

Gospel Herald

For the promotion of
NEW TESTAMENT CHRISTIANITY

ISSN 0829 - 4666

Vol. 64, No. 11

BEAMSVILLE, ONTARIO

November 1999

New Building at Mill Village



The Mill Village, Nova Scotia, church, having studied various possibilities, made a decision and started construction on a new building in February. Surprisingly, it was completed in June.

The church had its final meeting in the old building on June 27 and first worshipped in the new one on July 4. It was not entirely unfamiliar, as the pews, pulpit and table from the old building were recycled. Painted walls and floors with tile and carpet and the washrooms were all improvements.

Nearly 80 attended an Open House/Hymn Sing on August 15 to formally open the building. The report of this event reads, "The singing was great! Then a social time in the lower level, the first

time to have a big area to enjoy finger food and visit . . . Now to use it for His work and outreach."

The church is carrying a debt of \$31,000 on this edifice and welcomes assistance.

“Willful Absenteeism”

Ray Lee Overton

Unjustified absenteeism is a serious problem in every group activity known to man. In addition to the unavoidable absences resulting from sickness, accidents or other absolutely essential needs requiring the presence of the one who is supposed to be in regular attendance at a fixed time and place, there are those totally unjustifiable absences resulting from willful absenteeism to satisfy the selfish preference of the absentee. Absenteeism costs untold millions of dollars to retail, commercial and industrial institutions annually and is a seriously disruptive problem in schools and in churches. Churches, both large and small, regularly have to rearrange programs at the last minute due to the unexpected absence of one or more persons who had been scheduled to fulfill some responsibility at that particular meeting, to say nothing of the unexpected absence of many who had not been scheduled for any particular task. Enthusiasm suffers, the quality of worship for all present suffers, the effect of the service upon all the worshippers suffers, the financial contribution usually suffers; and, perhaps most of all, the ABSENTEE suffers.

IS WILLFUL ABSENTEEISM A “SIN”? It is sad, but true that church members almost instantly react to any criticism of common behaviour with the question, “But, is it really a sin?” If someone points out that commonly used slang expressions such as “gosh,” “gee,” “golly,” etc. are milder substitutions for “God,” “Jesus,” etc., there is always the response: “But is it really sinful to use such expressions?” This almost instinctive response to such admonition concerning common faults is, itself, rather revealing. To say the least, this response reveals a desire to get away with all that we can without being penalized for it in any way. When church members are admonished concerning some desirable activity; such as visiting the sick, comforting the bereaved, doing something for one who is shut-in; and yes, “attending all the services of the church;” you can be sure that some will respond with the question: “But do I have to do it?” Is willful absenteeism a sin? What do you think?

IS IT THE “EXCELLENT” THING TO DO? Paul prayed for the Philippian that their “love might abound yet more and more in knowledge and in all judgment; that we may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.” (Philippians 1:9, 10)

Under the law, it was a sin for Israelites to offer to God as a sacrifice an animal that was diseased or that was lessened in value by some sort of blemish. Under the “law of the Spirit of life in Jesus Christ,” shall I feel free to offer to God the sacrifice of praise which is blemished by the attitude of careless neglect and unconcern, both for Him and for my brethren in His church?

IS IT THE “LOVING” THING TO DO? Jesus stated that the greatest of all the laws, under Moses, was “Thou shalt love the Lord thy God with all thy heart, and with all the soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.” (Matthew 22:37-39) John quoted Jesus as having said, “If a man love Me he will keep My words: --He that loveth Me not

The early church met regularly and often. . .

keepeth not My sayings.” (John 14:23a) The apostle Paul wrote, “If any man love not the Lord Jesus Christ, let him be Anathama Maranatha.” (I Corinthians 16:22) What sort of love is one demonstrating toward the Lord by willful and deliberate absence from a service designed for praise to Him and the study of His word in the church? Is it a sin to deliberately choose a way that seriously questions our love for our Lord? Read the scriptures cited, and then decide for yourself!

Is willful absenteeism the loving thing to do for our brethren? The writer of Hebrews penned these words: “Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another and so much the more, as ye see the day approaching.” (Hebrews 10:23-25) Mutual encouragement and strengthening receives a great deal of emphasis in the New Testament, and the reasons for this are evident. There are tremendous pressures exerted upon Christians to make them turn back from following Christ; yet, if they turned back, they turned away from their only sacrifice for sins, as verse 26 so vividly points out. Therefore, they were urged to hold fast, and to provoke one another in love to also, hold fast. And, as a useful means of mutual encouragement and exhortation, they were

to assemble themselves together.

Willful absenteeism does not demonstrate love for fellowship with our Lord and with His people. It does not demonstrate love for the church which He bought with His own blood. Absenteeism demonstrates a lack of appreciation for the blood of the sacrifice by which we are cleansed. It demonstrates a lack of love and concern for brethren in the church. Judge for yourself: Is absenteeism a sin? Does it not deny the very principle upon which all acceptable service to God is rendered: the principle of LOVE?

IS IT TRUE TO THE EXAMPLE OF THE NEW TESTAMENT CHURCH? Divine authority is established by, 1) specific command; 2) necessary inference; and/or 3) apostolic approved example. Is willful absenteeism true to the apostolic approved example of the church as it is described in the New Testament?

No sooner are we told of the beginning of the church in Jerusalem on Pentecost than we read: “And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayer.” (Acts 2:42) Again, in verse 46 we read: “And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and with singleness of heart.” After the imprisonment of the apostles along with threats against their very lives were they to persist in preaching the gospel? We read in Acts 5:42, “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.” In Acts 20:7 we observe the apparent practice of meeting regularly upon “the first day of the week” to worship. In I Corinthians 11 we find the necessary inference that it was their regular practice to meet for worship, and in chapter 16:1ff, we find Paul giving them commandment concerning the contribution on the “first day of the week.”

The early church met regularly and often, as is obvious from the Bible record. The inspired writers admonished them “not to forsake the assembling of themselves together--but to exhort one another--,” Judge for yourself: is willful, unnecessary absenteeism sinful? If it violates the example given under the Holy Spirit in the apostles, how can it be otherwise?

Does not God’s love lead us to warm and close fellowship?

“FORWARD! BACK TO THE BIBLE!”
Bedford, VA

Passing Hysteria

Tim Johnson

The wealthy son of a department store owner caused quite a stir in 1878. Bored with the denomination he attended, he became interested in the calculations of the Adventists concerning the second coming of Jesus. Charles Taze Russell convinced, and later disappointed, his friends with 1878 claims of Christ's final return. Recalculating, he decided 1881 was the correct date, again disappointing many people. Somehow he regained credibility and attracted a large following of believers with his new date, 1914. Of course Christ did not come, but what saved him this time was that WWI had begun and it at least looked like the end of the world was nigh. He advanced 1918 as the new date, but shocked everyone in 1917 by dying. Further recalculations followed among his religious group, the Jehovah's Witnesses, and various excuses were offered for each failure. It's amazing that people would remain members of this religion when dates as late as 1925 and 1975 have failed to see Christ return.

Hysteria about end time predictions is nothing new. Paul seemed to calm down one of the first in 2 Thessalonians 2:1-2. That Christ will return there is no doubt. Peter affirmed "the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat." 2 Peter 3:10. The debate for many people is not will he return, but when.

These days many people are getting worked up about the possibility of Christ's

return when the calendar flips over to the year 2000. Complicating this is the fear of massive computer failures world wide. Yes, Y2K is a popular term these days. Religious fanatics have grabbed yet another of society's fears and used it to scare people about Christ's second coming.

Two things need to be understood from simple logic. The first is that a computer glitch arising from bad design does not mean the world will end. Most of the potential of bad computer clocks has been muted by repairs done by governments,

Hysteria about end time predictions is nothing new.

businesses, and the military. Some disruption of normal services may happen, but this doesn't necessarily prompt Christ's return. Second, the tumultuous-sounding "second millennium" may cause alarm by its very sound, but this is no reason to assume dreadful things will take place, nor that Christ will return.

From scripture we understand clearly that no human being knows the exact date of the end. Christ warned, "...of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone." Matthew 24:36. Peter reminded Christians that "the day of the Lord will come like a thief.." 2 Peter 3:10. Despite these words people still worry about the year 2000.

Further, the New Testament writers warned of people who will promote hyste-

ria and false teaching not unlike the things we are hearing today. Jesus told his disciples there would be many false prophets who would cause panic by misleading people. "See to it that no one misleads you. For many will come in My name saying, 'I am the Christ,' and will mislead many. And you will be hearing of wars and rumors of wars; see that you are not frightened, for those things must take place, but that is not yet the end." Matthew 24:4-6. One would think Jesus could have easily included "Middle Eastern wars and the possibility of computer failure on a massive scale." Peter also warned the early church of false teachers who would introduce destructive heresies. "And many will follow their sensuality, and because of them the way of the truth will be maligned; and in their greed they will exploit you with false words..." 2 Peter 3:2-3. Certainly many a prophet of year 2000 doom is motivated by greed and the desire to exploit people. Money can be made off the backs of the fearful.

Let's not dread what could happen 2 months from now. Christ could indeed come, but we are to be ready any time. Some computers may fail and disruptions take place, but our mighty God is well able to look after mankind without our not-so-smart machines. What is smart is to be ready for possible problems, but not get fanatical about it. Look the year 2000 in the face without panic - not because you may have upgraded your computer, but because you know God.

Moncton, NB

Letter About Baptisms

Dear Brethren:

In a fairly literal rendition of Hebrews 6:1-3 we read, "Wherefore, leaving the initial teachings of Christ, let us be carried on to maturity: not laying down again a foundation of repentance from dead works, and of faith toward God, of baptisms, of teaching, and laying on of hands, of resurrection of dead ones, and eternal judgment. This we will indeed do, if the God permits."

For most of us this has been a fairly 'sticky' passage. Moreover, it is difficult for us to be 'carried on' beyond 'laying on of hands', when we haven't even begun yet. We really haven't talked about 'baptisms' anyway, because Paul told us that there was only one baptism, in Ephesians 4:5.

It may be that this confusion over baptisms arises from our failure to grasp what Jesus told the councillor, Nicodemus, and what John the Baptizer, told those whom he baptized. In John 3:5 Jesus told Nicodemus, "Except anyone is born of water and spirit, he cannot enter the Kingdom of God." In announcing the coming Messiah, John, the Baptizer, told those whom he was baptizing, "I, indeed, baptize in water unto [into] repentance, but the One coming after me is mightier than I, and I am not worthy to carry his sandals; He will baptize in holy spirit and fire; whose fan [winnowing-fork] is in His hand, and He will thoroughly cleanse his threshing-floor; and He will gather the

wheat into the barn [granary], but the chaff He will consume with unquenchable fire."

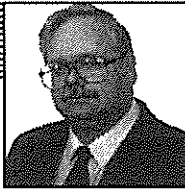
From the above scripture we can easily discern that Christ's baptism in holy spirit is connected with both salvation and damnation. This is similar to what Jesus told his followers in the Great Commission, as recorded by Mark. "And He said to them, 'going into all the world, proclaim the gospel to the whole creation; the one who believes and is baptized will be saved, but the one disbelieving will be condemned.'" Mark 16:15,16.

Like John, the Baptizer, I can immerse men and women in water, but only Jesus can immerse them in holy spirit. This concept is
(continued on page 12)

EDITORIAL

Conviction, Convenience or Contentiousness

Wayne Turner



It is exciting to read the story of the early church in the book traditionally known as Acts of the Apostles. Sometimes it seems more fitting to see it as a history of the Gospel, the power of the word as it touches people's hearts and changes their lives. From the simple beginnings of the one hundred and twenty in Jerusalem, we come to Pentecost where 3,000 precious souls are baptized into Christ. Daily conversions follow. The number of disciples multiplies. Persecution arises, the disciples are scattered, but go everywhere preaching the word. From a small community of believers, new churches are established throughout Judea, Samaria, the Roman Empire, then the uttermost parts of the world. It's a powerful, inspiring story. Where the gospel goes, people are won to Christ and new churches are established.

The obvious conclusion from Acts is that new churches are signs of evangelism and life. Or, at least they should be. From a Biblical scenario, the establishment of new congregations occurs when Christians consciously go to new places or peoples to share the gospel. As Paul traveled around the Empire, he entered communities where the message of Jesus had not been proclaimed. He fearlessly preached to anyone he could. When he left a community, a new church had been established. The same was true of many other Christians in the first century. This is how a handful of people turned their world upside down.

In the twentieth century, the same principle has proven true. Where Christians carry the gospel, souls come to Christ and new churches are established. Sometimes, this has been the result of Christians traveling through different areas. One of the side-effects of World War II was new congregations established in Europe by Christians serving in the military. More effectively, Christians have seen specific needs in areas where there were no congregations, and, like Paul, called to Macedonia, went to preach and to plant new churches. Whether by circumstance or design, congregations were established because of the faith and conviction of Christians.

There are other reasons for churches to be established. Some congregations have been begun simply for the purpose of convenience, which may not necessarily be a wrong. Many of us have driven from one community where there is no congregation to another where there is. Even today, large areas of Canada and the United States are served by only a handful of churches. For those who travel an hour or more to church, the thought of a church closer to home is wonderful. But is the motivation one of mere convenience, or is it the desire to reach out more effectively to their own community? Would such a planting be rooted in comfort or conviction? If a congregation is established primarily for the convenience of its members, it is unlikely to have a very compelling sense of mission or to see much need to evangelize.

Unfortunately, the twentieth century has especially witnessed a third reason new congregations have started — division. Mac Lynn's "Directory of Churches in the United States" shows the unfortunate evidence of this. In community after community, those who were supposed to have been brethren in Christ came to a point of contention that they were no longer able to work, worship and fellowship together. Two or more small congregations struggle in

communities of only a few thousand residents or less. Similarly, various congregations in Canada have been affected by bitterness and strife.

The disagreement between Paul and Barnabas over John Mark proves that strong differences between Christians may legitimately occur. It even shows that there can be a reasonable, brotherly decision to go separate ways. The story also shows that despite their differences, Paul, Barnabas, and even John Mark showed respect and brotherly love for one another. They were able to do this because of their common submission to Christ.

Contentiousness is a totally different matter where selfishness and divisiveness abound. The mutual submission that should characterize fellowship is lost in demands, threats, gossip, harsh judgments and anger. Grudges fester. The church splits, each side often cutting off contact with the other. The cause of Christ suffers a serious hurt in the community. Many people who need to hear the message of Christ will not be able to do so, because those commissioned to tell the good news have invested their energy in feuding and fighting, then "licking their wounds" after the split. Reuel Lemmons, long-time editor of the Firm Foundation, used to say that it takes at least a whole generation to die off before a congregation can overcome a split. Many years and souls are lost because of selfishness, stubbornness and pride. The reputation of the Lord's body in its community is tarnished by its division. How tragic!

One of the serious questions Christians need to ask themselves is "Over what issue(s) should the family of God be allowed to split? What condition, situation or opinion is so important that it justifies an action which is clearly condemned in scripture?" Keeping in mind that Scripture names division, stubbornness and contentiousness as sins, the question should be asked, "How can this be right?"

It would be wonderful if the number of congregations across Canada doubled over the next twenty years, but not if this is motivated by convenience or contentiousness. Our mission is to carry the gospel to every person. Jesus said that by our love all men will know that we are his disciples and he prayed that by our unity the world would believe in him. Like Paul and Barnabas, we can only do this through a common faith, conviction and submission to Jesus Christ. In each congregation and as God's family, may we find the love and unity that will take Jesus to the world.

GOSPEL HERALD

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

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

Canadian Subscription \$13; \$25 for 2 years.; Widows & Gifts, \$12

U.S. And Foreign Subscriptions \$17.50 (\$14.50 US) per year to cover increased postage

"Publications Mail Registration No. 09508" • "Agreement No. 0548510"

Indexed by Restoration Serials Index

He is Lord of All

Roy D. Merritt



That day in Caesarea Simon Peter was doing something which he had never done before - preaching to a Gentile audience in a Gentile house. It had taken a visible miracle and a divine voice to override his protest against such a break with the past. He, his Gentile audience, and his six Jewish companions all recognized that a new order was being ushered in. God was removing the distinction between Jew and Gentile so that they could be one in Christ.

AN EXPLANATION

Peter explained the existing Jewish law against fraternizing with Gentiles. He then went on to reveal why he was breaking with the past. "You are well aware that it is against our law for a Jew to associate with a Gentile or visit him. But God has shown me that I should not call any man impure or unclean" (Acts 10:28). As he continued his speech, he enlarged on this new attitude toward Gentiles. He summed up his new insight into the status of Gentiles before God by exclaiming, "I now realize how true it is that God does not show favoritism but accepts men from every nation who fear him and do what is right" (Acts 10:24,35).

GOD'S MIGHTY SON REVEALED

On the strength of this new-found inclusiveness, Peter is ready to reveal another bomb-shell of truth. To those Gentiles who already believed in Israel's God, he introduced them to Jehovah God's mighty Son "Jesus Christ, who is Lord of all" (Acts 10:36). Peter had revealed his faith in Jesus of Nazareth as God's Son in that momentous confession spoken in Caesarea Philippi. He had made it again in a public proclamation before a huge Jewish audience on Pentacost. Now he declared Christ's full Deity to a devote group of Gentiles.

Cornelius and his friends must have listened open-mouthed and shocked to hear this Jewish preacher profess to them that Jesus Christ should be recognized as "Lord of all". The term *kurios* was used frequently in the Septuagint as a substitute for Jehovah. Now an apostle applied it to Jesus of Nazareth in a way that spoke of Deity and power. The following sermon with its

confirmatory sign from the Holy Spirit described the sea change in the scope of true discipleship. Christ's disciples were to be received from all nations. Peter ended his sermon with the command that these Gentile believers must be baptized, "In the name of Jesus Christ." (Acts 10:48). He had said on a previous occasion that this is the only name by which men can be saved (Acts 4:12).

It is difficult to read the New Testament without seeing the Deity of Christ shining from its pages. It would take help to misunderstand the divine nature of the one who tabernacled among men but who was God incarnate. Many modern theologians have attempted to describe Jesus as no more than a superb teacher and a great human being. Because of a bias against every facet of supernaturalism, they cannot accept Him as "Lord of all". They would say to Peter and

It is difficult to read the New Testament without seeing the Deity of Christ shining from its pages.

the many others who risked their lives to speak out as witnesses, "You must be mistaken. You did not see, hear and feel what you claim happened. Jesus of Nazareth was just a man."

NO MIDDLE GROUND

Many of us have been impressed with the often quoted answer to this denigration of our Lord which was given by C.S. Lewis in Mere Christianity:

A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic - on a level with the man who says he is a poached egg - or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, you can spit and kill Him as a demon; or you can fall at His feet and call Him Lord and God..

"Lord of all" is ambiguous in both English and Greek. Is Peter referring to Christ's rule over all people? Or is he saying that Christ's lordship is over all things? The apostle Paul claims that the answer is His total lordship over people and things (Col.2:9). Of this verse Carson remarks, "But here he does not wish to state merely

that divine qualities were revealed in Christ. He is rather insisting that in Christ dwells the very essence of God, and so he uses the word *theotes* to convey this idea of essential Godhead."

CHRIST OUR SAVIOUR

Peter wrote later of Christ's divine nature in the introduction to his second Epistle. He explains that his message is for those who have received a like precious faith. This faith is made possible "through the righteousness of our God and Saviour Jesus Christ..." There is a reluctance on the part of some to accept this as a reference to Christ alone. They see it as a reference to both the Father and the Son. Without going into all the factors involved we shall simply quote from a very brief comment by Michael Green: "From the grammatical aspect, the two nouns are bound together in Greek by a single article, which strongly suggests that one single Person is meant." Green adds to this decision by noting that where Peter uses the term Saviour, it always refers to Jesus.

Despite the reluctance of some modern theologians to accept the doctrine of Christ as God incarnate, there is ample evidence that this is the view of Peter and Paul. Brother Burton Coffman, in his Commentary on Romans, lists ten NT references which he believes refer to Christ as God. He claims there are hundreds of NT passages which teach this doctrine in explicit or less explicit but obvious fashion.

When we look back over the two millennia that have elapsed since that extraordinary sermon in Cornelius' home, as Gentiles, we rejoice that God accepts men from every nation. Christ, our Savior, is Lord of all. Here is our peace and our hope no matter what the future brings.

St. Catharines, ON



Great Lakes Christian College
is now accepting
applications
for second semester.

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I Thank God Every Time I Remember You *(Philippians 1:3-11)*

Friends! They are something we all seek and then we cherish the time we can spend with them. They are also something for which we need to thank God daily just as Paul did even while in prison.

I have had many friends come and go through the years, but the ones whom I made during my four years of high school at Great Lakes Christian College, are the ones whom I hold most dear. They are the ones who helped me develop my faith and the ones whose faith I helped develop. Friendship is a two-way-street and it takes both people involved to make it work. Everyday I pray for my friends that they may be encouraged and remain strong in their faith, and I know that they are praying for me.

It's easy to be an encouragement to your friends when you live in the same town and can see each other often. But this becomes more difficult when you are separated by hundreds, even thousands of miles. How can you be the same encouragement you once were? Often we drift apart when distance separates us, but with the help of our Heavenly Father, this doesn't have to happen.

In Philippians 1:9-11, Paul shares his prayer for the Philippian believers, that their "love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God." As Christians, this is what is expected of us by God and by those around us. In Hebrews, it talks about being spiritually mature and moving on to solid food, so that we can distinguish good from evil, — something neither physical nor spiritual infants can do. Part of encouraging our Christian friends, is helping them to grow to this stage.

We need to encourage our friends and everyone around us, Christian or not. Later on in Philippians 2:14-15, Paul reminds us that we need to "do everything

without arguing or complaining, so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe as you hold out the word of life..." This isn't always easy. Sometimes it is very difficult. I find it extremely hard to be a "shining light" in my workplace, because I constantly find myself surrounded by people very different from myself, who are not Christians and seem to have a very warped view on the Bible and Christianity. It is the encouragement that I receive from my friends that helps me to be the example to these people that I need to be.

Even if we find ourselves alone and far away from those we love and care about, we can find encouragement in being united with Christ. As Christians, we all became united with Christ when we were baptized. He has promised to always be there for us and to guide us, even when there is no earthly friend in sight. Christ can be the secret of our continual joy, even when life gets us down. We can use this joy to encourage others.

We have different gifts according to the grace given us. "If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully." (Romans 12:6-8, NIV) Some, because of shyness find it difficult to encourage people, but there are many ways we can be an encouragement. One way is by writing letters or sending email. Even with the modern technology of computers, I still love getting letters the old-fashioned way. There is nothing more exciting to me than getting a letter from one of my friends, because I know that at some point in the letter, there will be some words of encouragement. Wouldn't it be great, if everyday, we could be an encour-

agement to just one other person? Can you imagine how that would make them feel, and how it would make you feel? It always makes us feel good when we can help someone; it makes us feel needed in the world.

Friends! They come into our lives and change us forever. I believe they help to shape who we are, even from childhood, because of the things they teach us. They teach us what it is to love others and how it feels to be concerned for their well-being. Through their encouragement to us, it teaches us how to encourage others. They also show us Christ in themselves and show us how to love Him more.

"And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this is love that surpasses knowledge—that you may be filled to the measure of all the fullness of God." (Ephesians 3:17-18, NIV)

Sarah Cox
 (EDITOR'S NOTE: Sarah is 18 and lives with her family in Bradford, where she works, takes correspondence courses and writes to her friends. I have the great privilege of being her father. -BMC)

Generation X, Y or Z?

It was the glitter in their eyes. Some silently sang along while others hummed. One, who hadn't said more than a dozen words in the past week smiled and sang along in a weak scratchy voice as the words came back to her. Favorite hymns brought tears. The chorus brought a revival of memories from long ago.

A conversation between friends about birds and birdfeeders becomes exciting as a blue jay flies in for sunflower seeds. There is only 75 years difference in the age of the friends. Laughter rings out as a pot of soil spills all over the table while flowers are being repotted. Books are read, crafts are made, gardens tended, history is shared, snacks are served, and friendships bloom, even if there is only 7 or 8 decades between them.

These are a few of the scenes at Grove Park Home for Senior Citizens as young people come to share and find themselves benefiting from the experiences as well. In James 1:27 we read "This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself

(continued on page 9)

POINT BY PERRY:
The Food That Endures

(John 6:27)



The sixth chapter of John contains the account of the miracle in which Jesus fed five thousand men using "five small barley loaves and two small fish", evidently from a boy's lunch basket. This crowd had followed Jesus because of "The miraculous signs he had performed on the sick". When they followed him to the other side of the lake, he, being able to know the motives of men, informed them that their's were wrong. They sought him, he said, "because you ate the loaves and had your fill".

Those who would take the gospel to the poor, whether it be in the inner city, in the aftermath of war or in third world countries experience a similar problem when they exercise Christian compassion. People might accept their message, "follow them", because of physical benefits received or hoped for. Such are called "bread and butter" Christians. Unlike Jesus, we are unable to know the true motives of those who accept what we teach. We thus find ourselves giving them "the benefit of the doubt" and this can result in the establishment of churches that are less than healthy and productive.

The words that Jesus directed to these people speak to our materialistic culture. He said, "Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you.". He mentions two kinds of food for which men work. One kind "spoils", the other "endures". Undoubtedly, the kind that spoils is akin to the "treasure on earth" subject to destruction by moth and rust and loss to thieves (Mt.6:19). Many are working overtime and pressing for higher pay with this kind of bread in mind.

On the other hand it seems that few work for the "food that endures". When asked what was involved to do the "works God requires", Jesus responded that, "The work of God is this: to believe in the one he has sent".

Belief results from hearing the word and in eating the bread of life which is Jesus. Even though they were instructed to work for it, he added that the "Son of Man" will give it. Even though we are to work for it, what we work for is nevertheless a gift (cf. Rom.6:23).

This bread (Jesus) "came down from heaven" and of it Jesus said, "the one who feeds on me will live because of me" (v.57). This was a "hard saying" for many in that day so they no longer followed him. Peter spoke for those who continued to follow when he said, "to whom shall we go? You have the words of eternal life" (v.68).

For what food do you work? *ecp*

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John looked at Jesus and said, "Look, here is Jesus, the Lamb of God!" Two disciples heard what he said and followed Jesus. Jesus turned around, saw them and said, "What do you want?" They said, "Rabbi, where do you live?" He replied, "Come and see." They came and saw. (John1:35-39

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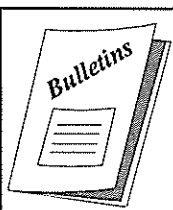
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FROM THE BULLETINS

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



Telling On Ourselves

Roger Lansdell

Whether we like it or not our words betray us. Peter experienced this during the trial of Jesus: "After a little while, those standing there went up to Peter and said: 'Surely you are one of them, for your accent gives you away.'" (Matthew 26:73). Our words, "tell on us" and many times they reveal more than we would like for them to do.

This is especially true when a person says things like: "I was sick for four weeks and not a single person visited me or even called." When we first hear that statement we tend to think, "How awful, there are sure a lot of uncaring and unconcerned people in the church." However, there is another side of the coin that should be considered. Who gets a lot of visits and cards when they are sick in the hospital? Is it the person who visits themselves or the one who never visits anyone? Is it the one who sends a lot of cards or the person who never sends a card?

Who usually gets the telephone calls when they are experiencing difficulties or a tragedy in their life? Is it the person who regularly calls to inquire about the sick or the person who never calls anybody? Who gets the abundance of food taken to their house when they are "flat of their back" and cannot cook? Is it the person who is noted for cooking food and taking it to the sick or is it the person who seldom or never carries a dish to the sick or shut-in?

You see the point is that we need to be careful about what we say when we are sick and in the hospital or confined to home. We must be cautious when we are critical when we are facing difficulties or tragedy because we may think we are rebuking indifferent people, but in reality we may be painting a picture of our own indifference.

An event that is recorded in Acts illustrates this principle. "In Joppa there was a disciple named Tabitha (which, when translated, is Dorcas), who was always doing good and helping the poor. About that time she became sick and died, and her body was washed and placed in an upstairs room. Lydda was near Joppa; so when the disciples heard that Peter was in

Lydda, they sent two men to him and urged him, 'Please come at once!' Peter went with them, and when he arrived he was taken upstairs to the room. All the widows stood around him, crying and showing him the robes and other clothing that Dorcas had made while she was still with them." (Acts 9:36-39).

Why were the widows crying? Why does it seem apparent that Dorcas was missed? Dorcas was missed because she was full of good works. The things that she had done for others when they were in need were obvious and now that she had died those who were recipients of her good deeds wanted to help her. That is why Peter was summoned.

Usually only those who are faithful in good works are really missed when they are absent.

Pinehill, Sault Ste. Marie, ON

Overcoming Our Strength

Max Craddock

The ability to see our own need is a blessing that we sometimes lack. When we look at our talents and successes we may be guilty of the feeling that we can do it all on our own. Always there is the need for seeing our weaknesses and needs for the blessing of God.

The story is told of a swimmer who got out beyond his depth and began to cry for help. A good swimmer plunged into the water, but to the dismay of the spectators,

he swam around the drowning man, who was struggling vehemently to save himself. Then just as he was disappearing, the able swimmer saved him, and amid cheers, brought him back to land.

"Why were you so long in taking hold of him?" the people asked of the rescuer, "he nearly drowned." "He was too strong at first, and had I seized him then, he would have caught hold of me and probably both of us would have sunk. I had to wait until he had used up all his strength, then I had my own way with him."

"For while we were still helpless, at the right time Christ died for the ungodly." (Romans 5:6 NASV) We are not able to save ourselves but when we are willing to give in to God's will and God's grace, salvation is ours. Not only does God "pluck us out" of the pool of sin, He also gives us instruction through His Word and His Son to teach us to "swim" upstream against the power of the evil one

We cannot win the battle against the evil one by ourselves. We must be willing to submit to His leading. We live in a time when a person is considered strong when he/she is able to "make it on their own". In the spiritual battle we can never succeed unless we are willing to give up ourselves to His leading and His way. Don't put off taking His offer of salvation.

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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.



Satan IS Alive and Well

I Peter 5:8

Evelyn Perry

"Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour."

Sometimes I wonder if we really believe that Satan (the devil) is alive and working to try to get us to follow him. No, he is not the old man in the red suit with a pitch fork in his hand. That would be too obvious and we would recognize him, then shy away. He is too clever for that. He will get us when we are unaware of his presence.

In the above scripture, he is described as a roaring lion. If you know anything about lions, you know that they lie and wait until some unsuspecting animals come along, then they pounce on them from behind. The lion looks for the weakest animal in the herd, knowing that it will finally fall behind and he will be able to satisfy his desire for food. You have probably seen how the mother tries to get between the lion and her baby. Others will also try to shield and protect the little one, thus saving it from physical death.

As Christian parents we should be alert to the fact that this same thing can happen to the children God has entrusted to our care, because Satan IS looking for anyone he can entice to follow him by camouflaging evil things to make them look good.

There was a program on "48 Hours" last evening that showed some very small babies who had learned to do sign language. Not the kind that is used for the deaf, but motions that meant different things. There was a large class of mothers and babies participating in this activity. It was amazing to see these little children making adults know what they wanted, even before they could talk. The parents said they were much more fun and not as fussy, because they could let mama know when they needed to be changed or fed. This didn't just happen. Parents spent a lot of time training for this to happen.

Wouldn't it be more profitable for parents to spend lots of time teaching God's word and His ways to their children, begin-

ning as soon as they are born so they will grow spiritually as well as physically and mentally. Deuteronomy 11:19 tells us how we can do this. "Teach God's word to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up." This doesn't say, "Let the Sunday School teacher do it. It should be done constantly in the home.

It is wonderful that people love to teach the nursery class on Sunday morning, but that is not enough. The parents must teach by example that Sunday morning is not the only time to learn about God.

Christ established the church, His body, to help everyone to be alert and ready to fight the devil when he is about to capture our young people, just as the herd of animals protected their young or weak from the lion. Satan introduces many things to our children at a very early age that undermine their growth spiritually. There are things that, of themselves are not wrong, but little by little they become the main focus in their lives. Then they become the tool by which Satan will take control.

I recall one time, when the hostess of a party for young teens, started a movie and one of the girls spoke up and said, "I can't watch that movie." She is to be commended for being strong enough to speak out

and refuse to watch something that was against the teaching she had received at home by her parents.

In conclusion, parents, you have a great responsibility to bring up your children in God's way. The times are evil, so be alert to what your children watch on TV, do on computers, the music they listen to on radio or record player and to the amount of time spent even in sports. It seems sometimes that it would be much easier to just stand back and let Satan take control. But that will bring heartache and in the end eternal destruction.

"Resist him standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings." 1 Peter 5:9

Beamsville, ON

(continued from page 6)
unstained by the world."

In this world where we have become so busy that we sometimes do not have enough time for friends, our grandparents and great grandparents have even less of a priority. While our younger generations are given all kinds of dynamic descriptive labels, our elder generation becomes the forgotten generation.

As a young person you have the ability to bring so much joy to our elders with a simple visit, a phone call, a card or note, even a fax or email. Fulfill James' admonition and take a little time to visit your grandparents or even volunteer at a senior's home. You truly have the power to bring life back to some that have almost forgotten it.

Darryl R. Culley

(EDITOR'S NOTE: Darryl lives with his family in Barrie Ontario where he serves his Lord as administrator of Grove Park Home. -BMC)

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Why Do People Reject God?

Steve Cordle

The rejection of God is nothing new. Since the beginning of time men have, for one reason or another, rejected God's existence. In our modern age, rejection of God seems very common. Although there are many who profess a belief in God, His authority to rule in the lives of various professing believers is rejected. This fact is seen in all the denominations which claim to be Christian in their adherence, yet reject basic Bible doctrines on baptism for the forgiveness of sins, the role of women, homosexuality and a number of other important topics. People will reject God. The question many ask is "why"? There are a number of answers to this question. In this essay, we will look at a few of them.

One reason is that they feel that a belief in God, religion and morality represses their freedoms. Belief in any deity, especially the God of the Bible, requires adherence to certain rules of conduct and morality. According to Bert Thompson, Evolutionist Aldous Huxley rejected a belief in God and a belief in and acceptance of morality "because it interfered with our sexual freedom." (1997, 17:10).

There are many people, like Huxley, who choose a religion or system of belief that conforms to their preconceived ideas and life style choices, rather than changing their life to conform to another belief pattern. For those wanting such a religious system, the religion of Secular Humanism is a good choice. There is sometimes debate over whether or not humanism is a religion. In the first sentence of his preface to the Humanist Manifesto, Peter Kurtz states: "Humanism is a philosophical, religious and moral point of view as old as human civilization itself."

Humanist Manifesto I states: "The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world.. Religions have always been means for realizing the highest values of life (1933, p.1)." The manifesto then goes on to state the beliefs of the religion of Secular Humanism.

So, it is clear from the creed authored by leaders of the Humanist movement, that Humanism is, in fact a religion, not only that it advocates a total lack of restraint in

areas of sexual morality. Humanist Manifesto II states: "In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct" (1973, p.18). Anyone who desires to follow such a religious creed, must reject the God of the Bible. If one is seeking a religion to support his own beliefs and not wanting to change his life, Humanism offers an attractive choice. The Bible tells us to abstain from sexuality immorality (cf. Acts 15; I Corinthians 6:13; I Thessalonians 4:3).

Another reason people reject God is an over abundance of bad personal experiences. I knew a Christian sister who was restored to the church after many years of unfaithfulness. The reason she left the church was because of an elder's conduct many years before. There had been problems for a while, but the last straw came when the sister was providing automobile transportation for some youth to a function and requested a male teenager to ride with her in case of car trouble. The elder who was assigning people to cars did not honor her request and she had trouble. When she told the elder about her troubles he told her, in a sarcastic tone: "Sorry about that!" For the next several years, she stayed away from the church.

There is another well known figure who seems to have rejected God due to bad personal experiences: Vladimir Ilyich Ulyanov, better known to the world as Lenin. According to Massie (1969, pp.78-79) when answering a census questionnaire Lenin replied: "Non-believer [in God] since the age of 16." While Lenin never actually stated his reasons for rejecting a belief in God, there were several significant events that occurred to him starting in 1886, the year he turned 16. In January of that year, Lenin's father died of a stroke in front of Lenin, who happened to be the youngest son in the family. In 1887, Lenin's older brother, Alexander Ulyanov, was arrested, tried and hanged for his involvement in a plot to assassinate Russian Tsar Alexander III.

We all experience hardship in life. Some as extreme as Lenin, yet we must remember that God never promised an easy life

for those who become Christians. When we are faced with calamity in life, that is the time to turn closer to God. We can look at the example of Job to see how to handle calamity. If ever there was one who had reason to reject God based on all the things that went wrong in his life, it was Job.

Job was one who lost everything except his physical life due to calamity over which he had absolutely no control. The situation got so bad that in chapter 2 of Job, his wife tells him to "curse God and die." But Job said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?" Later during his trials, Job states: "Though he slay me, yet will I trust Him" (Job 13:15). When times get bad, as faced by Job or Lenin, it is easy to reject God or to want to take matters into our own hands and try to control them. We must remember, there are things that happen that are, in fact, beyond human control and comprehension. That is the time to show God just how we trust Him by letting Him lead us and safely take us through hard times.

Another reason people reject obeying or believing in God is that some look for answers to questions for which there are no clear answers. A common example we've all encountered is a person who rejects the Biblical teaching on baptism because some fictitious person in the dessert allegedly cannot be immersed. I have encountered this many times. Not long ago I studied with an individual who has since left the Lord's church because she could no longer accept the Biblical teaching concerning salvation. This errant sister is convinced that some people simply cannot be baptized for whatever the reason, therefore, baptism cannot be essential to salvation. When this happens, we see a rejection of clear Bible teachings such as in Matthew 28:18-20; Mark 16:16; Acts 2:38 and other passages that clearly teach the necessity of the believer responding to God's grace by being immersed in water to be saved.

As long as a person remains in a condition with such a hard heart that he rejects God or a fundamental portion of His Word outright, there is not much that can be done

(continued on page 16)



by *Walter R. Straker*
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ONTARIO

Ajax: A congregational meeting was held on September 19.

Barrie: A ladies day with Kathy MacRury of Ottawa, on the theme, "The Joy of Boundless Love." was on October 23.

Beamsville: Don Smith was in Regina for a meeting, September 17-19, with the church of Christ. The Beamsville church joined the alumni of Great Lakes Christian College on the campus for worship on October 17.

Bramalea: A quarterly congregational meeting was held on September 12 and the budget was increased another \$100.00 per week to \$2100.00. Four ministry teams have been established in the congregation.

Walter and Shirley Straker spent the weekend and Walter spoke at Vandeleur on September 26. Rody Ostil, who spent the last six months in the Philippines, has returned with his wife, Nancy, who was baptized while they were over there. A Super Saturday Bible School Day, led by Linda Whittington was held on September 25, with over 25 students attending.

Brantford: Charles Kippax of Stratford, was a guest speaker at Brantford on September 26. Placing membership were Joe and Sumintra Sandassie with family, Winston and Samantha.

The other group in Brantford report the baptism of Kari-Anne Wills on September 23.

Collingwood: A new series of ladies classes began on September 21. Sam and Anne Kitching spent a week with the brethren while Sam presented lessons on "God's Workmanship," October 3-6.

Grimbsy: The Joy Group plans to hold their meetings at 12:30 each Wednesday. On October 3, the church worshipped in the park prior to its picnic.

Meaford: A seminar, "Concepts of Grace" with Steve May from Sundridge is scheduled for October 23, 24.

Newmarket: The ladies class is meeting at 7:45 p.m. on Monday evenings.

At the 56th Annual Meeting of Omagh Bible Corporation, October 23, Keith Thompson is to be honoured for 50 consecutive years of service as a Bible teacher at Omagh.

The brethren plan a brain-storming session for October 19. Youth Leadership Sunday is to be on October 31, for both services.

North Bay: If you would like to get the North Bay "Prayer Warriors", the e-mail is allprayer@onelist.com. The brethren list many sad situations around the world and yet also list many prayers that have been answered. This comes through northbaycoc@netscape.net or you can find it on the web: <http://members.xoom.com/northbaycoc>.

Sarnia: "Fall Gospel Meeting! The Sarnia church is hosting a Fall gospel meeting with James Meadows, Director of East Tennessee School of Preaching. The meeting will begin on Sunday, November 28th, and last through Tuesday, November 30th. James will be teaching and preaching all three meeting times on Sunday, and both weekday evenings at 7:00 P.M.. His topics for this meeting will be: Sunday 9:30-"Studies in Phillipians", 10:45-"More Than Conquerors", 6:30-"Why Christ Had to Die", Monday 7:00-"Religious Authority", and, Tuesday 7:00-"The Beginning and Nature of the Church". A question and answer session will follow the invitation song each night for about 10 minutes.

A potluck lunch will be provided on Sunday after morning services and refreshments will be served each evening. Limited housing is available for those who RSVP the contact below and need to travel in. A pre-meeting Benefit Dinner will be held on November 27th, for interested parties, at "Rizzos" Restaurant in Sarnia. The meal will be provided free of charge to help to promote East Tennessee School of Preaching. Housing is also available for the dinner. Those interested in sending representatives to the dinner, or who require housing, need to contact Skip Francis at: (519)339-1161, or email at sarcofc@ebtech.net. Bro. Meadows will make a presentation at the dinner.

Sault Ste. Marie (Pinehill): Jim Woodroof held a meeting, "Searching for the Real Answer?" on September 10-12. Ralph Forfar has compiled a booklet on the history of the church building. The brethren had a special games night September 24. The ladies had their retreat at the Lansdell's place on October 1 and 2.

Stratford: The church family picnic was on September 19. The morning wor-

ship time has been changed from 9:45 to 9:30 a.m.. On September 14 the men met for a training for service and fellowship and the brethren met Friday evening, October 1, for an evening of singing and fellowship at the Mansfield home.

Thessalon: Don Smith of Beamsville, held a special meeting on "Building Up the Family of Faith" on October 1-3. The brethren celebrated a 50th anniversary for Duncan and Rosie McAulay on September 26.

Tintern: On September 5 the brethren had "church in the park" followed by a pot-luck picnic and games for all ages. Over 200 were in attendance with several visitors. John Ellas from Houston, TX is scheduled to hold a seminar on Small Groups on October 22,23. A seminar on stewardship, "Doing More With Less." has been announced for November 6.

Toronto (Bayview): Billy and Deista McMillan, whom the congregation helps support in Fort McMurray, Alberta visited on August 15 and Billy was guest speaker. The brethren held their annual canoe trip on Labour Day weekend.

Toronto (Strathmore): Dexter Philip was born anew after the morning service on September 5 and Elsa G. Selassie took the same step on the evening of the 19th.

Waterloo: Rocky LaRoche who had a heart transplant has been able to return to worship on Sundays.

Windsor (West Side): The theme for the October 17, 75th Anniversary is "I Know In Whom I Have Believed." On September 25 the brethren were invited for a pot-luck supper and games night by the North Shore congregation at the St. Clair Community Centre. September 26 was a "friend and family day" the theme being "Finding the Power to Live." On September 19 the brethren had a combined Spanish/English service with Oscar Duran Sr. and Jr. conducting the service. A second Spanish/English service was to be held October 24.

NEW YORK

North Buffalo: The brethren held a teachers appreciation dinner on September 18.

MICHIGAN

Ann Arbor: Al Meakes reports that two ladies requested prayers, one of them wishing to place membership on August 25. Also, former members, Eric and Rachel Squire, now of Uxbridge, Ontario have a new baby girl.

NEWS

- PRAIRIES -



by Wayne Turner
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SASKACHEWAN

Regina: Over 150 teens attended the Youth Rally, "Autumn Challenge." This is the highest number ever.

Mavis Oleson was honored as Care Giver of the Year at the Caring Place.

A Clothing Exchange and Give-away was held on September 25.

Sue and Richard Krogsgaard gave a Zambia report on October 3.

The congregation has recently welcomed Heidi Husband from Dauphin and Suneetha Jones from Calgary.

Sunday morning assembly themes for the fall are going to be based on the book of Acts, focusing on the task of attracting people to Jesus.

Weyburn: Ira Rice was a guest speaker on September 12. Clinton Brazle was scheduled to speak on Oct. 10.

The congregation is planning for a special series this fall on "Relationships" with John Bailey.

The September 26 bulletin reported that Randy Fiske has announced his plans to leave the work in Yorkton.

Saskatoon: Our 1999/2000 fall & winter programs are underway with involvement from all sections of our congregation. For the young children the highly successful and very popular Pioneers program is continuing under the able oversight of our youth evangelist Jason Bandura & Dave & Barb Patterson, all of which bring a positive & enthusiastic response. A number of programs have been set up for seniors, reflecting the diverse interests of that group.

The focus of the Adult programs on small groups is an effort to meet a wide spectrum of needs among the members of our congregation. The smaller number of participants in a small group allows for the interactions so vital to the success of a group.

The Discipleship series, facilitated by Bob Parker is a ten lesson series based on

the Beatitudes by Tim Woodruff. The parenting series, also facilitated by Bob Parker is based on Dr. Kevin Simon's video presentation, "Bringing up kids without tearing them down." Barney Borsheim and Ian MacLeod will facilitate a Spiritual Series developed by Joe Beam entitled "Seeing The Unseen" The lessons discuss: 1. Forces at work against us. 2. Forces at work in us. 3. Forces at work for us. An Evangelism series facilitated by Harold Orr is also being offered.

The elders & deacons have developed plans for the coming year with a special emphasis on the spiritual needs of the congregation. These plans have met with much approval and anticipation. The fruits of these series will doubtless be apparent during the coming year.

Barney Borsheim has submitted his resignation as an elder for the Saskatoon congregation. Barney has served in this capacity for several years. He feels the need of a change of pace. Having recently retired from his job with Continental Packers in Saskatoon, Barney is looking for new directions and new challenges in his life. His service to this congregation has been outstanding and we thank him and his wife Jean for their years of service to the saints in this community. They will continue to be actively involved with the work of this congregation.

MANITOBA

Dauphin: Peter Roberts was baptized on September 7.

The names of Bert Roberts and Rod Davis have been put before the congregation as additional elders. Installation was planned for October 4th.

Bill and Wendy Ulrich returned from their mission trip to Europe and Zambia.

A group from WCC was planning to attend the World Missions Workshop at Oklahoma Christian University October 15-17.

Winnipeg: Over 200 individuals and families received assistance through the Clothing Giveaway.

Youth Rally was planned for October 15 to 17.

Recent baptisms include John and Maxine Goodman.

The response to the new Sunday morning schedule has been very positive. A period of singing begins at 9:45 a.m. followed by the worship assembly at 10.

Bible classes follow at about 11:10. The Sunday parking arrangement for the Impark lot on Gertrude Ave. has greatly helped relieve some of the congestion around the building.

(continued from page 3)

further explained in Paul's letter to Titus: Speaking of our salvation Paul said, "Not by works done in righteousness, that we have done, but according to His mercy He saved us, through the washing of regeneration, and renewal of Holy Spirit, which he shed on us richly through Jesus Christ, our Savior." Titus 3:5,6.

Should not all candidates for baptism be aware of the full significance of being born of water and spirit, when they are being baptized? The fact that we only see the one aspect of baptism, does not exclude the existence of the other. Jesus explained it to Nicodemus this way: "The wind blows where it wills, and you hear the sound, but you cannot see where it comes from, nor where it goes; in this way it is like everyone born of spirit." John 3:8. Note: 'wind' and 'spirit' are the same word in New Testament Greek.

Brethren, before we are 'carried forward' from this teaching, as the Hebrew writer exhorted, in the beginning of our lesson, let us be sure we understand it first.

Yours in the hope of eternal glory, Cecil T. Bailey, Etevan, SK.

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NEWS

- FAR WEST -



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BRITISH COLUMBIA

Vancouver (Oakridge): On September 4th, Allen and Betty Jacobs celebrated their 50th wedding anniversary. Many were on hand to wish the couple God's blessing.

The children's bible school program has grown to 17 children and now there are discussions about dividing the class according to age groups.

On September 19th, brother and sister David Johnson from Ontario visited. Brother Johnson served as the preacher for the congregation when the church met in Richmond on Blundell Road. We were pleased to have brother Johnson present a sermon and to honour him and all our members who remember the work more than forty years ago.

A Pot luck followed the worship service. We were pleased to hear sister Joyce Hooper speak about the work she will be doing in Mexico.

The satellite school enrolment is now at 25 and enrolment is closed until January. The 3 courses being offered are: The Book of Acts, Historical Christian Evidences, and Levitical Sacrificial System.

ALBERTA

Edmonton: September has been both an exciting and a busy month. Six people confessed Christ as Lord and put him on in baptism: Alana Bishop on September 2; May-Anne Tugas on September 9; Joely Allen on September 12, and her teenage daughter Jennifer on September 22; Jennifer Schaffler on September 17; and her sister Tara Shaffler on September 19. May-Anne, both Jennifers and Tara are all teenagers. Praise God that these young people are seeking him and "remembering" God in their youth (Eccl. 12:1).

One of our teenagers, Aimee Bouchard moved to Dauphin to attend high-school at WCC. Aimee has been very active in the youth ministry in Edmonton, and she is

missed.

Congratulations go to Nadine Cissell and Ryan Love, who were married in Lloydminster on September 4. The couple will be making their home in Edmonton. Ryan became a Christian in Edmonton in July.

Congratulations also go to Marc and Jennifer Laplante on the birth of their first child, Noah, on September 15.

We held our annual Congregational Picnic on September 11. The weather was cool, but it didn't affect the warmth of our fellowship. We also acknowledged the service of those who have taught in the Bible school program over the past year.

Dave Friesen held an equipping workshop for all those who are involved in leading, hosting or attending our small group evangelistic Bible studies. About thirty people attended this informative session.

Fifteen of our teenagers are gearing up to attend the Winnipeg Youth Rally on October 15-17. This will be the largest group of teens we have taken on a road trip.

David Ford

Attention Grade 10 thru OAC students!

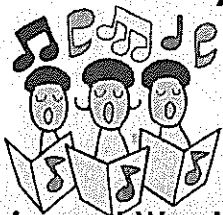
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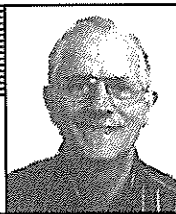
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BOOK REVIEWS

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



The Bible Jesus Read by Philip Yancey, Zondervan Publishing House, 219 page, \$18.99 (Cdn.)

Philip Yancey serves as editor-at-large for CHRISTIANITY TODAY magazine. He has written eight Gold Medallion Award-winning books, including WHERE IS GOD WHEN IT HURTS? DISAPPOINTMENT WITH GOD, and THE GIFT OF PAIN. His books THE JESUS I NEVER KNEW and WHAT'S SO AMAZING ABOUT GRACE were also awarded the Book of the Year.

This new book certainly has the potential to become another award-winning book for this outstanding author. The greatest benefit from this new book is that it will encourage readers to get back to studying their Old Testament. It is not by any means an introduction to entire Old Testament but a thought-provoking discussion of some of the typical books.

Actually this is a sampling from each of the major sections of the Old Testament. The books discussed are Job, Deuteronomy, Psalms, Ecclesiastes and some of the prophets.

Yancey says that he writes about these particular books, as Oswald Chambers said that the Psalms teach you how to pray; Job teaches you how to suffer; the Song of Solomon teaches you how to love; Proverbs teaches you how to live and Ecclesiastes teaches you how to enjoy. But the author confesses that he selected these particular books out of his own doubts and struggles. He sees them as "companions for his journey."

He warns that it may prove dangerous to get involved with the Bible. "You approach it with a series of questions, and as you enter it you find the questions turned back upon you. Kind David got swept up in a story by the prophet Nathan and leaped to his feet indignant—only to learn the barbed story concerned himself. I find something similar at work again and again as I read the Old Testament. I am thrown back on what I truly believe. I am forced to reexamine."

Yancey found reading the Old Testament something like reading Shakespeare. One year he resolved to read all of Shakespeare's plays. Although it was heavy reading, it was very rewarding. So with the Old Testament.

"From initial resistance, I moved from reluctance to a need to read. . . and then "wanting to read" the neglected three-quarters of the Bible. He found it "remarkable that this diverse collection of manuscripts written over a period of a millennium by several dozen authors possess as much unity as it does. To appreciate this feat, imagine a book begun five hundred years before Columbus and just now completed. The Bible's striking unity is one strong sign that God directed its composition. By using a variety of authors and cultural situations, God developed a complete record of what he wants us to know; amazingly, the parts fit together in such a way that a single story does emerge."

If anyone thinks he can understand the New Testament without a knowledge of the Old then he should try reading Hebrews, Jude or Revelation without any reference to the Old Testament.

We quote the author: "When we read the Old Testament, we read the Bible Jesus read and used. These are the prayers Jesus prayed, the poems he memorized, the songs He sang, the bedtime stories He heard as a child, the prophecies He pondered. He revered every 'jot and tittle' of the Hebrew Scriptures. The more we comprehend the Old Testament, the more we comprehend Jesus. Said Martin Luther, 'the Old Testament is a testamental letter of Christ which he caused to be opened after his death and read and proclaimed everywhere through the Gospel.'"

This book will give you a new appreciation for this neglected portion of God's Holy Word.

The Names of Jesus by Rubel Shelly, Howard Publishing Co., West Monroe, La. 181 pages, \$16.99(USD).

Recently I was preaching a sermon on "The Wonderful Saviour" at a couple of congregations. I try to revise such sermons and use new illustrations. At just the right time this book arrived and I located just the stories I needed.

What greater theme could there be than "The Names of Jesus"? We desperately need to get back to such fundamental biblical themes.

The author mentions making the good confession before his baptism, then says, "It has the work of a lifetime to understand and live that confession. I now make the same confession with deeper insight and conviction than I was able to bring to it as a child of twelve."

Unfortunately we have so many interpretation and opinions as tests of fellowship. How much more scriptural and appropriate it would have been if we had based our faith on the real fundamentals?

We have so many questions about our faith and conduct. This book will help us see what are really the fundamentals of our faith. Let us ask "What would Jesus think and say, as well as do?"

Preaching and Teaching With Imagination, The Quest for Biblical Ministry, by Warren W. Wiersbe, R.G. Mitchell Family Books, Willowdale, ON. 400 pages, \$31.99.

Here is the most stimulating, thought provoking and exciting book we have seen in a long time. I have read through it a few times in the past week and continue studying it.

I have long been an admirer of Wiersbe's books, especially the "Be" series on the New Testament and the more recent ones on the Old. (No I cannot agree with everything he writes, but that is true about most books).

Following the principles set forth in this book we should be able to do away with dull sermons. This can be done by obeying the principles God sets down in His Word. God teaches us by image after image. Can we improve on His method? Many sermons contain a lot of facts and points, but there is little life in them. By restoring God's approach to teaching we can give all of our lessons new life.

In the Preface the author writes, "This is a book about preaching and teaching the Word so that the people who hear will experience the power of God's truth changing their lives...I have a concern to challenge our preachers, and those who train preachers, to move out of the academy into the market place and to start communicating God's truth the way God communicated it to us in His Word. We've analyzed and outlined the Bible to death. Now its time we released the living Word to accomplish its powerful ministry in our needy world."

There are about one hundred pages of notes and bibliography; plus indices of subjects, persons and major Biblical images. If I were teaching speaking and preaching again I would definitely use this as a text.

Mission News

Ukraine and Russia

Wesley Jones, of World Christian Radio, wrote of good experiences in the Ukraine earlier this year where "a dynamic Pashkov Church was contacted." The Jones planned, despite his cancer, to spend about six weeks in Russia (St. Petersburg and Moscow) beginning on September 7. He wrote, "I will lecture in institutes, conduct some training classes for church leaders still young in the faith, and participate in some evangelism"

Ukraine - Pinczuk

Rick Pinczuk reports that they now have a HOME-PAGE for the Slavic Evangelism Ministry on the INTERNET. It provides information on their work in Kyiv. You are encouraged to visit <<http://www.s-e-m.kiev.ua>>.

Some high lights from their report:

- "Our congregation rejoiced with the baptism of another two young women. . . steadily growing not only in numbers but in spiritual strength as well.

- Hundreds of Bibles were being shipped to locations where summer Bible Camps and Gospel Meetings were to be conducted.

- Fifty campers, most of whom had to be subsidized, were expected, some from Belarus and some from Western Ukraine (for the first time).

- Plans are to publish 3,000 copies of Otis Gatewood's book, "There Is A God In Heaven" in Ukrainian when and if funding is available.

These and other activities can be furthered by financial support.

A recent communication informs us that, after difficult struggles with language and culture, the Pinczuk children are doing very well in school and Carol is able to function well without a translator. The burden of witnessing the physical needs resulting from "horrendous economic circumstances" is mentioned. Also, frequent hospital visits make them aware of the great suffering of many.

Stephan Bilak and a group from Flint, Michigan were expected in Shenchenko for a weekend series in early October.

The Pinczuku will complete a three year tour and hope to visit us here in Canada in July of 2000.

Zambia - Merritts

Roy Merritt and family of Kalomo, Zambia have been traveling in the US and Canada and were with the Tintern, Ontario church on October 10. They are seeking \$600.00 US each to enable them to keep

orphan babies alive during their first year. Also, they hope to plant 12 churches in Zambia in the year 2000. The average cost of doing this is \$1,000.00 US. Those wishing to participate in this should identify the purpose of their contributions and send them to Zambia Mission Fund, 3703 East Memorial Road, Edmond, OK 73013-8803.

The 5th Annual Medical Mission to Zambia involved a team of 85 which helped with the medical needs of 10,000 people. In connection with this there were 33 baptisms and 113 restorations.

Mission Trip - Javier Cuarezma

During the period July 19 to August 4, brother Cuarezma of Waterloo, Ontario participated in a Campaign in Tipitapa, Nicaragua. A team of doctors, nurses and dentists from Oklahoma provided medical attention in the neighborhood. Our brother preached each night for a week resulting in 32 baptisms.

Brother Cuarezma also visited Neilly City, Costa Rica near the Panama border where the July 24 to August 1 Campaign resulted in the baptism of two young people.

He has been invited to preach in Izalio, El Salvador, October 11-17, where the 85 member congregation has finished a five hundred capacity building. Then, on October 19-24, he will attend the XV annual Iberoamerican Encounter of leaders and workers. He is asking for financial help towards the expenses of this trip.

Lithuania - Carson

Kevin Carson, former evangelist for the Edmonton Church of Christ, is continuing along with Catharine, Jesse and Claire to serve as a missionary in Klaipeda, Lithuania.

With an active membership of 36 Lithuanians, average age 34, and 18 children, the average Sunday attendance was 45 in the second quarter of 1999.

From January through July, 1999, there were 5 baptisms. In an average week, 17 different non-Christians come to our Bible Study Centre to have one-on-one Bible studies.

Much has happened since our last report. Russell McLaughlin of Richardson, TX presented a very helpful series of evening lectures on 'The Biblical Family' in November '98 drawing out new visitors to the centre.

December saw the delivery of gifts, photos and letters from the Edmonton church's Bible school program to a privately run orphanage near Klaipeda. The

children were very polite and appreciative of the gifts.

In February '99 gifts from the Waterview church, Richardson, TX were taken to children in a larger, rural orphanage where a church member's mother works and many members from the Klaipeda church travelled out to Lapai to deliver the gifts.

Monthly Sunday night class for couples in the Carson's flat began in March and have been attended by 3 or 4 young couples. They are working as an 'ice-breaker' with the young men in particular. We also began a class for members on 'How To Teach The Bible.' This class is twice a month, after worship, and normally has 8 - 12 members attending. We have translated some lesson material into Lithuanian, and it is proving effective for equipping members to know their faith better and better preparing them to share it. The third shipment of medical supplies from our sponsoring congregation in Richardson, Texas arrived in a 40' shipping container which was donated to a rural hospital complex in a nearby village that was in desperate need of basic supplies, such as bed linens, syringes, and wheelchairs. Finally in March, the first baby was born into the congregation.

In April 1999 Kevin Carson delivered a series of evening lectures on the topic "God And The Year 2000." Although interrupted by Kevin's week-long stay in the hospital due to back problems, the series was well-received with lots of new people coming out.

In June 1999 preaching students from the Centre For Christian Education delivered a series of lectures on basic Christianity in Klaipeda and 3 other cities and towns in Lithuania, including a small town near Klaipeda where there are 80 World Bible School students. We are continuing to look for ways to better followup on WBS students that are not near either the Klaipeda or Vilnius congregations. The Klaipeda church also rented a larger, 158 square meter building with a 70 square meter worship area.

In July the Carsons made their annual furlough to North America, and reported on the work in Richardson before visiting Canada and their old home congregation in Edmonton. While in Edmonton, the details were put together for the preaching interns from Edmonton to make a teaching trip to Klaipeda in October of 1999 as part of their training program. Gerald

(continued on page 16)

Key To The Kingdom Update

We appreciate this opportunity to update you on the Key To The Kingdom TV program. The response to this outreach effort has been good and we thank all who have helped to make this possible. Most of all, we thank God for His continued blessings.

The program, on two times a week until the end of August 2000, is broadcast on the Vision Network from Toronto at 8:30 Thursday mornings and at 12:30 Sunday nights. The signal from Toronto covers from the east coast to about the western side of Saskatchewan. The signal is then broadcast from Vancouver at 8:30 and 12:30, B.C. time across B.C. and Alberta. Please see your local listing for the time in your area.

At the present time, we are sending out an average of 70 lessons a week to those who call in for the study. Many have attended services of the church in their area and there are reports of ongoing Bible studies with those who have called in. There have been around forty baptisms as a result of studies with callers and others they (the callers) have told about the program and the Bible study.

Right now there is a need to raise the money needed to keep the program on the air. The costs, including the TV time, mailing and material costs and the 800 number, are about \$7,000.00 per month. The money coming in, as a result of commitments for support during 1999, is

(continued from page 10)

for him. We can pray that God will somehow reach the heart of the infidel, but that is about all we can do. Living a Christian life and holding to the truth is always good, but until a person decides to end his rebellion against God and accept what God has offered to man he cannot be saved or reached by any human effort. We all must make choices, sometimes we will make good ones, sometimes we make bad ones. To reject God is always a bad choice. As Christians, we must make sure we are aligning ourselves with God's will and encouraging others to do the same.

SOURCES

Humanist Manifesto I and II Buffalo: Prometheus Books

Massie, Robert K. Nicholas and Alexandra. New York: Dell Publishing Company, 1969

Thompson, Bert. The Implications of Evolution, Reason and Revelation 17(10):78

St. Catharines, ON

about \$2,600.00 per month. We need to have congregations and/or individuals who can help with monthly contributions or one time gifts. If you have questions about the program please contact us at:

Church of Christ,
346 Strathmore Blvd., Toronto, Ont.,
M4C 1N3 or at
phone: 416-461-7406, fax: 416-424-1850
or email: maxc@sympatico.ca.

Continue to use the program in your outreach and pray that God will continue to bless Key To The Kingdom as a useful tool for our evangelism ministry in Canada.

Max Craddock

Merritts Merit Award

On the evening of Saturday, September 25, friends and supporters of Great Lakes Christian College who were also appreciative of the fifty years of service rendered by Roy and Nelle Merritt gathered at a Partnership Dinner in their honour.

Roy's roots are in Beamsville but, after service in World War II, he went to Abilene, Texas to complete a degree in Bible which was followed by an M.A. from Butler University in Indiana.

He returned to Canada and was involved in the beginning of new con-

gregations in Hamilton, Ottawa and Thunder Bay. He has also served churches in Texas, Indiana, Beamsville, St Catharines and Kingston.

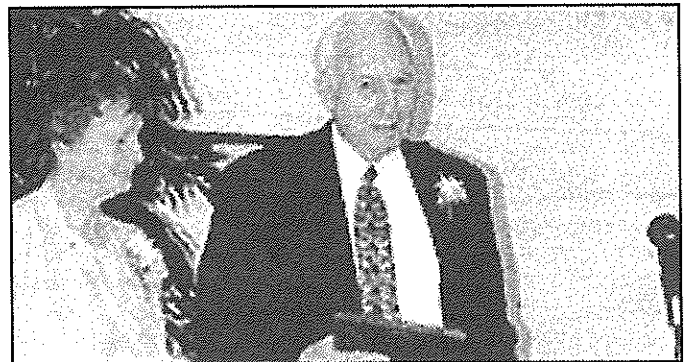
During the years 1953 to 1993 he served as editorial editor of this paper. During much of this time, Nelle, a journalist, wrote a monthly, influential page entitled, "Gleanings From Foreign Fields".

From 1968 to 1980, Roy led a post secondary program in Biblical Studies at GLCC. Besides mission work in Canada, several trips were made to serve in India during one of which they stayed for two years.

The Merritts, although retired in St. Catharines, are active in the church there and with the Gospel Herald. See his article on page 5.

Roy and I worked together as a team (co-editors) of this paper from 1953 to 1974 and again from 1983 to 1993.

ecp



(continued from page 15)

Stockstill of Aztex, New Mexico, covered in Klaipeda for the Carsons, and delivered a series of lectures on 'Making Moral Choices In An Immoral World.' Sixty young people from Klaipeda attended the 2nd annual Christian camp held in Lithuania put on with the help of Christians from Texas, Mississippi, Klaipeda, and Vilnius.

In August 1999 the 2nd annual VBS was staffed by 5 youth and 4 adults from Texas, as well as 10 Lithuanian youth from three cities. Forty children per day attended the three day event, 20 of whom were contacted by a member of the Klaipeda church who works with a social agency. At the end of the VBS, a weekend retreat for teens and young adults was held at a nearby camp. The theme was "Jars Of Clay" and 50 young people attended. 'Drawing Closer to God' was the theme of our first ladies retreat at a camp, August 27-28.

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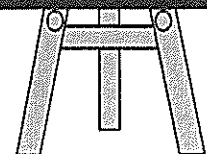
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OBITUARIES

Clarice Mooney

Sages have often declared, and with them I have long heartily agreed, that 'motherhood' is by far the highest and noblest of all human occupations or professions. No earthly ruler or financial mogul is granted, as are mothers, a role in the Divine process of creation. We were reminded again of the everlasting truth, last Saturday, September 25, as we attended the funeral of our late life-long friend and beloved sister in Christ, Clarice Mooney.

Our hearts were touched by the many sincere accolades expressed by her family in both spoken and written eulogies. They reminded us of the tribute paid to the 'worthy woman' in Proverbs 31:28, "her children rise up and call her blessed." The love her children cherished for their mother, and indeed by her devoted friends, as well, almost crowded out the natural tears and sorrow of her 'passing'. Seldom have we seen such a manifestation of the Christian's 'hope' as at Clarice's funeral.

We shall leave it to others to tell of her gracious life as a child of God. However, Lavine and I feel that our lives have been greatly enriched by our friendship and spiritual association with this beloved friend.

To her family we say, "For such a moth-

er do not cease to give thanks to God, and determine 'now' to be with her 'Over There'.

Cecil & Lavine Bailey

Esther Frances (Barnes) Hogg

Sister Esther Hogg, loving wife of Ed and mother of Warren and Frances (Duguay) passed from this life on June 26th/99. She was a member of the church in Niagara Falls, ON.

H. Boland

Jean Whitfield

Our apologies to the Whitfield family. It seems that a line was left out of the second paragraph of their mother's obituary on page 16 of the October issue and we failed to catch it in the proof reading. It should have read, "She is also mourned by children: Goldie Whitehead (Morris), John (Diane), Elwood (Shirley), Charles (Linda), Ruby Ford (Art), Robert (Marilyn), Diamond Rancourt (Jason) and Lawrence (Lily)." *ecp*

Dr. Otis Gatewood

(1911-1999)

Brother Otis Gatewood, known to many as an author, preacher, debater, missionary and college founder and president has departed this earthly life of service. The lack of space and details prevent a full account of the services he rendered.

He was a missionary among the Mormons in Utah and later in Europe after

World War II. As a result of his relief and other services, he was awarded the Iron Cross by the German Government. He planted several churches in Europe and later founded the International Christian College in Vienna, Austria and served as its president. He founded Michigan Christian College (now Rochester College) and served as its president from 1959 to 1964.

He authored about twenty books. An early one, "You Can Do Personal Work", contributed much to the encouraging level of growth in the church in the 50s and 60s. Among the other books were commentaries on the books of Revelation and Acts and a book entitled "There Is A God In Heaven" It and some others have been translated into Russian and are being used currently in efforts to bring former communist to faith. A few years ago, he obtained a thirty minute audience with President Mykhail Gorbachev and presented him with a copy of this book.

His first wife, Alma, and a son, Michael, preceded him in death. He leaves behind wife, Irene, son, David, daughter Darlene as well as three grandchildren and a great-grandchild.

The 10 a.m. service at the Rochester Hills Church of Christ in Rochester, Michigan on September 18 was a celebration of his life of service. Jerry Tallman officiated. A second service was conducted in Abilene, Texas on the 21st.

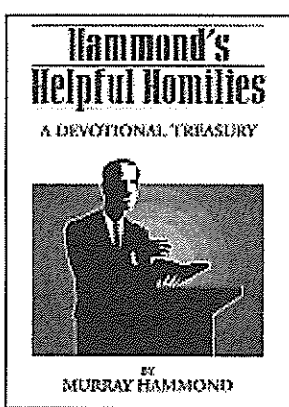
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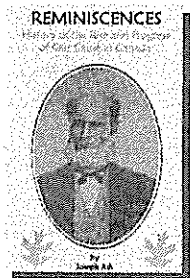
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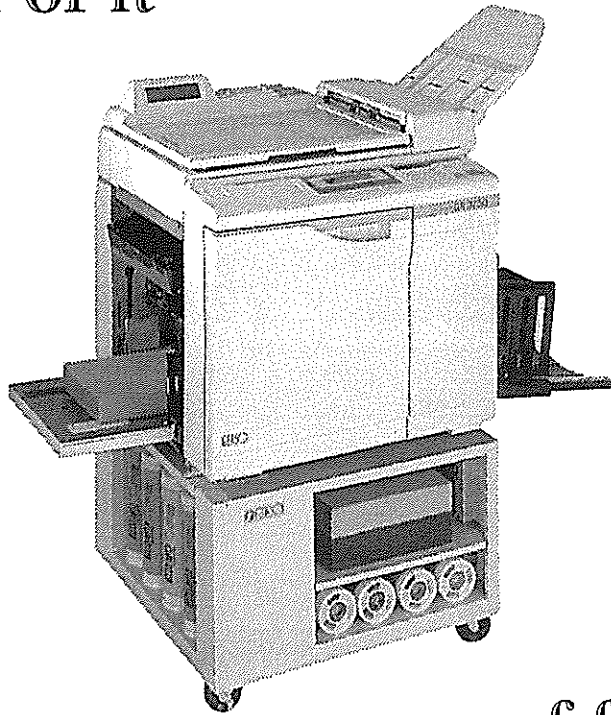
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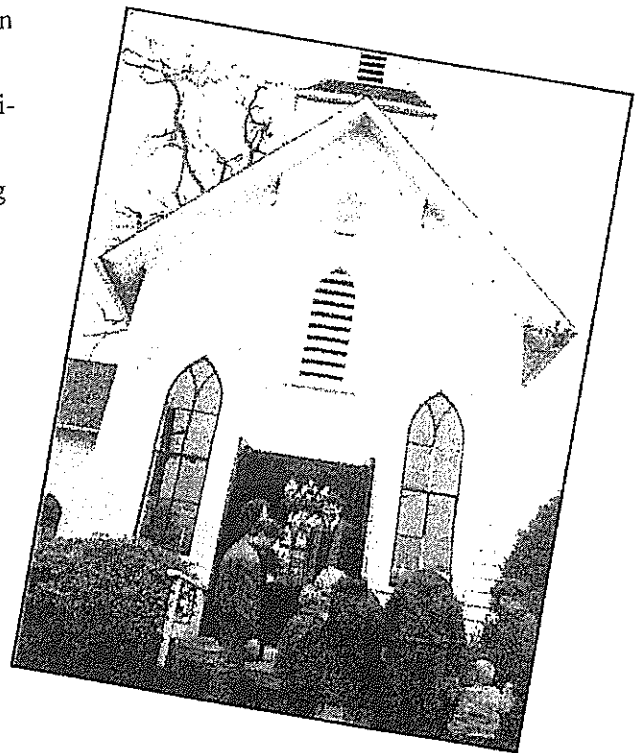
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