this life peacefully into the keeping of the Lord. She was in her 82nd year.

She leaves to mourn, (Mervyn Whitfield), her beloved husband of over 62 years. She is also mourned by their children: Goldie Whitehead, (Morris), John (Diane), Elwood (Shirley), Charles (Linda), and Lawrence (Lily). Jean was grandmother of 25, and great-grandmother of 26, and the aunt of numerous nieces and nephews.

She is also survived by sisters Mary Runnalls, Susie Runnalls, Carol Lane and brothers Ted Baker (Edith) and Joe Baker (June). In addition Jean is indeed missed by numerous friends within the community and especially she is missed by the church family.

Born on Manitoulin Island, Jean came to Thessalon Township as a bride. She and Mervyn lived in the Township for 60 years. She stood by his side as a companion throughout a career at farming, then the operators of a school busing business. They became owners and operators of a General store at Maple Ridge for many years. Jean was active within the community. She was a member for many years of the Women's Institute, and she and Mervyn were also active supporters of the Heritage Association.

But primarily, Jean's greatest love was her family and the church. Together she and her husband served the Lord with faithfulness. If they were not present for a service it was because one of them was sick, or they were away on a visit to another part of the country. A couple of years ago Jean suffered a stroke. It became evident that they would have to move to Sault Ste. Marie where they could find suitable facilities. Mervyn faithfully and lovingly cared for her, along with the support of family. The church at Thessalon greatly miss them for they had been members of the congregation all their married lives.

The funeral was held in the church building at Thessalon on Sunday, August 1st, 1999. A son Lawrence and a grand-daughter, Meghan spoke fond family memories. A group of four from the church, sang a beautiful tribute to her. Murray Smith spoke of the victory and the pain. He was assisted by Vernon Bailey who led the singing. *Murray Smith*

Clifford Russell Elford

Clifford Russell Elford now rests in the comfort of Heaven. He died in the Moose Jaw Union Hospital on Monday, August 16, 1999 at the age 85. Beloved father to Hope (Gerald) Beedle of Kelowna, B.C. and Stewart (Loretta) of Regina, adored grandfather of Juanita (Johannes) Wehrmann of Saskatoon, brother of Chester (Hazel), Pansy (Clarence) Bien, Ed (Helen), Eva McCutcheon, Ruby Elford, Edna (Arnold) Knutson, Ada (Hugh) McBride, Melvin (Sandra)

Jacobs, and uncle and friend to many. He was predeceased by his wife Annie, his parents Russell and Annie, his sister Ruby Olson, brother George and brother-in-law Walter McCutcheon.

Clifford, the third son of Russell and Annie Grummett Elford, was born at Pangman, Sask. on July 11, 1914. In 1915 his father filed on a homestead in the Horse Creek district. He went to Patriotic and Lark Hill Schools. At an early age he left school and went to work. His conversion to the Lord at a young age would shape the rest of his life and he never lost faith in following that path laid out for him by the Master's hand. He attended winter Bible Schools at Ogema and Radville. He did farm work in the Esme district near Vanguard, Sask. and then went to Kisbey where he met the love of his life, Annie Hugo.

They were married on March 4, 1940 and moved to Horse Creek where their daughter, Hope, and son, Stewart, were born. In 1947 they moved back to Kisbey and in 1949 took over the telephone exchange with Annie running the switchboard and Clifford being the lineman. He also worked for CPR and the R.M. of Brock and drove truck in the oil patch and then worked as a grader operator in various R.M.'s: Browning, Hodgeville, McAuley, Man., Lake Alma and finally back to the Brock R.M. before retiring in 1982 to live in Kisbey.

Due to Annie's poor health they moved to the Legion Towers in Weyburn. Clifford remained in Weyburn after his beloved wife's death until the middle of this past year when he moved to Pioneer Village, in Moose Jaw.

He will be lovingly remembered by all who knew him as a gentle man of God, a good Samaritan and faithful servant in every community in which he lived. He was a sincere family man who loved and cherished his wife and family. He was a man who deeply believed in his church, which he served faithfully throughout his years. Stewart, Hope and Juanita gratefully acknowledge the daily care and support provided to Clifford by his sisters and brothers, especially during these last months as he struggled with cancer.

The Funeral Service was held on Thursday, August 19, 1999 at 1:30 p.m. in the Kisbey Recreational Centre with Dan Wieb and Russell Ferris officiating. Special chosen hymns were led by James Willett. Ushers were Mark Elford and Marvin Bandura. Interment followed in the Percy Cemetery. Pallbearers were nephews: Mark Elford, Vernon Knutson, Gerald McCutcheon, Rodney Jacobs, Allen Bien and Calvin Elford.

Funeral arrangements were entrusted to Piche-Hawkins Funeral Chapels.

Gravelbourg, Assiniboia

In loving memory of Neville Stapleton

I think of you in silence
I often speak your name
and all I have are memories
and a picture in a frame
My heart still aches with sadness
My silent tears still flow
For what it meant to loose you
No one will ever know
I will always miss you

A tribute to a wonderful Dad

It only takes a little space
To write how much we miss you
But it will take the rest of our life
To forget the day we lost you

A tribute to a wonderful Grandfather

They say memories are golden
Well maybe that's true
But we never wanted memories
We only wanted you

ÉGLISE DU CHRIST

503 - 5e avenue, Verdun, Québec H4G 2Z2 • (514) 765-8919

5/8/1999

To whom this may concern,

Dear Brethren,

The purpose of this letter is to bring to your attention a great need that we have as a congregation.

We are looking for one or more congregations who would consider supporting the English work in Verdun. Even though this work has been in existence for the better part of two years, it could still fail without sufficient resources. I don't believe that we can afford to let this happen. There are only 5 congregations serving a population of 4,000,000 people in the greater Montreal area. Out of these 5 only 2 are English, our congregation in Verdun being one. This is indeed a mission worthy of your consideration for the kingdom of Christ.

Since the English work began within the walls of the Verdun church building two years ago, Christopher Blackwell has been the associate minister and has supplied the ministerial needs for the English work. I am sure you know about the political climate here in Quebec (French / English). As a result we believe that it is very special to have a bilingual congregation such as ours. Indeed it is an example to the rest of the province / country of what can be accomplished when Christ is at the centre of our hearts and our actions.

I have been working as an evangelist with the Verdun Church of Christ since 1987. During this time I have been supported by the Edmond Church of Christ in Oklahoma. The Verdun church is a French speaking fellowship, who from the very beginning recognized the need for an English speaking congregation in the community (an area whose population is half English). And as English was not my mother tongue we thought it prudent to find an English minister to take on this mission field. If you have any questions about this ministry or its evangelist Christopher Blackwell, please write to me at the above address or contact me at (450) 635 -5105. May God bless you richly.

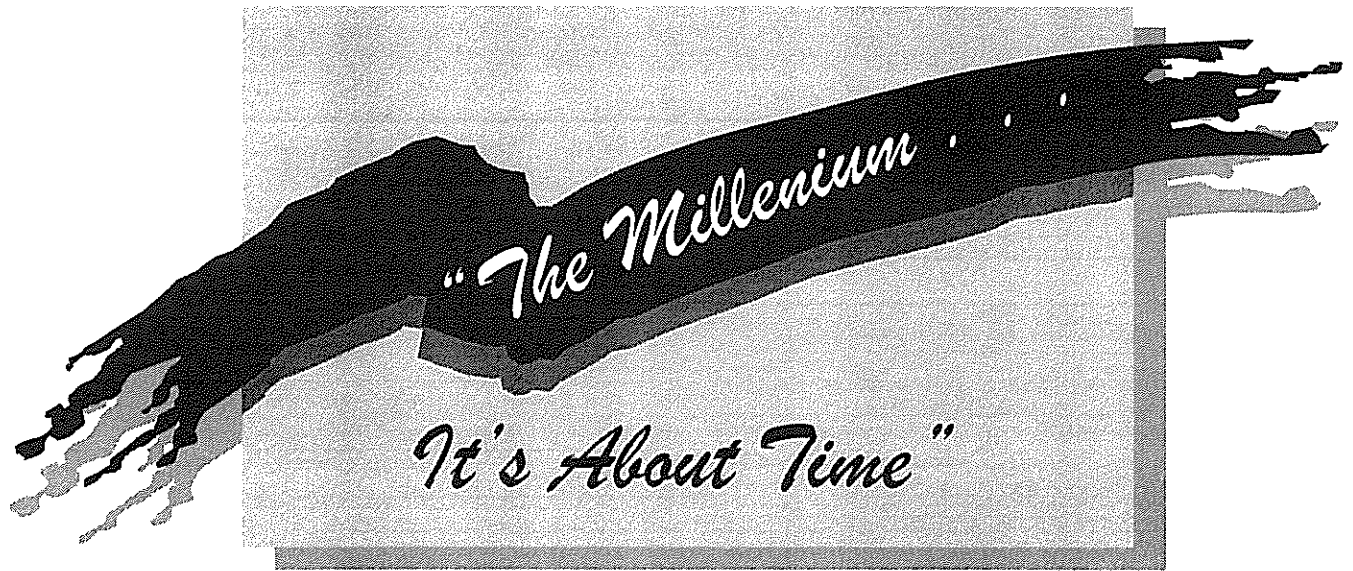
In His Name.



Roger Saumur / French Minister

On Behalf of the Verdun Church of Christ

rp/RS



November 11 – 13, 1999

**Great Lakes Christian College Campus
Beamsville, ON**

When Jesus first promised to return to the earth, many expected it to happen in just a few years. Beginning with the church at Thessalonica, periods of intense excitement among believers have come and gone down through the centuries.

Beyond the question of time and date, *what happens when Jesus does return?*

Knowing that the times are uncertain, *the 1999 Great Lakes Lectures turn for answers to the word of God, so that we might not be "tossed here and there by waves and carried about by every wind of doctrine."*

THURSDAY EVENING – 7:00 pm

"In the Beginning" (Past)
Wayne Baker — York, NE

FRIDAY SCHEDULE

- 9:00-9:45 a.m. **"Christ in Culture"**
(Chapel) Wayne Baker
- 10:00 a.m. **"Millennialism in our Church History"**
Geoff Ellis — Waterloo, ON
- 11:00 a.m. **"Hastening the Day"**
Ron Bryant — Phoenix, AZ
- 1:15 p.m. **"The Family in the 21st Century"**
Brian Boden — St. Catharines, ON
- 2:30 p.m. **"What Christ Thinks About the Church"**
Bill Schwarz — Waterloo, ON
- 3:30 p.m. **"Every Thought Captive for Christ"**
Jim Holston — Tintern, ON
- 7:00 p.m. **"The Last Days" (Present)**
Ron Bryant

SATURDAY SCHEDULE

- 9:30 a.m. Devotional
- 10:00 a.m. **"The State of Religion in Canada"**
Geoff Ellis
- 11:00 a.m. **"The New Jerusalem"**
Ron Pauls — Tillsonburg, ON
- 1:15 p.m. **"Dispensationalism"**
Dale Pauls — Stamford, CT
- 2:30 p.m. **"The Church as a Colony of Heaven"**
Mark Daly — Horseheads, NY
- 3:30 p.m. **"The Other Side of Loneliness"**
Don Smith — Beamsville, ON
- 7:00 p.m. **"The Day of the Lord" (Future)**
Dale Pauls

Day sessions will take place on GLCC's campus; evening sessions at the Beamsville church building. There is no registration fee to attend the lectures. Lunches will be made available at a modest cost. For more details, please call the school at (905) 563-5374.

Hosted by:

Great Lakes Bible College and **Great Lakes Christian College**

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