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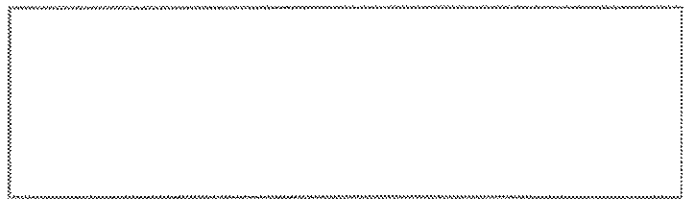
BEAMSVILLE, ONTARIO

March 1999

New Church Begins



“Members and friends of the new congregation in Essex County, Ontario, the North Shore Community Church of Christ. On January 16-17, 1999, seven of these pictured put on heir Lord in baptism. Read about this exciting church planting n this issue, page 16.”



'The Plot' to Remove Jehovah from the Holy Bible

Roy McDonald

Several years ago, I was surprised to hear a neighbour voice his belief that a conspiracy had resulted in the removal of Jehovah's name from the chapter we were studying, 2 Corinthians 3. A superficial investigation into his claim supported his argument. Most modern versions of the Holy Bible do not contain the word Jehovah. Moreover, it seems that Hebrew scribes substituted "the Lord" (adonai) in the place of the tetragrammaton, YHWH, 134 times in the Masoretic text of the Old Testament. In addition to this, Young's Analytical Concordance states that the term Jehovah was translated as "the LORD" in the King James Version, "generally, though improperly". Did my neighbour have a valid point?

One person's mountain is another person's molehill. One may consider the alleged plot to remove Jehovah from the scriptures as dangerous business. On the other hand, replacing the term Jehovah with "the LORD" obviously still identifies the one true God. Even the appendix to the New World Translation states that "...prefixing of the definite article before the title a'don limits the application of the title [the Lord] to Jehovah God." LORD is capitalized in most versions to denote its representation of YHWH. For most Christians, Jehovah is still a majestic name for God and, as it is an accepted English translation, we are glad to identify Him as Jehovah. What, then, is the problem with accepting both versions as long as they identify the Almighty God? As you might suspect, there is more to this than meets the eye.

A more thorough investigation needs to include an inquiry into the reason for word substitution. The limitations of Hebrew, Greek and English have posed a great challenge to translators. Eventually, word choices must be made which inevitably displease some people. Those who charge that a plot has been implemented to discard Jehovah from the scriptures need to seriously consider the following points:

YHWH has no precise counterpart in Greek nor English. When the Old Testament was translated into Greek (i.e. Septuagint), the Hebrew name for God,

YHWH, was translated into some form of "Lord" (kyrie). This substitution was done with good reason; the name YHWH was not pronounced as a matter of respect to God. Scribes substituted "the Lord" so that the law and prophets could be read aloud in the synagogues. Therefore, the Greek translation as well as most English translations follow the format laid out by the scribes themselves and accepted as scripture at the time Jesus walked on earth.

The word Jehovah is not an exact translation of YHWH. Contrary to the claim made by some that Jehovah is a direct translation of YHWH, we see that Jehovah as a name has a fairly recent history. The word Jehovah is a compilation of three Hebrew words; elohim, adonai and YHWH. Vowel points were taken from the

... we still must acknowledge that "the LORD" is a better established term.

first two words and added to YHWH to produce the name Jehovah. It is an artificial term dating from the 16th century A.D.

The word Jehovah is not the preferred translation of YHWH. For that matter, no English word can be awarded this prize. While the word Jehovah has been an attempt to establish a 'proper name', we still must acknowledge that "the LORD" is a better established term. The King James Version compromised on the issue, the American Standard Version used the name Jehovah, the Jerusalem Bible used the proper noun Yahweh and most others have used "the LORD".

The word Jehovah can never be accurately translated from the original Greek of the New Testament. It is at this point that we begin to see serious cracks appear in the New World Translation. There certainly should be no qualms about using the word Jehovah where it applies in the text of the Old Testament. By the first century, however, the tetragrammaton fell out of use and the New Testament writers did not even use it when quoting Old Testament verses originally containing YHWH. Instead, they used some form of the title

"Lord" (kyrie). This choice by the inspired writers of the New Testament is frequently overruled by the producers of the New World Translation. "The plot" to exclude Jehovah takes a turn here. Were the New Testament writers not sufficiently inspired to avoid the supposed pitfall of using the title "Lord" rather than YHWH? Were the New Testament writers misled by the scribes who wrote for them? Was the New Testament secretly altered in subsequent centuries, to exclude Jehovah? These theories have totally lacked substance and it is sad that many people are awaiting the day when new evidence will provide 'proof of such preposterous ideas.

Differing theology is not sufficient reason for altering the New Testament. The name Jehovah or the abbreviation, Jah, is used 241 times in the New World Translation of the New Testament. Many of these changes do not alter the essence of the text. On the other hand, in the chapter originally mentioned, 2 Corinthians 3, the meaning is most certainly altered. Here, Jesus is stripped of a divine quality in the New World Translation. He is no longer equated with the Spirit (vv. 14 - 17). An attempt to deny the triune Godhead is evident. Fortunately, even with such a theological bent, some changes will have no effect on Christ's deity. For example, Jehovah is quoted as claiming to be, "the Alpha and the Omega" in Revelation 1:8. Later, in Revelation 21, it is Jesus who makes exactly the same claim. To date, no textual manipulation has been attempted to explain away this mystery.

Has there been a plot to remove the word Jehovah from the Holy Bible? No, not even close. The name may be falling out of use, but not by any conspiracy of 'Trinitarian translators'. Ironically, the only dubious changes relevant to the word Jehovah seem to be in the New World Translation of the New Testament.

Whether our Father's name alone is Jehovah, or whether His name alone is the LORD, may all know that "You... are the Most High over all the earth" (Ps. 83:18) and "Hallowed be Your name" (Matt. 6:9).

Edmonton, AB

The Fixed Gaze of Victory

by Roy D. Merrit



Most of us have never run a race before a huge crowd. It must be exhilarating and perhaps a little intimidating, especially if the crowd is composed of former great victorious runners.

In Hebrews 12:2 the writer reminds his readers of the need to have a fixed gaze on one who is the supreme victor. The cheers of the crowd may lend encouragement, but our focus must be on the one who judges the race. He understands our needs because He has traveled this course Himself and won a significant victory. He met every challenge and now occupies heaven's glory-seat.

The seat at God's right hand is first mentioned in Psalm 110:2. In the New Testament this glorious relationship with the Father is quoted, or referred to, more than any other Old Testament reference (Cf. Mark 12:36; Mark 14:62; Acts 2:34,35; Acts 7: 55; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3; Heb.8:1; Heb.10:12; Heb. 12:2 and 1 Peter 3:22). All agree that the Christ has now returned to His former glory with the Father. Peter, in the last reference in our list, claims that He is "with angels, authorities and powers in submission to Him." Truly, the desire for His approval should call forth our greatest effort.

In a miasmal fog of humanistic claims which seek to obscure from us the vision of the true course, there is one who beckons us to center our gaze on Him, in order that, at a low ebb, we can renew our strength to persevere to the goal. The immediate temptation of the Jewish Christian was the apostasy of returning to Judaism, in part through reliance on circumcision, or more fully in various rites and practices of their former faith. A similar temptation arises for those who share the vision of undenominational Christianity. Voices call for them to give up the effort to follow the New Testament as the standard for their faith and practice. This would be to make a similar mistake to that of Esau who gave up his birthright for a bowl of red soup.

The Dangerous Quick-fix

The hunger for a quick-fix of what is felt by some to separate us from our religious neighbors, results in some prominent speakers and writers easing into a more ecumenical stance by surrendering former convictions. No doubt Esau got some benefit from the bowl of soup on the short term. The long term result was a heart-breaking loss that brought tears to his eyes (Heb.12:17). If we run the course of convenience rather than conviction, tears will be shed later. Oz Guinness has summed it up well with the statement: "The tendency of ecumenism has been to stress unity at the expense of truth rather than unity based on truth." The allure of philosophical pottage, psychological pottage or technological pottage should not rob us of our spiritual birthright in Christ.

In reality the Christian race is more like

Jesus is the author and finisher of our faith.

a hurdles course than the common flat track. Obstacles are encountered but the Christian is not deterred. He takes them in his stride and keeps his focus on the one who holds the victor's crown in His hand. He is at the same time the one who has experienced the agony of a difficult course and the glory of a triumphant finish.

Jesus the Great Example

The mature Christian who looks intently to the example of this greatest of all spiritual victors will find strength to persevere and win the crown of righteousness. After a life of strenuous activity the Apostle Paul anticipated this prize with satisfaction as the finishing line came in view (2 Tim. 4: 6 - 8). From the beginning at Damascus he never wavered in his view of the great Judge toward whom he struggled.

Jesus presents us with several great examples. (1) We see His life completely devoted to the will of the Father. This was His source of strength in every endeavor. He called the Father's will His food (John 4:34). (2) In times when our spiritual stamina seems to be at a low ebb, we can renew our strength by the remembrance that

Christ our Lord found the value of prayer in the Garden of Gethsemane. We can believe that prayer is a source of spiritual renewal. (3) We have confidence that the Twelve whom He appointed gave us authentic instructions and pictured Him accurately for our viewing in the Gospels. He chose Paul to give further information after His resurrection. (4) There is reason for assurance that the integrity of the New Testament message has been maintained through the final book which ends on a triumphant view of Him. John concludes Revelation with a prayer that Christ's grace will be with God's people.

In conclusion let us return to the acclamation of Jesus as "the author and finisher of our faith" Some versions render the word archegos as pioneer, which is a legitimate translation. I prefer the rendering of the NIV which gives the equally valid meaning of "author" which means source. After all, another word, aitia, which means "cause" or "source", is used by the writer in Hebrews 5: 9 to refer to Jesus. While He is indeed our great forerunner, he is most of all the one who has first provided, and then by His cross made complete our faith.

How do we find this great source of faith? By looking in the right place, the New Testament. Guinness tells the story of a man who was frantically pacing around under a street light with his eyes glued to the ground in the narrow circle of light. A policeman noticed his anxiety and asked what he was looking for. The man answered, "The key to my house." "Are you sure that you lost it here?" asked the policeman. "Oh no!" the man replied, "It was over there" as he pointed to a dark area nearby. "Then why are you looking here?" asked the puzzled policeman. "Because there's no light over there!" was the surprising reply.²

The Spirit-inspired New Testament gives us the only clear and authentic view of our Lord. Let us approach it carefully and prayerfully, because outside its divinely-lighted circumference all is dark.

1. Oz Guinness, *The Dust of Death*, p.324.

2. Guinness, *op.cit.*, p.148.

St. Catharines, Ont.

EDITORIAL

Balancing Our Ideals

Wayne Turner



Some of our readers find it disturbing when we publish an article that refers to our heritage in the Stone-Campbell Restoration Movement. Responding to a recent article, one reader wrote that when he became a Christian several years ago, "I never heard a single word about either of these men . . . and it was not until years later that I was astounded to hear someone suggest that we were indebted to these men for our salvation." The letter expresses concern that we serve and glorify Christ, not a human religious movement. He points out that we are "children of God" and "heirs according to the promise."

We are thankful to this brother who took the time and effort to write this reminder. He has expressed a very legitimate and important concern. We cannot allow anything to diminish or supplant Christ as the centre and focus of our faith. We are baptized into Him. We do not belong to Paul or Apollos or Cephas or Barton Stone or Alexander Campbell. We belong to Christ. Salvation only comes through Him. In fact, to be saved, we need not ever hear the names of men like Stone or Campbell. This is our wonderful ideal. We want to be, simply, members of Christ - to wear no other name than His. We want to assure our readers that all of us associated with the Gospel Herald share this ideal. If this is true, why discuss our place in the Stone-Campbell Movement? Do we have a heritage in this movement? Do we owe it anything?

When Jesus came, the Jews professed a great ideal. They said, "We are the children of Abraham. We are the people of God." What a wonderful thought. Abraham was the father of the faith, the one to whom God had promised to create a great nation that would bless the whole world. God had fulfilled that promise when he created the nation of Israel and made His covenant with them, that He would be their God and they would be His people. The Jews in the New Testament era were certainly the legitimate descendents of Abraham and the promise. Ideally, their words were correct. Yet, Jesus often reminded them that there was more to being what they claimed than the ideal. God could raise up children of Abraham from the stones. In fact, the Jews of Jesus' day were conveniently ignoring the almost countless centuries of history that had passed since Abraham. During that time, there had been apostasy, idolatry, and division. Jesus pointed out that while the Jews of his day honoured the prophets, their attitudes were comparable to their forefathers who stoned the prophets. Their zeal for the law had so hedged it with tradition that keeping the traditions sometimes put the Jews in the position of breaking the law. In other words, to understand who and what they were as Jews in the time of the Roman Empire, they needed to know and understand more than the ideal. They also needed a sense of their history and how it had shaped their present. The scriptures told them about the ideal, but also about the history that had defined them. For example, it told them how they had come to be known

as Jews in addition to their identity as the descendents of Israel.

Similarly, for us as Christians, it is important that we have a clear sense of the role that history has played in defining who we are and where we came from, and of those people who have played significant roles in that history. Some Christians find the study of Old Testament history difficult and distasteful. Yet, Paul wrote in Romans 15:4 "For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope." Paul knew that Christians needed to study and learn from history. In verse 27 of that same chapter, he notes that Gentile Christians are indebted to the Jews for their spiritual blessings. Even though salvation comes only through Christ and His death, the Gentiles owe a debt to the Jews, who as a nation were the historical vessel God used. Here together are both the ideal and the history that defined the present reality.

Paul wrote to Philemon and said, ". . . you owe me your very self . . ." (v, 19). Paul had taught him the gospel. Even though Philemon was saved by Christ, Paul expected him to remember that there was also a personal history. Philemon's heritage, as a Christian, was through Paul. He was an heir to Paul's work. In a very real sense, he was indebted to Paul. This did not, in any way, diminish or supplant Philemon's relationship with Christ. Yet, it was something he needed to remember and appreciate.

Today, we are children and heirs of God, members of Christ, and all of the other wonderful ideals expressed through the New Testament. Nearly two thousand years of history stand between us and the time Jesus walked the earth. During that time, there have been great saints and scoundrels, there has been apostasy, division, spiritual idolatry. There have been times when the light of pure, simple Christianity seems to have sputtered and nearly died. There have also been times when that light has shone brightly. After times of apostasy, people have rediscovered the simple truths of God's word and have sought to restore them to practice. The term "Restoration Movement" has come to be

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FAMILY TIES

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A Letter Entitled "The Destruction"

From time to time I receive letters that I believe are worth sharing. This one comes from a 13 year old young lady who witnessed the split within her church family. Before she expresses her feelings in words the letter starts with a picture of the church divided into several parts. Her words explain the picture.

"It all started with a question. A question that shouldn't have ever been asked. No one was in a position to answer it. Only God himself. But something as small as a question turned into a brick wall. It seemed like there were two groups. The positive and the negative. And like a brick wall, bricks have to be put up to close the flow of communication. One by one people laid their complaints, angers, arguments, problems and frustrations next to one another. When the wall was finally put up, the love, happiness, and conversations

ended. No one talked to the "other side". But rumors started and caused even more confusion. I'm only 13 years old but I knew that this shouldn't be happening. Not in a "churchy family." Many spent sleepless nights. Some never gave it a second thought. Others were so mixed between frustration, hurt, and anger that they had nothing to do but to cry it all out. I was in that group. There were a lot of kids along with adults that were hurt. For me hearing the echoes of "mommy why can't we talk to them?" makes me just fall apart. I'm glad that I wasn't an adult with children because I wouldn't know what to say to them except "try not to be like them." But then again I felt like people crushed me when I was told "you're only a kid." I felt that I needed to speak my opinion. When the decision was made that some were leaving, I was upstairs watching two little

girls who I considered my sisters. They were the cutest and funniest kids you can imagine. We were laughing and enjoying our grape juice and graham cracker party until someone busted into the room with the yell of "come on its time to leave." At the time I didn't know it was the last "thing" I would have with them. **THE END. I WAS CUT OFF, CUT OFF COMPLETELY!** It's sad because it's been one year and a couple of months and nothing has changed. Attendance down, participation dropped, and in general a complete loss. That's the end and that's how the end will stay. Nothing will change, until people realize what they really did to each other. My opinion is that it's just a fairy tale. It's hopeless, dreamless, and loveless.

In Christ,

People disagree with one another and sometimes those disagreements are substantial. In the life of a church there are even those times when division is necessary but this letter was not about theology, it was commentary on the conduct she witnessed. In her eyes both parties failed to listen to each other and to her. I fear that, many times, it is the teenagers that pay the highest price in church squabble. Please pay attention to the youth in your church particularly in times of difficulty. God Bless!

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applied to these noble efforts. One of these was the result of the work of men like Barton Stone and Thomas and Alexander Campbell, which stands out significantly for us in North America. There are few, if any, congregations in North America that would exist today were it not for the efforts of these men. Is that to say the church would not exist today? Certainly not, for our conviction is that wherever people turn to the pure milk of the word and follow it, Christ's church will stand. However, the reality is that God has used the work of men like Stone and the Campbells to extend His family on this continent and from here to the rest of the world. As a result of these, we are both heirs of Christ and also heirs of the Restoration Movement. Our loyalty and obedience is uncompromisingly to Christ. We neither follow nor belong to Stone or Campbell. But we do owe them a great debt, as Philemon owed Paul. Had they never lived, some of us might have found the truth some other way. However, we are what we are today as a direct result of these men.

Let us always exalt and honour Jesus Christ as the centre of our faith and hope. Let no person, thing or movement take this away. Let us also balance this ideal with a clear understanding of our history, and recognize and appreciate those men and women of faith that God has worked through to bring the gospel and salvation to us.

Harold Bruggen

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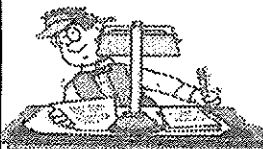
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Love Keeps No Records of Wrongs

The Bible is abundantly and graphically clear. We must forgive! "For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins" (Matthew 6:14-15). 1

Corinthians 13 makes it clear, love keeps no record of wrongs. Why then do we, so often, too often, justify, rationalize, dispute, set aside and make exceptions for ourselves, ignoring the clear teaching of God's Word? I firmly believe that most if not all mature Christians really want to forgive, but find it difficult. Some even believe it to be impossible. What hinders us? What gets in the way when we want to forgive? Why do we so often fail when we try to forgive?

Human memory works against us. We tend to forget the things that we need to remember and remember what we would rather forget. We simply cannot choose what we remember and what we forget. Perhaps there is a difference between remembering, even though we would rather forget, and keeping a record of wrongs. Perhaps keeping a record of wrongs is more in the way that we remember them, than in what we remember.

Some treasure up their hurts because that is all they have left in their empty lives. They have no one in their lives because each and every problem and hurt has been somebody else's fault. They have been vocal in their blame. They have cut themselves off from everyone so as to avoid future hurt and feelings of incompetence. They have nothing left in their lives but the hurts and wrongs they remember, having kept incredibly good records. They sit alone remembering the hurt and wrongs, sure that they are right and everyone else is wrong, sure that they are perfectly justified in what they are doing. How sad! How lonely!

Some have the belief that to be a man or woman of importance you must be

assertive. Such see forgiving to be letting the offender off the hook. They see forgiving to be letting others take advantage of you and if you do that, they say, you will have more and more people taking advantage of you. For these people, a record of wrongs is something that can be

used in the future for leverage, to get their way with people. What they see as strength is in fact an incredible weakness and a lack of self-confidence.

We also are faced with that pesky old fairness issue. If I had a dollar for every time I heard "THAT'S NOT FAIR!", I would be able to take my wife to the Swiss Chalet every Sunday for dinner. We have a firm belief that life should be fair. We believe that everything should always add up. When we lose one thing, we should gain another. When we live a good life and serve God, He should give us what we want. When people hurt us they should be punished, immediately and severely. BUT LIFE ISN'T FAIR! It is not fair that kids go hungry because their parents spend the grocery money on alcohol, drugs or gambling. It's not fair but it happens. It is not fair that anyone should die at a young age, but it happens. It is not fair when a husband or wife has been faithful to their commitment, but has a spouse that cheats. It is not fair that evil men prosper, when good men suffer, but it happens. It is not fair that we are expected to forgive. It is not fair that we must keep no record of wrongs, but that is exactly what we are to do. If God was an accountant and He kept a careful record of all the wrong we have done, we would be in big trouble. However, God is not an accountant. God forgives us. In fact, God sent His One and Only Perfect Son to take the punishment we deserve, so that He could give us what we could never deserve. God has chosen to keep no record of our wrongs and, once we have come in faith, confessing, repenting, being baptized and making Jesus Lord

of our lives, He treats us as if we have done no wrong.

The Greek term that has been translated, "keeps no record of wrongs" in 1 Corinthians 13 is an accounting term. It pictures someone using a ledger or computer spreadsheet to keep very careful record of each and every wrong done him. He is expecting them to be repaid, but has set the standard so incredibly high that no one ever can. That certainly isn't forgiveness, we know that it isn't love and it is the surest way to live a lonely miserable life.

What will help us when we try to forgive? How can we defeat the desire to keep a record of the wrongs we suffer at the hands of others? How can we obtain the peace that can only come when we have forgiven those who sin against us.

First, we must REMEMBER HOW MUCH WE HAVE BEEN FORGIVEN. What God asks us to do He has already done for us. Remembering our own faults, will help us to see the sins of others in a more forgiving way.

Second, we must BELIEVE THAT FORGIVENESS IS POSSIBLE. We will never be able to discipline ourselves to work at something which we believe is impossible. It is possible to forgive, even though it might cost us a lot. It cost Jesus His life.

Third, DO NOT SEE FORGIVENESS AS A CHOICE. Our eternal destiny depends on it. If we choose not to forgive, we are choosing to be condemned eternally. It is the height of arrogance to expect God to do for us what we have chosen not to do for others. We must forgive, no matter how difficult. We must find a way.

Fourth, CONTINUE TO WORK AT FORGIVING, even if you are not initially successful. Your persistent efforts to forgive will eventually prove successful if you keep at it. God may be asking us to do the difficult, but He is not asking us to do the impossible.

Love does not record the wrongs of others, love forgives as Jesus has forgiven us. Follow Jesus example and forgive as He has forgiven you.

BMC

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We Need to Grow in Numbers Too

by Des Stumpf

There is one thing that needs to be looked at very circumspectly concerning the Lord's church. That is the need for us to grow at a rate much faster than we have over the past quarter

century. At the time that this writer obeyed the gospel (December 3, 1972), the church was growing markedly, but alas for one reason or another it has lost its former momentum. We urgently need to system-

atically and objectively examine our attitudes and modus operandi with regard to evangelism. Let us consider this in the form of this biblically-based acrostic, E-V-A-N-G-E-L-I-S-M.

- E. EVERYONE, EVERYWHERE** has to start becoming involved in the evangelistic thrust one way or another. Evangelism is no longer to be limited to the preacher, or the elder-ship, or a mere handful of enthusiastic brethren, but from now on EVERY church member HAS TO develop a sense of urgency about the need to convert lost souls at all levels of society, in whatever walk of life. ALL souls are precious to the Lord!
- V. VICTORY** in the spiritual sense will result, both for the ones converted, and the ones leading them to Christ. 1 Timothy 4:16 promises that. Even the angels claim victory as Luke 15:10 indicates: "I say to you, there is joy in the presence of the angels of God one sinner who repents."
- A. AGAPY LOVE** must be the motivating force behind it all. Perhaps one needs to consider the possibility that a lack of agapy love has been the real cause of the lack of growth momentum today? True agapy love would surely have made the church more passionately concerned about the well being of the lost, and moved it to more positive, concerted action!
- N. NOW** is the time to act, before it is too late! "Today is the day of salvation!" (2 Corinthians 6:2).
- G. GOD'S GOSPEL OF GRACE** must become ones obsession and be diligently studied, and conveyed to EVERY friend, family member, and even ones foes. Abraham Lincoln said, "The best way to get rid of enemies is to make them friends". Even better would be to make them brothers-or-sisters-in-Christ!
- E. ENTHUSIASM** is mandatory in order to propagate the gospel successfully. It is surely axiomatic that ones enthusiasm for the gospel is directly proportional to the degree that one is enthused about ones own salvation, and the prospect of converting others to Christ too? Salespersons must believe in their products or they will never sell them successfully! The gospel of salvation is surely the greatest "product" ever known and ought to sell easily if one really believes in it!
- L. LOYALTY & LONGSUFFERING** are perhaps two of the noblest qualities needed in order to succeed in evangelistic efforts. We must be loyal to the Lord as we lead others to Christ, and patient as we teach them the gospel. Remember we must win souls for Christ, not religious arguments.
- I. INTERNAL & INTERNATIONAL.** Whereas ones evangelistic efforts on occasion even extend overseas, alas sometimes ones own brethren, or indeed oneself, have to re-evangelized, because of never having been truly converted. The writer witnessed a preacher of some four years standing in the Lord's church being re-baptized some years ago. He humbly confessed that he had hitherto merely been intellectually and not truly spiritually converted to the Lord, and needed to set things right.
- S. SACRIFICIAL** evangelical effort and nothing less than that is required! Half-heartedness is simply not acceptable to the Lord: "So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth." (Revelation 3:16). Evangelism should not be an afterthought but a "magnificent obsession"!
- M. "MURDER"** of the unsaved: Without being melodramatic, failure to reach out to the lost is indirectly "murdering" them. The actually inexcusable "lack of knowledge that destroys" so many people (Hosea 4:6), must be addressed by the church, whose duty is it to fulfill the "Great Commission" (Matthew 28:19)!

Brethren may we truly become more zealously evangelical lest ourselves should become disqualified." (1Corinthians 9:27) No-one can enter heaven on their own!

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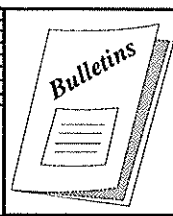
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FROM THE BULLETINS

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



Criticism

Roger Lansdell

Being critical often only makes the critic look silly as it did for two taxidermists who stopped at a store window in which an owl was on display. They immediately began to criticize the way it was mounted. Its eyes were not natural; its wings were not in proportion with its head; its feathers were not neatly arranged; and its feet could be improved. When they had finished with their criticism, the old owl turned his head and winked at them.

Criticism is damaging and has long-term effects. The Institute of Family Relations did a survey and asked mothers to keep track of how many times they made negative, compared with positive, comments to their children. They admitted that they criticized ten times for every time they said something favorable. A 3 year survey in one city's schools found that the teachers were 75% negative and found that it takes four positive statements from a teacher to offset the effects of one negative statement to a child.

Theodore Roosevelt wrote, "It is not the critic who counts, not the man who points out how the strong man stumbles or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood, who strives valiantly, who errs and comes short again and again because there is no effort without error and shortcomings, who knows the great devotion, who spends himself in a worthy cause, who at his best knows in the end the high achievement of triumph and who at worst, if he fails while daring greatly, knows his place shall never be with those timid and cold souls who know neither victory nor defeat."

Ralph Emerson also had some encouraging words when he said, "Whatever you do, you need courage. Whatever course you decide upon, there is always someone to tell you you are wrong. There are always difficulties arising which tempt you to believe that your critics are right. To map out a course of action and follow it to an end requires some of the same courage which a soldier needs. Peace has its victories, but it takes brave people to win them."

For the critic consider the lesson that is taught by a young boy who complained to

his father that most of the church hymns were boring to him, too far behind the times, tiresome tunes and meaningless words. His father put an end to his son's complaints by saying, "If you think you can write better hymns, then why don't you?" The boy went to his room and wrote his first hymn, "When I Survey the Wondrous Cross." The year was 1690, the teenager was Isaac Watts.

This week whenever you are tempted to criticize consider the Chinese proverb that says, "Let the man who says it cannot be done not disturb the man doing it."

Sault Ste. Marie, ON

Love the Brotherhood

Tim Johnson

In a severe setting when Christians could expect persecution at any time, Peter encouraged the brethren to "Honor all men; love the brotherhood, fear God, honor the king" (1 Peter 2:17). The prominent priority to love the brotherhood depended in part on knowing who the brethren were in any particular community, otherwise practical ways to carry out this priority would be impossible. In other words the Corinthian church knew who the brethren were up in Philippi, and they in turn could identify the saints in Thessalonica. They could prefer, love, be devoted to, and pray for each other with familiarity. That was important in the far-flung brotherhood of the first century, as it is today in Canada - and our big world.

Helpful brethren in the United States and Canada have put together books and lists of our congregations through-out the world so that our brethren can be identified and found when traveling, or when the need arises to communicate. This has made contact between us much easier than in the past, although such research is always a bit behind current information. In Canada our brotherhood is well listed in the Gospel Herald magazine and many congregations attempt to submit regular brief reports so that we can keep up with each other. Canadian churches of Christ are likely more "in touch" with each other than are churches in most countries of the world.

Let's discuss our brotherhood for a moment. In Canada our congregations exist in most medium-to-large cities, except in the east (including Quebec)

where our presence is very thin indeed. Of Canada's 150 congregations, 48% exist in Ontario, 42% in the west, and the remainder in Quebec and the Maritimes. This means that wherever you travel in Canada you can find your brethren in most larger communities. Congregations exist in various sections of Montreal, Quebec City and the Sherbrooke area. In New Brunswick we exist in our 3 largest cities, in Nova Scotia brethren are limited to Halifax and a few smaller communities, and in Newfoundland brethren can be found in 2 house churches (Stephenville & St. Mary's). While we are not numerous in the Maritimes, we can know our locations, visit each other when we are able, and pray for one another.

In New England we have a group of about 80 congregations, some in the middle of big cities like Boston and Hartford, others isolated in small communities. One of the closest to us is the church in Houlton, Maine - just across the border from Woodstock. Another congregation does it's work in Bangor, and close by 2 more churches thrive in Unity and Farmington Falls.

Farther south one can find churches of Christ in Augusta, Portland, and in many communities of all sizes as one approaches Boston and cities west of it such as Springfield and Hartford. Again, just about anywhere you travel, brethren are within reach and there is opportunity to visit them.

On a larger scale, our brothers and sisters are several million strong in the United States. Our churches exist in every state, but the strongest concentration is in the south. Outside of the USA and Canada, most countries of the world have congregations, but we have not yet penetrated some areas. Some of the largest population groups, such as China, India and Pakistan, have few congregations, many of which are driven into secrecy by oppressive governments. We have fine efforts underway to evangelize Russia, Ukraine and other eastern European areas, but the work is in its infancy. African churches of Christ in various countries outnumber Canadian congregations and seem to be thriving. Western European, Australian, and Japanese congregations struggle much like Canadian congregations because their societies are so materialistic, yet they are progressing.

Perhaps this geography lesson may seem strange, but it's important to "love the brotherhood." Know who they are, pray for them, and encourage your brothers and sisters whenever you can. They are the greatest people in the world.

Moncton, NB

Point by Perry:

!!All!!



The word "all" is completely inclusive of the category designated. Nothing is left out. This word or concept is often found in the Bible and is important in our understanding and fulfilling God's plan for man. We will give attention to its use and significance in two well known statements made by Jesus.

The Great Commission

This is the term we use to identify Jesus' final statement to his chosen apostles. He met with them, by appointment, on a mountain in Galilee to repeat, summarize and emphasize what was expected of them after he had departed. These are the parting words of a much loved teacher (Mt.28:18-20).

Since this commission was given following a claim to authority "in heaven and on earth" it must be understood as having the force of a command rather than of a wish or a suggestion. It earns the descriptive adjective "great" because it includes so much, from so many, for so many, for so long.

The repeated use of words that are all inclusive is noted:

1) "All authority in heaven and on earth has been given to me." Jesus does not claim partial or limited authority. His claim is supported by the repeated prophetic and apostolic use of "King of kings and Lord of lords" in reference to Him (Ps.2:6; 10:16; 1 Tim. 6:15).

The greater the authority, the more important it is to obey and the greater the seriousness of failing to do so. We might dare to flaunt the authority of parent, teacher or police officer but how can we even think of neglecting to obey the command of the greatest authority of all? The authority of Jesus takes priority over all others. When there are conflicts we are to obey Jesus regardless of cost or consequence (Acts 5:29).

2) "Therefore go and make disciples of all nations, baptizing them into the name of the Father and the Son and the Holy Spirit, . . . " The "all" emphasis was need-

ed at that time because of the common misconception that God would confine the promised blessing to the Jewish nation. It continues to be needed lest we forget that the task is unfinished. We must realize that many individuals in many nations have not yet been "made disciples" nor even had the choice of becoming such.

The command instructs us to go and make disciples. It is necessary that we go to our neighbours and associates and go or send to the far off places where discipleship has not been made available. To the extent that we fall short in this we fail the one who gave all for us and who has spoken with all authority.

Those who are made disciples, those who have been taught and have learned about Jesus, are to be baptized. The importance of this part of the command is realized, not only because it is in the

. . . it includes so much, from so many, for so many, for so long.

names of Father, Son and Holy Spirit, but because, "Whoever believes and is baptized will be saved" (Mk.16:16).

3) ". . . and teaching them to obey everything I have commanded you." Going, making disciples and baptizing them does not complete the command. They are to be taught everything (all) that Jesus commanded His apostles. This does not permit us to leave out any part of the teaching of Jesus. We must continue the process begun by the apostles, for as Jesus

taught them this command, in obedience to it, they have passed it on to us. In this way provision is made for future generations to be made disciples in the same way as long as the world continues (See II Tim.2:2). Not only must we teach the good news of salvation but also the principles of love, sacrifice, purity, integrity, worship and service that are involved in the Christian life.

4) "And surely I am with you always, to the very end of the age." Jesus promised to be with his faithful disciples all the time until the end. This promise strengthens, encourages and inspires us to give ourselves fully (all) to His service.

It is God's intent that all of the world hear all of the teachings of Jesus during all generations as a result of the participation of all of His people.

The Greatest Commandment

When asked to identify "the greatest commandment of the Law", Jesus replied: "Love the Lord your God with all your heart and with all soul and with all your mind" (Mt.22:37). Without expending the effort, time and space to define these three terms we conclude that all that we are, all that we have and all that we aspire to do is to be dedicated to God. There appears to be nothing excepted, nothing to be used in anyway that does not recognize and support God's will and show our desire to please and glorify Him.

Let us sing in all sincerity and full intent the words: "All to Jesus I surrender, All to Him I freely give, . . . In His presence daily live. Worldly pleasures all forsaken, . . . I give myself to Thee,"

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Listen AND Hear

(Editor's Note: I would like to encourage you ladies out there to send in articles to be used on this page. I appreciate the few who have sent items in, but I would really like to hear from more of you. lch)

"He [she] who has ears to hear, let him[her] hear" (Mark 4:9). We all know that there is quite a difference between hearing and listening. God gave us ears to be used for both, but we must decide how to use them. We are challenged, almost on a daily, basis to not only hear but also to listen to what we hear. As mothers, we usually hear our children talking to us but often we don't really listen to them. How many times has a child asked her mother if she could do something and has been given permission by the mother because she heard the words but didn't listen to what was being said? After the child becomes involved in the incident, the mother might question her about having permission to do so only to discover that she did, in fact, give her consent. If only she had listened to what the child was saying.

How often does a wife have a conversation with her husband while busily preparing supper or doing laundry or some other household function only to realize later, when she is surprised at something he does, that he had indeed talked with her about it. If only she had really listened to what he was saying.

How many times has a student worked really hard on an assignment for a teacher, thinking she was doing a good job, only to find, when it was returned to her, that she had earned a C because she had not followed his instructions. If only she had listened to what he was saying when making the assignment.

And how often has God spoken to you and me through His word only to have us make wrong choices and decisions because we just didn't listen to what he told us?

The problem is not that we don't have ears; it is that we don't always use them.

Just as we are challenged to use our ears to hear physically those around us and listen to what they are saying, I believe that we are also compelled to use our spiritual ears. How long has it been since you had your spiritual hearing checked? Do we find ourselves listening more to the voice of the church than to the voice of God? It is sometimes hard to make a distinction, but the final voice must be God's, which

We must learn to listen to God

can be heard by searching His Word.

In order to hear God's voice, then, we must spend time listening to His Word. But just as we give excuses for not listening to people around us, we can also come up with a good number of reasons to justify not listening to God. We are too busy, we say, to spend time regularly with God. This is really a poor excuse and shows that our priorities are not where they should be. What could possibly be more important in our lives than spending time with God? Many of us think that if we go to church three times a week, that fulfills our "obligation" of time with God. How would our children feel if we had that same attitude with them? Or our husband? Or our boss?

Another excuse presented by some is that they just can't concentrate on studying because there are too many distractions around them. However, those same people seem to be able to watch TV, visit and sometimes do some kind of handwork or craft at the same time. Concentration doesn't seem to be needed during these times.

An all-too-common excuse is that we don't have the knowledge needed to really study the Bible. It's too hard to get started and to know exactly what to study, we say, and don't make any effort to find a way to get started. What knowledge is really needed other than the ability to read? True, it may be difficult to know

how to get started, but just not doing anything certainly won't help us make any progress. We seem to find motivation to learn new hobbies or make new friends or read new books but cannot become motivated to study the Bible.

We know of many instances in the New Testament when Jesus went away from everyone else and spent time alone with His Father. He was the Son of God, and yet he felt the need to spend many hours communing with His Father. He used these times to really commune with Him. Many times, he was very tired from teaching and healing the sick and being crowded by people, many of whom wanted to accuse him of wrongdoing. What better example could we have of a need for listening to God? It seems that we often want to learn more from professionals than from God. We go to books written by men (somehow we find time to read them) to find answers to questions and problems in our lives but excuse ourselves from studying the Bible because we don't have time.

We don't choose someone else to go on our personal vacations, take pictures and tell us all about it when they get home. We don't choose a surrogate woman to try to win the heart of a young man or to romance our husband and then ask her to tell us how wonderful he is when he falls for her. Nor do we ask someone else to sit down at our table and eat a full meal and then tell us how delicious it is when she's finished. We cannot choose someone else to listen for us, either.

It all boils down to this. For some of us, we must learn to listen to God. It requires finding a regular time and place. Quality is more important than length of time. The time and place will be different for each person. It also requires an open Bible. As we sit down with the text, let us ask God to open our hearts to what we are reading and give us understanding. We also must have a listening heart. If we are truly listening with our hearts, others will see in our lives what we are learning from God.

The firsthand experience of listening to God should be felt by each of us. Our lives will be changed, probably causing a chain reaction with all those over whom we have an influence. Let us determine to become better listeners as mothers, wives, sisters, employees and most of all, as daughters of the King!

NEWS

- EAST -



by Walter R. Straker
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Note: Most congregations reported having their annual meetings for January or February

Ontario

Ajax: A Seminar with slides of his trip to India was presented by Don Whitfield on January 17.

Beamsville: Elders Ed Broadus, Art Ford and Donald Perry welcomed four more men, Dave MacKenzie, Randy Morrill, Jon Roach and Ed Whittington to their shepherding group. Earl Clint reported on his trip to Haiti. David Buskirk of Irian Jaya was planning to visit on March 28. The congregation also helps support Max and Prisca Dauner in Marseille, France.

Kids for Christ had an outing on January, 29.

Bramalea: Kurt Whittington gave a slide presentation report of his trip to Haiti with the group from GLCC. York College plans to bring about thirty students to the area for their March break between March 6-13. Linda Pappas, a sister from Athens, Greece has been worshipping with us while visiting her father who is in the Toronto General Hospital with pancreatitis. Linda teaches English in Athens for the International group that meets with the church in Athens.

The fellowship groups started meeting again in January, once a month. Great Lakes Bible College field education will be taking place March 11-15. The students will get one-hour credit for their work. GLCC chorus was to sing on Feb. 19, as their program was cancelled in January because of the weather.

Brantford: The ladies are doing their stitch and chat meetings again on Friday afternoons.

Collingwood: A note from Wayford Smith, states that more than 60% of the 5,000 members of the Church of Christ in Honduras live in the north and more than a hundred of these families are homeless and many are injured. The brethren are taking up clothing for Honduras.

Fenwick: A toboggan party was held at

Dandelion Acres in January. The annual Valentines Day dinner, prepared by the men, was held in February.

Plans are being made for a meeting with Bill Swartz in April.

Grimsby: The teachers had a special meeting on Saturday, January 16. The ladies prayer group meets Thursday mornings at 10, at the building and Ladies Bible class on Monday evenings. Kevin, Sheri-Lea and Tia-Lea Garnett, placed membership on January 17.

Hamilton, [West]: "Congratulations to Jonathan Page and Jene (Tedford) Page on their Jan. 30 /99 wedding which took place in the College Church of Christ in Searcy, Arkansas. Jonathan and Jene are continuing their studies at Harding University."

Ed Van Alstine

Meaford: Gladys Whitfield celebrated her 95th birthday on Jan. 23. The annual youth rally is planned for Feb. 26-28, with Shannon Williams, Autumn, and GLCC chorus.

Newmarket: On December 27, Bill Beattie was baptized by his brother Doug, following several years of study. The men were honoured by being invited to Barrie for a breakfast at the Grove Park Fellowship room on Jan. 23. The congregation's New Year's prayer service was postponed to Jan. 31, and was followed by a fellowship. Dates for the area Men's Leadership Luncheons are: Mar. 30, Apr. 27, May 25 and June 22, 12:00 noon at the Muddy Duck in Milton.

North Bay: David Rogers is endeavouring to raise support to come and work with the congregation. Chuck Lock is raising money for his trip to Papua New Guinea. Fund raising to build an addition for handicap access and a fellowship hall has begun.

Owen Sound: "The congregation had 83 attend a Friend Sunday on October 25. Sunday school classes have begun supporting an orphan in Nigeria. A special contribution of \$1,244.27 was taken on November 22 for Honduran relief through missionary George Hall. The Vandeleur congregation added \$300 to that. The teachers and girls of the Priscilla class cooked and served a meal to the congregation on Dec. 12, assisted by the boys of the Timothy class. \$838.26 was sent to help cover cost of 20/20 Vision '98 and \$100 U.S. was sent to help the Obolon congregation in Kyiv, Ukraine, renovate their meeting place. \$1,200 has been sent to help Erol and Debra Dogan in their mission to Jerusalem. We had 30 non-member visitors register for a "Growing a Marriage

Through Communication" seminar conducted by Ron Pauls the weekend of February 5-7. The congregational budget for 1999 has been set at \$1,030.20 per week. The 1998 average was \$971.46."

Walter Hart

Sault Ste. Marie (Pinehill): Ladies classes are held on Tuesdays at 1:30 and 7:30 p.m. Jim and Annie King celebrated their 50th wedding anniversary on Jan. 30. The congregation was raising a gift of money for the situation in Honduras.

St. Catharines: A Vacation Bible School is scheduled for March 14-19, with the theme, the Hall of Faith, based on Hebrews 11. A group of students from Oklahoma Christian University will come to assist. "Please join us for this fun time of learning from God's Word. For info. call (905) 935-9581."

Stratford: Cell groups meet on Tuesdays. The congregation had a pot-luck meal on Jan. 17.

Sudbury: Peter and Judy Morphy are moving to Mesa, Arizona to work as ministry co-ordinator with a congregation of 550 members there. Peter Morphy's dad has been going for tests for cancer. Steven Bailey is waiting for a kidney transplant.

Thessalon: The brethren had a song-service on the evening of December 27.

Tintern: The congregation reviewed the past year and looked forward to the coming year at their annual meeting on January 24. The elders unveiled Tintern's new purpose statement: "To make disciples of Jesus Christ by seeking and winning lost people, and by bringing them to Christ-like maturity and service in the body of Christ." Lillian Williams, of the Wellandport congregation, celebrated her 90th birthday on January 30 with her children and friends at the Tintern church building.

Toronto [Bayview]: Clothing was collected for the families in Honduras. Dwayne Williams was guest speaker on January 17.

Toronto [Strathmore]: Cledith Craddock's father, C.D. (Pete) Rossiter, passed away on Jan. 25, at age 87. This means that, after a four-year absence, Cledith will be able to rejoin Max in Canada. The seniors were honoured with a dinner on January 16.

Waterloo: The teen group helped some of the senior members by shovelling out their driveways and sidewalks.

Windsor [West Side]: The congregation was having a tobogganing/pizza party and young peoples' bowling on February 6 &

(continued on page 14)

NEWS

- PRARIES -



by Wayne Turner
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MANITOBA

Carman: On Tuesday evening, Dec. 1/98 Jolie Toews, Cory Taylor, and Chad Taylor were baptized into Christ, 'Oh happy day'.

We were happy to have Trevor Laycock home for a visit in December. Traveling with him from Lubbock, TX. were Michelle and Kiana Skalsky. Trevor is going to school in Lubbock and taking a course on "Adventures in Missions". Following this course he plans mission work in Qiuaba, Brazil for 12 - 18 months beginning in May. Tyler Laycock is planning to go to Uganda, East Africa for 6 weeks in May with Lloyd Deal, a long-time missionary. Tyler is currently going to the Bible College at Dauphin, MB. Please keep both these young men in your prayers as they plan these mission works.

Hugh Gannon was at Western Christian College from January 4-17 to teach a class on Apologetics. Some of the men filled in for Hugh while he was away.

"Who's Coming For Supper?" Dwayne and Dale Schott organized this evening. People were asked to sign a list to be a host or a guest. Then the names were paired up and hosts were notified who was coming for supper. The host then would contact the guest that was to come to their house for supper. It was a very enjoyable evening of food and fellowship.

The young adult Bible class on Sunday morning just wrapped up a study on Jeremiah, which was taught by Hugh Gannon. Now they will be studying the gospel of John, taught by Vince Anderson. The "Mature" adult class will be starting a study on Jeremiah, taught by Hugh Gannon.

An upcoming event is our spring lectureship, April 2,3,4, with guest speaker Larry Deal, from Dauphin MB. The theme this year is "Finding My Place In God's Plan". The Friday and Saturday programs will start at 2:30 pm and Sunday at 10:00 am. Hope to see you there.

Dauphin: On January 10, the congregation had a congregational singing and budget presentation.

Gwen Wright passed away in January.

Her funeral was January 20.

On January 24, the congregation went out to sing at several care homes and the hospital.

The congregation welcomed Donald and Dianne Perry who will be with WCC for the spring semester.

Winnipeg: The congregation welcomed Damien Perera, Jenny Cole's new husband. They were married in 1998 in Sri Lanka.

The Youth Group sang at Deer Lodge Hospital on January 29.

Ministry reports and budget for 1999 were presented on Sunday evening, January 31.

An International Pot-Luck Dinner was being planned for Feb. 13 at Lord Robert's Community Centre.

SASKATCHEWAN

Gravelbourg: The congregation celebrated with Jim Eydt on his 75th birthday during the last week of November.

The Hour of Power-Prayer held on Nov. 28 was a wonderful time. Great convictions and ideas were shared from John 21. Thanks to all who came.

Dr. Larry Deal of WCC led an excellent workshop on the weekend of December 4-6 about spiritual gifts and evangelism. He personalized the ideas of evangelism to Gravelbourg and surrounding community.

The congregation prepared and delivered nearly 100 "baking baskets" to many in the community.

The congregation held a New Year's celebration involving games, curling and a devotional. There was great rejoicing in Donna Haubrich committing her life to Christ and being baptized (by her father).

The men of the congregation were gearing up to attend the Saskatoon Men's Rally 1999 (January 29-30). This year's theme: "Becoming a Man of Worship" featuring Kirk Ruch of Burnaby, B.C.

Regina: On December 15, the men "closed the gate on '98" with a 6:30 a.m. breakfast meeting.

On December 19, the High School group helped feed street people at Marian Centre.

The congregation responded with wonderful generosity to a special collection for flood relief in Honduras. A total of \$5424.48 was given!

As of December 27, members of the congregation have committed to give almost \$170,000 in 1999.

"Spring Renewal" is planned for April 9-11. The theme will be "Walk in the Light." Featured speakers are Jeff Nelson of San Antonio and Larry Yurk of Calgary.

Weyburn: Scott Roberts spoke on Jan.

24. Sonshine from WCC sang on Feb. 7.

The Ladies were preparing for '99 Ladies Retreat at Kenossee Inn, Feb. 19-21.

Saskatoon: The fourth annual men's rally was held at the Saskatoon Church of Christ on January 29 - 30. Our featured speaker was Kirk Ruch from the Burnaby church of Christ. Eighty men from congregations of the three prairie provinces and B.C. spent two days of fellowship and praise giving thanks for God's abundant-grace in their lives and recommitting their lives to His service.

Roger Peterson of Weyburn received the Hector McLeod/Jim Lidbury award for faithful service to the church in Western Canada.

The main theme for the conference was "Living out of the Overflow". We were encouraged to increase our receptiveness to the presence of God so that we might worship Him with a whole heart. In the special time of worship we were invited to move into the presence of God through prayerful meditation and worship by removing every distraction and giving our undivided attention to the King of Kings. We saw this as a special time to focus on:

Honoring God for who He is and what He has done

Being real before God about our own personal sin

Giving gratitude and thanksgiving
Seeking out and asking His favor

This special time of prayer and self examination was followed by a prayer of commitment praying that God's will would be fulfilled in our lives.

Ken Miller

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NEWS

- FAR WEST -



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

BRITISH COLUMBIA

Vancouver (Oakridge): There are small studies currently happening in the evenings during the week. There are 7 one on one studies being conducted.

Plans are being solidified for a more effective method of evangelism, church growth and youth group.

Ming Paul Lee: This spring 25 students and two teachers from a Christian school in Vancouver Island are going to Cuba. I hope to join the team and we can bring in many Spanish Bibles, medicines, shoes, clothing etc., for members of churches of Christ in Cuba. Your prayers, suggestions and support are welcome.

Several young people from Victoria will be flying to Calgary, Alberta for an exciting youth meeting.

Nanaimo: New Year's greetings to all our brothers and sisters from the members of the Nanaimo Church as we look forward to another year of fruitful service and worship.

As the year ended so did our lessons on "A Look at the Book". This was a very interesting and informative series, much enjoyed by everyone.

Our Ladies' Bible Class continues with series of classes on "Those Who Wait".

Items of clothing, bedding, etc., and money were collected and sent to the Honduras "Hurricane Mitch" relief together with our ongoing prayers.

Lynelle and Susan Johnson joined our congregation as did Jack and Gwen Cundy and we are very happy to have them with us.

Three of our members, Harv Pady, Renie Cottell and Vicky Owen have all been seriously ill during the last few months. They have all had major surgery and are presently undergoing follow-up treatment of chemotherapy, radiation, etc., and your prayers are requested for them.

Barbara Iddon

ALBERTA

Edmonton: The new year got off to a great start with Joshua Jones being baptized on January 1 and Alex Taylor on January 3. A member of the church in Texas studied the Bible with Joshua over the internet. On January 24, Fred Evans was baptized. We welcome these souls into the kingdom! Please pray for these individuals that they will remain strong in the faith and committed to God's word. Our small group evangelistic Bible studies are going very well following the Christmas break.

The teens took an afternoon to go tobogganing at Bern and Lori McNalty's on January 3. On January 23, we held our annual winter carnival. Thanks to Grant and Trish Johnson for hosting us. We really appreciate the use of their land - especially their quonset, since the temperature remained a cool -20C! The cold temperatures did not dampen our spirits, and we had fun tobogganing, skating, and going on a hay ride.

The annual Edmonton Ladies Retreat was held on January 29-31. Over 75 ladies were in attendance on Saturday. Thank you to all who organized this event, prepared food, and taught lessons.

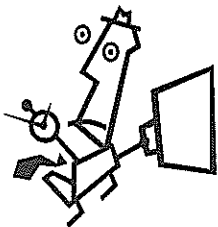
We began planning the details for the 1999 Edmonton youth Rally this month. Stay tuned for more information on when and where this event will be held.

A fairly large group of teens planned on going to Missoula for the annual Youth Rally, February 12-15.

We are also excited about the 1999 Alberta Spring Fellowship to be held April 2-4 in Edmonton. See the back cover of this issue for details.

Edmonton has decided to host the 2001 Vision Canada conference. We will be hosting the conference, on the subject of evangelism in the summer of 2001, immediately before the commencement of the 2001 World Track and Field Games, also to be held in Edmonton.

David Ford



Run down with school and stuff ?

Come get recharged !!

GLCC's Youth Rally 1999



Guest Speaker: Gayle Thornton Minister Erie, Penn.

April 23-25, 1999

This is a weekend packed with worship, singing, music groups, sports, activities, games, classes, friends, fun and fellowship!

For more info contact: Don Rose (905) 563-5374

Fax: (905) 563-0818 email: artford@vaxxine.com

Check out our website at www.vaxxine.com/glcc

BOOK REVIEWS

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



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

Songs, Cymbals, and Tambourines, The Music of Scripture by Richard E. Wolfe, 21st Century Christian, Nashville, Tn. 156 pages, \$9.99 (U.S.)

Many of our religious neighbors think that those in churches of Christ are somewhat strange because of the lack of an instrument of music in our building. They may think that it is because we cannot afford it. But there is far more involved than finances. Others think that our position is strange because they say "the Bible is full of instruments." But as this author demonstrates the Bible is not "full of instruments." He gives a comprehensive survey of music from both Old and New Testaments. Many helpful charts are included. They enable the reader to better grasp the significance of the arguments being made. Each chapter is followed by thought-provoking "Discussion Questions".

The conclusion is: "God Has Spoken" and includes these words: "God told the patriarchs the worship that He wanted, punished them when they did differently, and blessed them when they obeyed. Israel was also expected to follow God's clear instructions. Christians are no exception. When Christians worship God with a capella singing, they have absolute certainty that such music has been ordained by God for that purpose. Such worship may be unacceptable for other reasons, but the absence of instruments is not one of them. A capella singing is the New Testament standard for Christian worship and needs no other justification and no apology. Such justification is not available for other forms of worship music."

Just Like Jesus by Max Lucado, R.G. Mitchell Family Books, Willowdale, On. 223 pages, \$19.99 (U.S.)

Recently we have seen some quotes from Lucado that deny the necessity of baptism. If these quotes are true we must reconsider our attitude to him. As in reading books by "evangelicals" we have learned how to separate the wheat from the

chaff. We must do this with all writers, even those in the church

Lucado is still a very capable and inspirational writer. He is a master at holding the reader's attention with all of his word pictures and examples.

In his opening lines under "Dear Friend" he states his purpose: "Your Creator is remaking you into the image of Christ. He wants you to be just like Jesus. This is the desire of God and the theme of this book." He prays that all who read these words will have their eyes opened to see Jesus. That is truly a worthy goal.

We appreciate stress on hearing and obeying God's Word, and reference to studying the "seldom-quarried mines of the minor prophets."

Lucado encourages us to become intimate with the Lord, "to be as close to Him as a branch is to a vine. Also to "Give God your waking, waiting and whispering thoughts." We need to prepare for worship and leave "reflecting His glory."

We must reject the dishonesty of the world, realize the dangers of deceit and submit to the authority of Jesus.

Like Elisha we need our eyes opened that we might see the "Glory of the Lord." We can have joy in being in the presence of the Lord as experienced by the forgiven prodigal.

We need to finish the race by fixing our eyes on Jesus. We must seek Him with our whole heart. In the last paragraph Lucado asks "Can you think of a greater gift than to be like Jesus? Christ felt no guilt; God wants to banish yours. Jesus had no bad

habits; God wants to remove yours. Jesus had no fear of death; God wants you to be fearless. Jesus had kindness for the diseased and mercy for the rebellious and courage for the challenges. God wants you to have the same. He loves you just the way you are, but refuses to leave you that way. He wants you to be just like Jesus."

Also included is a forty page Study Guide.

(continued from page 11)

7. Elders were to be appointed on the 14th. Michael Tackett, of "Key to the Kingdom" is coming for a meeting on March 6 & 7.

On January 16, Garry and Carol St. John, Richard and Elizabeth Liebrock, Beth Smilley, Dennis and Marilyn Williams were baptized in Rochester Hills, Michigan and on Sunday, January 17, Gordon Liebrock was baptized in Windsor. These new members with the Haddads, are planning to meet near Belle River on the southern shore of Lake St. Clair.

In a benevolent project 175 items for people at the Hiatus House were collected and delivered.

Nova Scotia

Mill Villiage: On January 25 the congregation approved going ahead with erecting a new structure. The foundation will soon be underway with plans to complete the building by June. More details to follow. *David Hallett*

New York

North Buffalo: The "Romans study" is held every Tuesday evening. Jan. 31 the congregation held a "singing" at the Tonawanda Manor. New prayer sisters were picked on Feb. 7. A fellowship evening is held every third Sunday.

Michigan

Ann Arbor: Steve and Karen Belcher, Jacob and Gordie; Carl Trisdale and his fiancée Susan Segfried, Iris Darby and Cindy Benjamin have placed membership. Charles Brock and Angele Benjamin requested prayers

You are encouraged to
tune in to:

Key to the Kingdom

On Vision T.V.

- Thursday mornings
- Check local listings for time
- If need be, tape it for later viewing

Donations, questions or comments should be directed to

Key to the Kingdom
346 Strathmore Blvd.,
Toronto, ON M4C 1N3

OBITUARIES

John W. (Jack) Frost 1927-1998

John Walter Frost passed from this life suddenly September 30, 1998 near his home at Sundridge, Ontario as a result of heart failure. He had suffered with heart disease for many years and had undergone successful by-pass surgery in 1981.

Jack was a long time member of the Church of Christ in Sundridge. He was baptized in 1957, and since that time has been a committed servant of Jesus Christ. He was well known and loved throughout our fellowship in Ontario as well as in British Columbia and Saskatchewan where he and wife Pauline lived briefly.

He will be especially missed by the saints in Sundridge. He was always active in the work and worship of the church as a leader and teacher. Long remembered will be his deeds of quiet kindness to others of both community and church. Jack was quick to sense a need and find a way to help whether it was fixing a car for a stranded brother or encouraging someone

in their Christian life. At the Sunday Adult Bible Class, after his passing and the day before the funeral service, class members shared remembrances of his kindness to them as brothers or neighbours. It was a moving tribute. He was a servant and he was the heart of our church family. We do miss him.

Jack was predeceased by wife Betty Dove in 1984. In 1986 he married Pauline O'Neil (nee Perry). Left to mourn his death are also his children, Larry (wife Wendy) of Timmins, Ontario, Paul (wife Hilda) of Sundridge, Ontario, Gail (husband David) Preston of Huntsville, Ontario, Tim (wife Brenda) of Toronto, Ontario, Judy (husband Michael) Tinney of Haileybury, Ontario, Russell (wife Tracey) of Sundridge, Ontario, Wesley (wife Sian) of St. David's, Ontario, Robin Frost of Sundridge, and stepdaughter Willa (husband Mitchell) Garrett of Duck Lake, Saskatchewan. Jack also leaves 25 grandchildren and a number of nieces and nephews. Jack also will be missed by two sisters, Jean and Helen, and a brother Jim.

Funeral services were held in Sundridge with an overflowing crowd of family, friends and neighbours.

He never doubted that this life was but a short journey that looked forward to a heaven-

ly home and glorious homecoming.

Steve May

International Bible Correspondence School

In 1998, we sent courses to and taught about 8,000 individuals from Toronto using Bible correspondence courses. An average of 13,000 multiple choice answers were graded each month. Thousands more were taught from other cities in Canada and USA.

We taught in 45 nations - nine of which are basically closed to missionary activities or limit missions.

Our efforts in 1998 were made possible through the most generous support of over 200 families and 30 congregations - people who know how important the Bible is for guiding lives. Sixty percent of the funding is Canadian.

For the complete Annual Report or additional information, please contact: Richard Kruse, Director, I.B.C. SCHOOL, 873 JANE STREET; PO BOX 98590, TORONTO, M6N 4C0

WESTERN CHRISTIAN COLLEGE

INVITES APPLICATIONS FOR AN
ACADEMIC DEAN/PRINCIPAL FOR THE
1999-2000 SCHOOL YEAR

This administrative position is responsible for the administration, supervision, and evaluation of the complete academic program presently including middle years, high school, and college. In addition, this person is responsible for the management of campus affairs.

For more information contact:

John McMillan, President
Box 5000 Dauphin, MB R7N 2V5
Phone 204 638-8801 Fax 204 638-7054
jmcmilla@mbnet.mb.ca

47th Annual

BIBLE LECTURESHIP

Carman church of Christ

April 2,3,4 / 1999

Theme:

Finding My Place In God's Plan.

Guest speaker: *Larry Deal*
(Dauphin, MB.)

Billeting available: PH. (204)745-6969



"The North Shore Community Church of Christ, presently consisting of ten members and determined to grow, is attempting to acquire the church building pictured here. The 15,400 square foot facility sits on a 1.56 acre property and is central to the area targeted by the congregation. The auditorium, classrooms and fellowship areas were constructed within the past 20 to 40 years."

Church Planted In Essex County, Ontario

On January 16, seven residents of Essex County in south-western Ontario surrendered to their Lord in baptism at the Rochester Hills Church of Christ, Rochester, Michigan. Jerry Tallman, minister of the Rochester congregation, who has been active in teaching the group, performed the baptisms. The next day the eighth person was baptized at the West Side Church of Christ in Windsor, Ontario.

Members of the Windsor congregation, Richard and Katheryn Haddad of South Woodslee, Ontario have acted as a modern-day Aquila and Priscilla team, explaining "the way of the Lord more adequately" (Acts 18:26) to this group. Those accepting baptism have had a long-time involvement in church activity in Essex County. Their stated desire to be "a church just based on the Bible, and we should call it Christ's church" encouraged the Haddads to pursue teaching the principles of New Testament Christianity leading to the encouraging results noted above.

The Haddads have worked diligently in promoting the Gospel since their return to Richard's home territory five years ago.

Through their encouragement, six persons from the area were baptized last year. Now the time seemed appropriate for the formation of a congregation and to expand outreach in this rapidly growing region of Canada. In the 1996 census the population of Essex County outside the city of Windsor stood at 153,000.

Housing starts are multiplying along the "north shore" area (the south shore of Lake St. Clair) including the communities of Tecumseh, St. Clair Beach, Puce, Emeryville and Belle River and the area surrounding the town of Essex. The newly established congregation has chosen to be identified as the North Shore Community Church of Christ, thus signifying the regional vision of their projected service and outreach.

The young congregation has committed \$400 a week toward their work and pledged \$11,500 toward securing facilities for their worship and teaching programs. They are presently looking to the possibility of purchasing a church building that is available in the area. In this regard, they are inviting congregations and individuals to join in making possible the acquisition of these facilities. A packet describing the

church, its plan of work and the details of the proposed purchase are available upon request. The address of the congregation is: North Shore Community Church of Christ, 2882 County Road 27, RR 4, South Woodslee, ON NOR 1V0 (phone 519-975-4630). Churches are encouraged to send gifts directly to the North Shore congregation; individuals, Americans and Canadians respectively, may send contributions to the North Shore congregation in care of Church of Christ, 250 W. Avon Rd., Rochester Hills, MI 48307 and Church of Christ, 62 Hickory St. W, Waterloo, ON N2L 3J4 (a temporary arrangement until the congregation receives its charitable organization registration number).

Geoffrey H. Ellis



"Seven people including three couples from Essex County, Ontario where baptized by Jerry Tallman, minister of the Rochester Hills Church of Christ, at Rochester, Michigan on January 16, 1999. An eighth person from this area was baptized at the West Side Church of Christ in Windsor the next day."

Outreach to Friends & Relatives

(Editor's Note: Brother and sister Haddad have been using comparatively expensive advertising and printed materials in trying to find people with whom to study God's word. Five have enrolled in Bible correspondence courses. The Haddads are inviting us to help them in their outreach efforts. ecp)

In southwest Ontario, Kent County has no congregation at all and Essex County has one congregation at the far west side, 50-100 kilometers from the other end of the county.

Churches are encouraged to place the following information in their local church bulletins.

Christians in other cities and provinces who have friends or relatives in Kent and Essex Counties in southwestern Ontario are urged to contact Richard and Katheryn Haddad who live near these county lines and are willing to provide Christian encouragement.

Besides names and addresses, information about religious background, age group, occupation, to what extent the friend or

relative has been approached about New Testament Christianity, if at all, or whether they are Christians is needed.

Towns and villages included in eastern Essex County are alphabetically as follows: Albuna, Arner, Belle River, Blytheswood, Comber, Cottam, Deerbrook, Elmdale, Elmstead, Emeryville, Essex, Gesto, Jeannettes Cr., Kingsville, Leamington, Lighthouse Cove, Maidstone, Mount Carmel, North Ridge, Puce, Ruscom, Ruthven, Seacliffe, St. Joachim, St. Clair Beach, Staples, Stoney Point, Tecumseh, Tilbury, Union, Wheatley, Woodslee.

Southwest Kent County cities, towns and villages include: Blenheim, Cedar Springs, Charing Cross, Chatham, Dealtown, Eatonville, Erie Beach, Eriean, Grand Pointe, Guilds, Jeannettes Creek, Lighthouse Cove, Merlin, Pain Court, Port Alma, Prairie Siding, Shrewsbury.

The Haddads may be reached at P.O. Box 226, Emeryville, Ontario NOR 1CO, phone 519-975-4630.

"ON THE BRINK OF ETERNITY"

37th ANNUAL TRAINING FOR SERVICE

**FRIDAY
APRIL 2,
1999**

TIME:

10:00 a.m. - 4:00 p.m.
Registration -9:15 a.m.

LOCATION:

North Albion Collegiate
2580 Kipling Avenue
Toronto

Bring your own lunch.
Beverage supplied.

"AUTUMN"

From
Rochester Christian
College
will sing following
the lunch break.

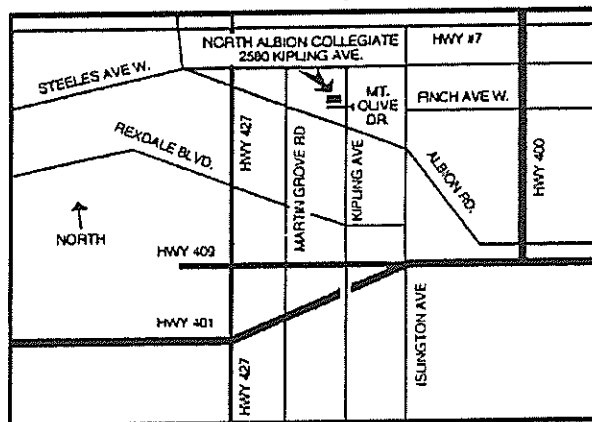
TOPICS:

1. "ON THE BRINK OF ETERNITY"
2. "THE RAPTURE" [Is it scriptural ?]
3. "THE KINGDOM IS AT HAND"

Guest Speaker

MICHAEL TACKETT

- Speaker on Key To The Kingdom
- Graduated from David Lipscomb University in Nashville Tennessee
- Attended Columbia Christian College
- Graduated from The National Broadcasting School
- Preaches often at area congregations gospel meetings, lectureships and retreats



**NORTH ALBION COLLEGIATE
2580 KIPLING AVENUE**

**ON SATURDAY
APRIL 3, 1999**

A special presentation:

THE MILLENNIUM
[Is Christ returning
to the Earth to reign
for a 1000 Years?]

The Singing Group,
"AUTUMN"

from
Rochester Christian
College
will start the program
at 7:00 p.m.

MICHAEL TACKETT
Speaks at 7:30 p.m.

There will be a
question and answer
period afterward.

Everyone is invited

A special invitation
is extended to those who are
taking Bible courses from
Key to the Kingdom

**PLACE:
AJAX**

CHURCH OF CHRIST
1 Cedar Street Ajax, Ontario

SUNDAY April 4, 1999
9:45 a.m. Updates on "Key"
11:00 a.m. Faith that
Conquerors

MEAFORD: 113 Nelson St. W. N4L 1G3; Sun. 9:45, 11, 6; Wed. 7:30; Bill Scharz, ev., (519) 538-1750 811; Fax (905) 778-0366 (res.), 895-6502 (off.); e-mail: meafordcofc@bmts.com.

NEWMARKET: 230 Davis Dr., Sun. 9:45, 11, 6:30; Wed. 7:30; Upper Canada P.O. Box 21581, L3Y 8J1; Brian Cox, ev., 165 Britannia Ave., Bradford, L3Z 1A4; Ph/Fax (905) 778-0366 (res.), 895-6502 (off)

NIAGARA FALLS: 3901 Dorchester Rd. N., L2J 3A8, (905) 356-3412 (turn E. on Thorold Stone Rd. from Q.E. and left on Dorchester Rd.); Sun. 10:30-12, 5:30 (last Sunday of month 10:30, 1); Wed. 7:30; Henry Boland, (905) 356-0107 and Darrin Douglas (905) 371-1581, evs.

NORTH BAY: 73 Gertrude St. E., Sun. 11:15, 10:30; 6:30 in homes (call for information); Wed. 7; Box 745, P1B 8B8; (705) 472-7040 (off.); David Lock, ev. 78-345 Mulligan St. P1A 3S3; (705) 475-0911, e-mail-bigdaver@vianet.on.ca; WebSite-http://www.geocities.com/Hearthland/Meadows/8939.

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

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

OWEN SOUND: 835 10th Ave. E., N4K 3H8; Sun. 9:45, 11, 6; Thurs. 7; Walter N. Hart, ev. (519) 372-9042 (res.), 376-6702 (off), e-mail wn.hart@bmts.com.

PETERBOROUGH: The Lions Center (corner of Hunter St. & Burnham); Lord's Supper/Classes, 10-11, Preaching 11-12; 323 Lindan Ave., K9L 1K9; Peter McPherson, ev. (705) 742-5349; Shaun Parks (705) 876-7104.

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

PORT COLBORNE: 700 Steele St., L3K 4Z2; Sun. 10, 11; Wed. 6:30 Potluck every first Sun.; 834-5775 (off).

ST. CATHARINES: 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:30; Steve Cordle, ev.; (905) 934-3862 (res); 935-9581 (off.); contact David Carruthers (905) 227-8972.

ST. CATHARINES (Garden City): Ina Grafton Gage Home (Elm Room), 413 Linwell Rd.; Sun. 9, 10, 11; Wed. 7; c/o Roy Diestelkamp, ev. 123½ Kefer Rd., Thorold ON L2V 4N1, ev. 227-8336.

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

SARNIA: 796 Errol Rd. E., N7V 2G7; Sun. 9:30, 10:45, 6:30; Wed. 7; Len Dennis, 542-3260; Contact Vern Hibbard, (519) 383-6700; E-mail:sarcofc@webtech.net

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

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

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

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

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

STONEY CREEK: 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 9:45, 11; Sun. & Tues. evenings call for time and place; Darrell Buchanan, ev., (905) 664-7583(res); Robert Priestnall, sec.

STRATFORD: 478 Brunswick St., N5A 3N6; Sun. 11:15, 9:45; Wed. 7:30; George Mansfield, ev. (519) 273-5280 (off); 272-1714 (res); e-mail: gmansfld@quadronet; David Ross, 744-2872; david.ross@owenscomintg.com John Brush, 625-1054; Larry Hoover, 271-9545; Joseph Kippax, 744-3439;

SUBBURY: 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7:00; Peter Morphy, ev., (705) 524-3944 (res.), 560-3964 (bldg); email: pmorphy@cyberbeach.net; Wes Bailey, sec. 523-0933.

SUNDRIDGE: Hwy. 11 N.; Sun. 9:45, 11; Wed. 7; P.O. Box 927, P0A 1Z0; (705) 384-5214.

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

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

TILLSONBURG: 1 mi. N. on Hwy. 19; Sun. 9:30; Wed. 7:00; Box 331, N4G 4H8; 842-7118.

TIMMINS: W.E. Miller Public School, 200 Victoria Ave.; Sun. 10-12; Thurs. 7:30-8:30; Box 1396, P4N 7N2; for more information call Larry Frost, sec./treas., (705) 268-4526.

TINTERN: R.R. #1, 4359 Spring Creek Rd., Vineland, ON L0R 2C0; Sun. 11, 9:45, 6; Wed. 7:00; Jim Holston, ev. (905-563-6348 (res), 563-6311 (off).

TORONTO (Bayview Ave.): 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7:15; Michael Hilbom, 63 Campbell Ave., M6P 3T9; Ph (416) 534-3033; (416) 489-7405 (off.).

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 8; Dick Forsyth, ev., Beamsville, 563-7874; Rupert Comrie, sec., 656-9309.

TORONTO (Metro East): 7 Elinor Ave. (meets at Wexford Presbyterian bldg., Lawrence Ave. E. between Victoria Park and Warden); Sun. 5, 6; Thurs. in homes. Melanie Wright, treas., 1093 Kingston Rd.#611, Scarborough M1N 4E2, 699-4116; R. Kruse, sec., 20 Bemice Cresc. M6N 1W6, 762-5668.

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

TRENTON-BELLEVILLE: Clarion Inn, 211 Pinnacle St., Belleville; Sun. 9:45; 10:45; p.m. in homes; Tues. p.m. in homes; P.O. Box 22049, Trenton Center, Trenton, ON K8V 6S3; M. McDonnell (613) 969-0741; J. Short 965-1079.

VANDELEUR: E. off Hwy #10 (2 km S. of Markdale) along Artemesia Township sideroad 10 7 km; Sun. 10, 11; Ian Boyce, sec., R.R. #6, Markdale, N0C 1H0; (519) 986-2143. Gordon Dennis, RR3; Mount Forest, Box 274, N0G 2L0; (519) 334-3077

WATERLOO: 62 Hickory St. W. (at Hazel), N2L 3J4; (519) 855-6330 (off); Sun. 9:15, 10:30, and 6:00 (except 4th Sunday), Wed. 7:30; Javier Cuarezma, ev. (519) 743-2587 (res.); Bill Schwarz, ev., (519) 571-1047 (res.).

WELLAND: 72 Summit Ave., L3C 4G6; Sun. 11, 10, 6:30; Wed. 7; S.F. Timmerman, ev., Box 193,

Beamsville, L0R 1B0; 563-8765; Magnar Knutson, 65 Graystone Cresc., L3C 4G6, (905) 788-3248.

WINDSOR (West Side): 2255 Totten St., N9B 1X6 (E. of Huron Church Rd.); 254-6262 or 945-4851; Sun. 9:45, 11, 5:30; Wed. 7:30; Drew Chapados, ev., 1179 Harrison Ave., N9C 3J4; (519) 253-3932 e-mail: <drew@wincom.net>

PROVINCE OF QUEBEC

MONTREAL (French): 2500 Charland, H1Z 1C5; Sun. 10:15, 11:00; Wed. 7:00 (Fr. class); 1st Sat. 5:30 p.m. #Phoebe women's class; last Sat. 6:00 youth meeting; Silvio Caddeo, ev., 387-6163 (off.); 337-9344 (res.); email: caddeo@total.net.

MONTREAL (English/French/Spanish/Chinese/Ghanian): 1650 De Massionneuve, O., Suite 500, H3H 2P3; Sun. 9:30, 10:30, 6:30; Wed. 7; 934-0400 (off.).

MONTREAL (Verdun): 503-5th Avenue, Verdun, QC H4G 2Z2; (514) 765-8919; (Fr.) Sun. 10, 11; Wed. 7; Roger Saumur, ev. (514) 635-5105; rsaum@total.net; (English) Sun. 10, 9; Wed. 7:30; Chris Blackwell, ev. (514) 639-6432; chrisb777@videotron.ca.

PLESSISVILLE: Centre Communautaire, André Côté, CP21, G6L 2Y6; Sun. 11, 10; Yvon Beaudoin, (418) 653-3493.

QUEBEC CITY: 2980 Verueil, Ste-Foy (corner Jean-Noel); Sun. 10:45, 9:30 (French); Wed. 19:30; C.P. 9041 Ste-Foy, G1V 4A8; (418) 651-3664.

PROVINCE OF SASKATCHEWAN

BENGOUGH: E. side Hwy. 34; Sun. 10:30, 11:15; Norman Kemp, Box 134, S0C 0K0; (306) 268-4522.

ESTEVAN: 1302 8th St., S4A 1H6; 634-3116; Sun. 10, 11, 7; Wed. 7; Tim Pippus, ev., 634-8195, res.

GRAVELBOURG: 300-2nd Ave. E.; Sun. 10, 11; Wed. 7:30; Box 507, S0H 1X0; 648-3435; Larry Elford, ev. 648-3106.

HORSE CREEK: Sun. 10:30 (May-Nov.); 11 (Dec.-Apr.); Lonnie Goodwin, Box 58, McCord, S0H 2T0; (306) 478-2516.

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

MOOSE JAW: 901 James St. S6H 3H5; Sun. 10, 11, 6; Wed. 7:30 (CST); Ron Hegdahl, ev. (306) 693-4064 (off.).

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

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

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

RADVILLE: 714 Beckwell Ave., Sun. 10 (Winter: 817 Beckwell Ave.); Richard Thuc, sec., Box 532, S0C 2G0; (306) 869-3103 (res.).

REGINA: 1825 Rothwell St. S4N 2C3; (306) 757-1825; FAX 757-5727; Sun. 10; Ray McMillan, ev., 949-0969; Bernard Krogsgaard, 352-5621.

SASKATOON: Hours may vary; Please phone to be certain; Office: 343-7922; Bob Parker, ev., 343-7884; Jason Bandura, Youth Minister, 343-8540; location & mail, 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; e-mail: <stooncofc@sk.sympatico.ca>

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

WAWOTA: Hwy. 48 W. of town; Sun. 9:30 a.m.; Mid-week call; Box 454, S0G 5A0; (306) 739-2103 (off); Michael Parker, ev.; or contact G. Husband, 739-2915 or G. McMillan, 538-4654.

WEYBURN: 1115 First Ave. NE (Hwy. 13E), S4H 0N2; Sun. 10, 11, 7; Wed. 7; Russell Ferris, ev., (306) 842-6424 (off); 848-0645 (res).

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

YORKTON: 550 Parkview Rd., S3N 2C7; Sun. 10:15; Wed. 7:00 p.m. (call for locations); Randy Fiske, ev. (306) 782-4662 (res); 783-6877 (bldg); Harry Meakes, sec. 783-6850. (Inclusion in this listing does not mean complete endorsement of all teaching and practices.)

CALENDAR

March

- 5-6** Drama Production "Brother Goose" at GLCC 7:30 (Dinner Available)
- 11-15** GLBC Field Educational, Bramalea
- 14-19** VBS St. Catharines, Ontario, "Hall of Faith"

April

- 2-4** Albert Spring Fellowship, Edmonton
- 2-4** Spring Lectureship with Larry Deal "Finding My Place in God's Plan" Carman, MB
- 17-18** The Power of Mentoring, Bill Schwarz at Fenwick, ON
- 23-25** Youth Rally, GLCC

May

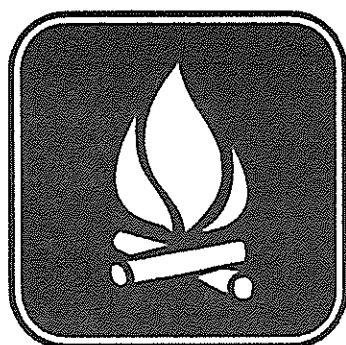
- 10-15** Community Week at GLCC/Workathon
- 12-20** Midwest Sermon Seminar - "Preaching from the Luke-Acts Correspondence" at Rochester College, Rochester MI

ALBERTA SPRING FELLOWSHIP

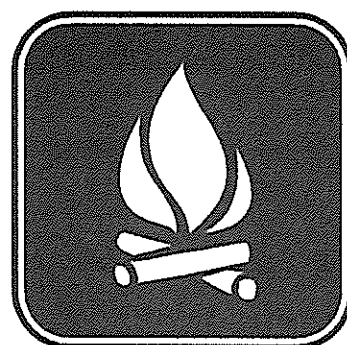
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EDMONTON CHURCH OF CHRIST

APRIL 2, 3, 4, 1999

KEEPING THE FLAME ALIVE



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Philip Slate (Abilene Texas)

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- has taught in numerous schools throughout the world
- currently works at Abilene Christian University in the College of Biblical Studies
- has achieved numerous degrees and special focus studies
- has served in many mission works throughout the world
- is married to Patricia and has 3 adult children

J.J. Turner (Denver Colorado)

- has preached for 34 years in many different congregations
- has taught more than 350 seminars in 20 different countries and states.
- is currently President at Bear Valley Institute of Denver and has taught in other Institutes
- is the author of 55 books on many different topics
- has an earned Ph. D and D. Min
- is married to Isabel and has 2 adult children.

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