

Gospel Herald

For the promotion of
NEW TESTAMENT CHRISTIANITY

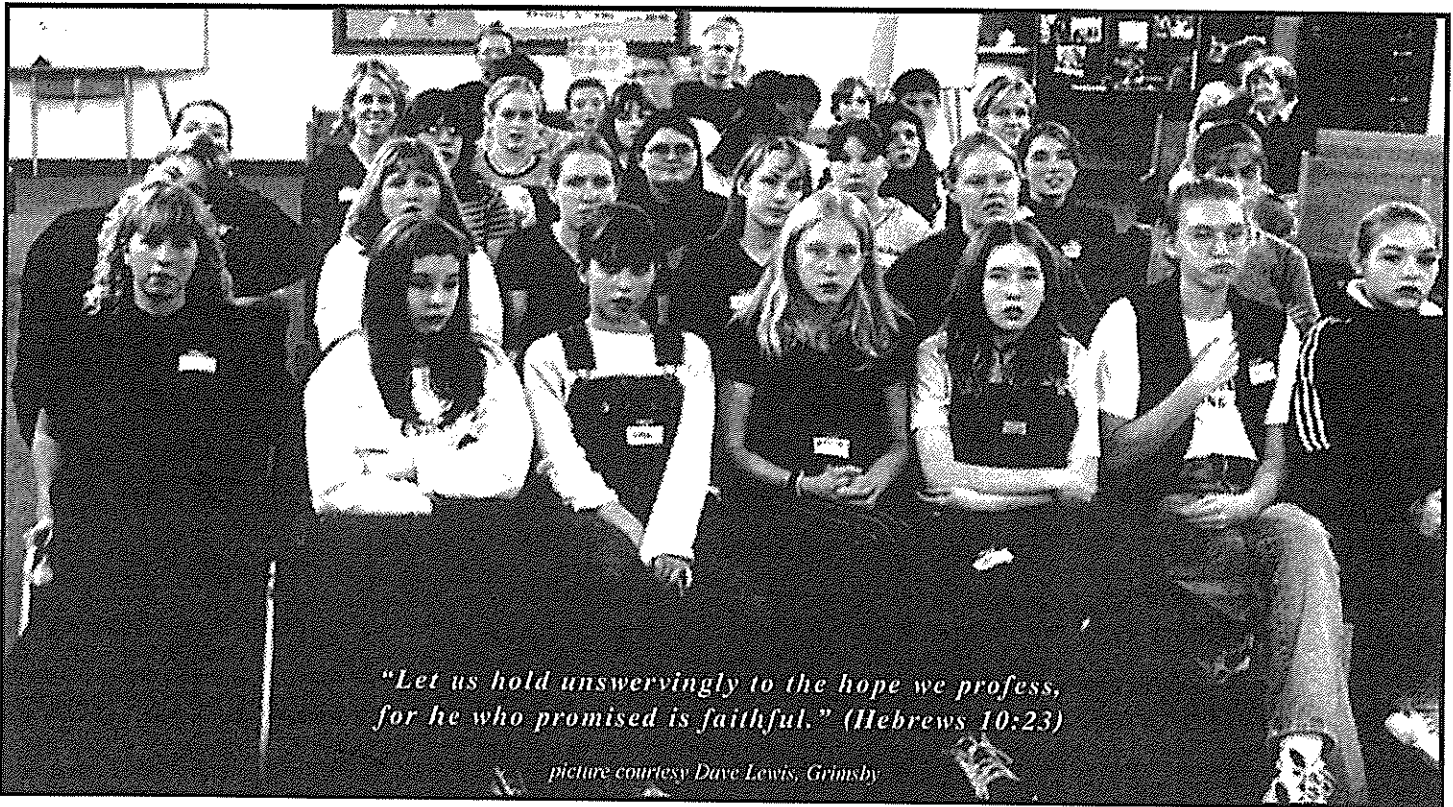
ISSN 0829 - 4666

Vol. 65, No. 1

BEAMSVILLE, ONTARIO

January 2000

The Youth of Today — The Church of Tomorrow



*"Let us hold unswervingly to the hope we profess,
for he who promised is faithful." (Hebrews 10:23)*

picture courtesy Dave Lewis, Grimsby

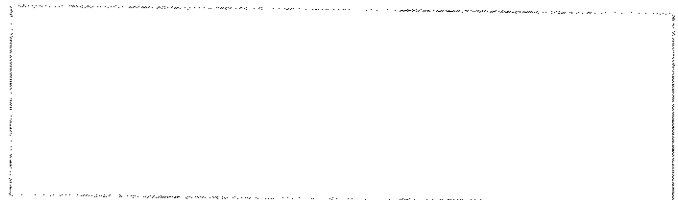
HANG ON!! This was the theme of the Grimsby Ontario church's first youth rally (November 29, 99) which turned out to be an awesome event for the Lord and His kingdom. There were some seventy teens from the local area, plus some from Ohio, along with Marc Addison, an elder from Mentor, Ohio, our speaker, and Steve Colley from Austintown, Ohio, leading our song & praise worship. Grimsby's own, Joann Minter, did an outstanding job leading the ladies in two life lab sessions on relationships, while Joel & Jon Bojarski from Great Lakes, challenged the guys with sessions on music & lyrics today. ("What Would Jesus Listen To?") Jeff Kennedy from Grimsby had the teens split up into teams for games & outside activities that rounded the day with fun and exercise.

The Grimsby family worked side by side in making sure all

the teens were well fed with lunch and a lasagna dinner, plus hot cocoa and cookies after an evening bonfire.

It was a time to rejoice in song and celebrate our relationship in Christ with plans already being made for our 2nd Annual Grimsby church of Christ Youth Rally in 2000. Hang on!

Holding on to Him, Jeff Cobb.



Grace - Past and Present

Edwin Broadus

Recently a preacher who is a few years younger than I am asked whether, as a people, we have become "revisionist" in the interpretation of our history. He raised the question specifically about what we believed and taught about grace. The charge sometimes made is that at best we did not teach grace and that at worst we did not believe in it. The question intrigues me, for I cannot remember a time when we did not teach salvation by grace and when I did not believe it. It was very much a part of what I was taught from childhood. I learned very early to define God's grace as "God's unmerited favor." We sang the great hymns about grace, such as "Amazing Grace."

As I pondered this, I realized my memory might be faulty, that perhaps I was reading my present views into the past. Then I recalled a sermon I preached in the first gospel meeting I ever conducted, when I was 19 or 20 years old. The lesson was on salvation by grace, and it sticks in my memory, because a visitor complimented me and said the sermon would have preached well in her church. Admittedly, I was taken aback, for I disagreed with that church over topics like baptism, and I did not appreciate as I should have our areas of agreement. But I did not change my beliefs about grace on this account.

I also looked out of curiosity at some things I wrote about grace a decade later. I found these words written in 1961: "Nothing we can do can earn or merit our salvation. We are all sinners (Romans 3:23), and 'the wages of sin is death' (Romans 6:23). Because death is what we deserve, life (eternal life) is God's free gift. Thus salvation is by grace, that is, by the unmerited favor of God." A year later I wrote, "When we obey God, it must not be with the idea that obedience earns salvation, for salvation can never be earned; it is the free gift of God."

Admittedly this is personal and anecdotal. But I believe that if a person took the time to check articles and sermons from the beginning of the Restoration Movement he would find that this is what most preachers and writers were teaching. Salvation by grace is one of many fundamental Christian doctrines we have always held in common with evangelical Protestantism. When I

hear people younger than I am talk about the preaching they heard when they were young, I wonder who they were listening to, or, more to the point, how they were listening.

Anyone who has preached very many sermons soon finds out people often hear selectively and even hear what we are sure we never said. When we look back over our own spiritual history, we learn there are some truths we did not grasp at first, not because no one taught them, but because we were not ready to receive them. Grace is amazing, and it seems too good to be true. This can make it hard to grasp.

I was reminded of this while watching a PBS program from the U.S. The topic was a recent Lutheran-Catholic agreement that salvation is by faith (overturning centuries of controversy). The interviewer, apparently with little background in the intricacies of the history of Christian doctrine, summed up the controversy between

The charge sometimes made is that at best we did not teach grace . . .

Luther and the Roman Catholics of his day as a question of whether we "earn salvation by faith or works." Obviously, he had missed the main point of the entire controversy. Barring an unfortunate slip of the tongue, it was a case of an intelligent person who had ears, but did not hear. But, going back to our own history, it is fair to say we did not talk about grace as much one and two generations ago as we do now. When I reviewed what I had written on the topic many years ago, I found that I did not write about it very often. One of the reasons for this was that those I was addressing also believed salvation is by grace. When we teach we tend not to dwell on our common beliefs but rather to discuss our differences. This is one of the reasons much was said about baptism, for we had to refute false charges that we held baptism to be a work that earns salvation. There was a lot said about "conditions" of grace and salvation. (All who accept grace believe it is conditional, unless they are universalists, who believe all will be saved, or a type of predestinarians, who believe God arbitrarily chooses the "elect.") Do we receive God's grace by faith alone, or is it received through an obedient faith?

This is not meant to be any kind of personal defense of my own beliefs, past or present. No one has attacked me. Nor am I opposed to changing my convictions - I have changed many of them through the years. But I believe there are lessons to be found in reviewing this history.

One important lesson is not to blame others for the ups and down of our own spiritual journey. It is easy to deprecate parents and other spiritual mentors for what we think was their unbalanced view of Christianity. Undoubtedly this was true at times, but it is more likely we did not listen well. We need more appreciation for the insights of our forbears and for the spiritual head start they gave us, especially if they were Christians. If we think we are doing better than they did, let's hope this is true. We should do better, since we are building on their foundation.

Another lesson is to be balanced in our approach. One consequence of not teaching enough about grace is that a generation arises that does not understand and appreciate it as it should. Those who are older should rejoice that preachers today are rectifying this by talking about grace a lot more. We need to hear about it, and it is hard to imagine how we could be too appreciative of grace any more than we can be too thankful or too loving. Balance does not mean we give equal time to all doctrines, for some (like grace) are more important than others. But balance does mean that we do not omit any truth God has taught. If we neglect to teach any of these because we think everyone already knows and believes them, we will likely raise up a generation ignorant of these truths.

Finally, we need to be relevant to human needs. Some approaches to teaching about grace are necessarily different now than they were a generation ago. People today do not always have the same misunderstandings or anxieties they had then, and so preachers do not have to clear away the same spiritual debris now as then. People do not grasp the message in the same way, and so the style of preaching changes over time. Grace is the same now as it was at Calvary, but the challenge of getting men and women to understand it, appreciate it and accept it is ever new.

Beamsville, Ontario

Prescription for Unity

(Ephesians 4:1-16)

Ronald W. Pauls



It is common to think of 1 Corinthians 13 as the "love chapter" of the Bible. We refer to Hebrews 11 as the "faith chapter." Surely Ephesians 4 can be seen as the golden text on

unity.

John 17 records our Lord's fervent prayer for the unity of his disciples both then (vs. 6) and now (20). Earlier, on the evening that prayer was voiced, he promised to give them the Comforter who would guide them into "all the truth" (John 14:26; 16:13). They were not even ready to comprehend some of these things earlier (John 16:12). Later they were and He did! And they wrote them down in the epistles for our benefit.

John 17 shows us how important unity among believers is to Jesus our Lord. Ephesians 4 gives us a practical prescription for letting it happen among us even today. This prescription includes three important factors that will enable us to experience the unity Jesus so much wants to characterize his people. He outlines certain qualities of mind and heart, certain spiritual realities, and certain leaders that He has placed among us to help bring this about.

Qualities

Paul begs us to lead a certain kind of life! Lead a life worthy of the calling. The calling is a high one and is initiated by God, not us. It is also He who enables us to live a worthy life. It is not humanly possible to live up to this standard. We need his power to do so.

The qualities listed here prepare our hearts to share unity with others. There are human qualities that are sometimes mistaken for each of them. Low self-esteem is often viewed as humility. Weakness is often mistaken for gentleness. Indifference has passed for patience. And aloofness is mistaken by some as forbearance. Those counterfeits will actually ruin unity among people. The genuine items create a climate where unity is possible. And make no mistake about it; these genuine items are nothing less than the fruit of God's Spirit within us (Gal. 5:22,23)!

These qualities are part of a new mind set given to us by God when we connect with him. Romans 12:1-3 speaks of a transformation brought about by a "renewal of our

minds." Ephesians and Colossians both speak of us being "new creatures" with "new minds" (Eph. 4:23,24; Col. 3:1,2).

These qualities make it possible to quit viewing people and situations from a carnal point of view (2 Cor. 5:16). That makes it possible for us to deal with them in a totally different way. Paul urges us to have all humility and gentleness, with patience, bearing with one another in love (vs. 2). In this context we can be making every effort to maintain the unity of the Spirit in the bond of peace (Vs. 3). One translation says "eager to maintain the unity."

Now that is not natural. Our human tendency is to become defensive when someone differs with us. Our carnal defense mechanisms are either flight (withdraw) or

One translation says "eager to maintain the unity."

fight (attack). And usually it is our natural personality and how we are feeling about ourselves at the moment which decides which choice we will make. Our Lord's directions in the face of differences, even offenses (Matthew 5:21-26; 18:15-20), can be followed only when we respond with the mind of Christ.

Realities

Now God outlines seven realities that have made unity possible. Remember, the exhortation is to "maintain" the unity, not create it or even restore it. After all there is only one body. Jesus came to build his church NOT churches. And He provides but one Spirit, His Holy Spirit, to empower and enable us. We may have many hopes and dreams but there is only one hope, being in heaven with Him (Hebrews 6:18,19), that will sustain us to the end on this earth.

There is but one Lord and we must learn to revere Him as Lord and not just Saviour. One faith, that comes by hearing the word about Jesus (Rom. 10:17), sustains us. Scripture speaks of one baptism as a response of that one faith and by description it is immersion (Rom. 6:4) One God and Father of all, who is above all and through all and in all has made all this possible for us.

Surely He must weep when we insist on falling short of his intentions; when we persist in trying to enforce our definition of

things even when that causes division and strife. The precious doctrines revealed in Scripture must not be set aside. But we must learn to hold them with the attitude of heart and mind described earlier in this passage. There must be a way to hold firmly to what is truth while holding, at the same time, to each other who are together believers in Christ.

Leaders

Part of the answer should be found in the leadership with which God has gifted his church. Our human tendencies, as we have already described, tend to pull us apart. And even when we come into the one body by the one faith and the one baptism, our human tendencies and habits will still rear their ugly heads and drive us into disunity.

So Christ has placed in his body leaders who will guide us into new mind sets, new habits, new ways of dealing with our differences until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity,

The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, (vs. 11). These various leaders were given one task; to equip the saints for the work of ministry (vs. 12). They were to pursue this task until all of us come to the unity of the faith. This is the measure of the full stature of Christ (Vs. 13).

These leaders all have the same task. While they may fit into the picture at different times in the history of the church or a congregation, they have the same task. God may have given them different equipment for the task but NOT different tasks. They are in the church to equip us so that we can be united in faith and knowledge; in short, so we can be mature.

We would be careful not to appoint anyone to a place of leadership who did not affirm the seven realities (vs. 4,5). Let us be just as careful not to appoint anyone who does not exhibit the qualities God declares worthy (vs. 1-3). Many of the quality characteristics listed elsewhere for elders and evangelists would verify that God wants leaders in His church who tend toward unity (1 Tim. 3:2,3; 4:12; 6:33-6, 11, etc.). Just as you would not ask someone to lead you who does not understand the seven "ones" that form the basis of unity, so you do not want

(continued on page 8)

EDITORIAL

Pressing On

Wayne Turner



Happy Y2K! That you are reading this issue means the world has safely passed to January 2000. (Not that we doubted it would be any different than any other new year.) After months of anticipation, build up and hype, the last year of the second millenium and the twentieth century is under-way. (For the Gospel Herald, 1999 ended with a typographical error in the editorial which moved New Year's Eve to December 21. Lord willing, that will be the worst problem any of us face in Y2K.)

Last month, we looked back at how the Restoration Movement's ideal of religious unity has often been tarnished by splintering and division. Unfortunately, what some people have failed to understand is that sectarianism is not limited to the "denominations." It is an attitude which can also infect those who profess to be "non-denominational." Unfortunately, in much of the history we described last month, a fractious, divisive attitude has all too often appeared, with tragic results.

This month, we want to look forward to the needs and opportunities that lie ahead. Given the past, what can be done to change our future? How can we create real progress while also avoiding the division that has marked the past? Certainly each one of us has our own perception of the problems and solutions. No one has all the answers. Even when the answer seems clear, the weaknesses and limitations of human beings will also tend to be a factor. With this in mind, we suggest the following.

First, we need to be Christ-centred. Jesus is the centre of God's creative and redemptive work. Everything we do should honor and point to him. We are not here to preach ourselves, "but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake." (2 Cor. 4:5) Christ is the standard by which we live, work, worship, serve, fellowship and evangelize. Our methods, attitudes, and actions should be as Christ-like and Biblical as our teaching and doctrine. We need to remember that doctrinal correctness is but one of the standards that the Lord has given to identify his people. To hold "truth" in a divisive, sectarian way is also unscriptural. In the New Testament, "sound doctrine" includes not only what we believe and teach, but also how we live.

Second, the confession of Jesus as Lord means that we have surrendered our lives to Christ. Words like authority, submission and obedience have gone out of vogue today. They must not in the church. Underlying our faith has been the conviction that the Bible is the inspired word of God. As such, it speaks with divine authority. It commands submission and obedience to God and his revealed will. We must resist attempts to redefine legalism as obedience to scripture. The Bible has been and should continue to be the standard for our faith and practice. While challenging the Pharisaic legalism that replaced the heart and intent of God's word for rigid, man-made traditions and rules, Jesus also upheld a literal obedience to scripture. Our faith is rooted in the wisdom and revelation of God, not in the knowledge, wisdom or even scholarship of men. Paul notes that God did not base his wisdom

on the wise man, scholar or philosopher of this age (1 Cor. 1:20). Let us be a "people of the Book." Through the wisdom and knowledge we gain from the Word, let us grow up to maturity in Christ.

Third, based on a common submission to Christ and his word, we need to pursue the unity of being one body, one family, one fellowship in Christ. Jesus said that the world would know his disciples by their love and by their unity. Divisiveness must end. This is not an option, it is Christ's mandate. The church should be a place of loving fellowship, acceptance and emotional safety. We should be building bridges between Christians not walls of separation. Where differences occur, let love, respect and courtesy guide our words and actions.

Fourth, if Christ is at the centre, then the message of the gospel will be in the hearts and on the lips of every Christian. Evangelism is not an artificial, manipulative, high pressure salesmanship. Neither is it an option. As those who have benefited from the good news of Jesus, all Christians are now messengers of reconciliation, sharing Christ with those around them. We cannot sit comfortably by as the world stumbles blindly in sin. It has recently been estimated that there are 1 billion people in China. There are nearly 1 billion adherents of Islam in the world. Closer to home, there are people literally from every nation under heaven living in Canada. If things continue as they are now, many of these will die without ever hearing the simple message of the gospel. We are thankful that programs like Key to the Kingdom are opening doors across the country and that souls are being won to Christ. But more is needed. Each and every Christian needs to be Christ's messenger.

Fifth, while "Restoration" has tended to emphasize the external forms of Christianity, we also need to restore the life, spirit and heart of the New Testament church. We cannot read through Acts without seeing the vitality and commitment of the early Christians. All of their lives were affected by their faith. As a result, the church was powerful. They went everywhere preaching

(continued on page 8)

GOSPEL HERALD

Published Monthly by the Gospel Herald Foundation, a non profit corporation, for the Promotion of New Testament Christianity

FOUNDED BY ROBERT SINCLAIR, 1936 --

CO-EDITORS

Wayne Turner, Eugene C. Perry

ASSOCIATE EDITORS

Edwin L. Broadus, Beamsville, ON

Max Craddock, Toronto, ON

Keith Thompson, Newmarket, ON

Ronald W. Pauls, London, ON

Tim Johnson, Moncton, NB

Peter Morphy, Mesa, AZ

J.C. Bailey, Weyburn, SK

Geoffrey H. Ellis, Waterloo, ON

Walter Hart, Owen Sound, ON

Brian Cox, Newmarket, ON

Roy D. Merritt, St. Catharines, ON

LAYOUT/DESIGN

Brad Boland

The inclusion of articles, advertisements, and church directory listings does not in every case imply complete endorsement by the Editors of either source or content.

Send teaching articles to Wayne Turner, 45 Millfield Drive, Winnipeg, MB R2M 2N9

(204) 257-7926 E-mail: <wayneturner@home.com>

Send advertising and subscription information to

Gospel Herald, 4904 King Street, Beamsville, ON L0R 1B6 Ph/FAX (905) 563-7503

E-mail: Eperry9953@aol.com

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

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

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

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

Indexed by Restoration Serials Index

The Bible College: One Model For Christian Education

Geoffrey H. Ellis

With respect to various modes of Christian educational initiative, consider a continuum that moves from church to college.

Congregations commonly offer Bible class programs for members and seekers. As congregations grow and staffing becomes available, special programs for training of workers can be introduced. Regardless of other educational initiatives that might be taken, all local congregations should seek to have programs that identify, encourage, train and deploy those of its members who show promise for evangelism. If this is done, a growing church will have a growing need for Christian educational institutions.

The school of preaching, operated by a strong church, is an option that advances upon the less formal congregational training program identified above. Such a school can be administered by the leadership of a developed congregation. A formal program of Bible training and Christian ministry can be offered. Candidates for preaching can be drawn from regional congregations. The two-year curriculum is common in North American efforts. The advantage of this approach is that it is church directed. The challenge is to find a realistic fit where such an enterprise can naturally be a part of the host church's overall program. A program that draws leadership, administration and funding from elsewhere rather than from the emerging strength of the congregation itself can be disruptive to that congregation and perhaps regionally.

The Bible college is the next possibility on the continuum. The Bible college is a focused educational initiative in Christian education. Self-directed by a leadership that can be drawn from throughout the region, the Bible college can be administered and served by workers in the field. Brethren from throughout the country, as well as abroad, can be called upon to support its funding. Serving students from all sectors, the Bible college can be a helpful setting for training national workers.

Next, the liberal arts Christian college is a model common to churches of Christ in North America. Where successful, colleges mature to university status, and some choose to offer graduate level studies in religion. This model has been attempted in

various countries, e.g. America, Austria, Canada, Japan, Korea, and Nigeria. This effort in Christian education seeks to provide a general education in a Christian setting while giving paramount position to the teaching of the Bible. The challenge, of course, is to find sufficient funding, suitable facilities, and adequate staffing. The advantage of the liberal arts Christian college is that it can serve the broader educational needs of the church community while including training for Christian ministry. However, such an enterprise is more exposed to the shape and control of the prevailing national educational system than the Bible college. For example, in both Japan and Korea, where the colleges were established in a time of strong national need for educational opportunity, the

The Bible college specifically serves those who seek careers in Christian ministry.

institutions were gradually absorbed by state interests. In Nigeria, a liberal arts educational effort has only recently been attempted, and this in tandem with a Bible college initiative that began over forty years ago; both programs continue to be wholly dependent upon North American funding. In Canada, efforts (at both GLCC and WCC) to establish liberal arts Christian colleges have been hampered by the smallness of the church community served, the vast distances of the country, strong regional identities, and the availability of a variety of institutions in the bordering nation.

The last position on the continuum is a college or university, funded privately or publicly, in which there might be a strong component of Christian teaching. This is the model followed by the privately funded Pepperdine University. Such an institution seeks to uphold Christian values and maintain an effort to bring some of its students to faith. In publicly funded provincial or state institutions, a variation of this approach might be to seek to place a cluster of Christian teachers in a selected institution, where an influence might extend to both believing students and seekers alike. Another variation is the Bible chair or college established as an adjunct to a provin-

cial university. In this arrangement, where transfer of credits is permitted, students can study Bible in addition to their regular studies. Where credit transfer is not possible, a Christian student center, might be established for lodging, fellowship and non-credit Bible instruction for Christian students enrolled in the nearby provincial institution.

As one moves along the continuum from church to college it can be seen that the educational focus shifts from more specific congregational needs to the broader interests of the Christian community. The continuum not only compares educational models it also reflects a growing community's ability to provide more expansive educational advantages. At the present stage of development of churches of Christ in Canada, and in response to the need for a training program for nationals, it would seem that, for the present, either the church-directed preacher school or a regionally supported Bible college would be the more practical choice.

Whatever initiative is pursued, all involved should be clear that it takes the church to grow the church. Christian educational enterprises should not be undertaken to provide an alternative means for securing the end goal, a nation evangelized. During the growth days for Churches of Christ in the mid-20th century in North America, the doctrine was widely spread and firmly believed--"To grow the church, establish a Christian college." Surely, it can be demonstrated that congregational density is frequently greater around the location of a Christian college or university. But the question of cause and effect comes into play. Is the church growing because there is a Christian school in its midst? Or, is there a school there because the church is vigorous? Of course, the short answer is that each encourages the other.

Attention needs to be given to the distinction between a Bible college and the Christian liberal arts institution. The latter characteristically has a variety of departments that cover the liberal arts as well as the department of Bible. The Bible college, on the other hand, is but a Bible department--with a considerably expanded Bible curriculum-- minus the departments of the
(continued on page 13)

CHRISTIAN YOUTH

Articles for this page or reactions to it should be sent to
Brian Cox, Editor, 165 Britannia Ave., Bradford, ON 1B2 1A4,
Ph/Fax (905) 778-0366 (res.) (905) 895-6502 (off.)



Looking Forward

If you can read this, it means that most of the dire predictions of Y2K were not fulfilled. If you can read this it means that all the predictions that the end of time would occur at the end of 1999 did not come to pass. We usually look forward to a new year. We usually look forward to the opportunity to renew ourselves and begin again as we begin a new year. We enjoy making plans, setting goals and making resolutions that we will seek to keep in the New Year. This healthy looking forward has been hindered by all the fear produced by the prophets of doom, but that is over now, the New Year has begun, let's take a moment to look forward.

If you believe that you have already arrived and are all that you need to be, then you can stop reading now. If, however, you know that you have not yet arrived and are trusting in God's grace to save you and seek to take hold of that for which Christ Jesus took hold of you (Philippians 3:12), then please read on. Paul, in his pilgrimage of faith said that he had not yet arrived, but that he was moving forward by, "Forgetting what is behind (see December issue of Gospel Herald) and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (Philippians 3:13-14). Paul had not yet arrived; he was not perfect, not complete, and not all that he should be.

Without pressing on, without seeking to grow and mature, we become stagnant. A body of water will stagnate unless there is water flowing in and water flowing out. To just have water flowing in or out, or neither, is to cause stagnation. We must have the power of knowing Christ more and more each day flowing in and a life of sacrifice and service flowing out or we will stagnate.

Unless we have direction in our pressing on, we will soon get lost. Paul had direction in his pressing on, He wanted to take hold of that for which Christ Jesus had taken hold of him, and his goal was salvation. Paul sought to fulfill God's will for his life. We need to open our Bibles and learn God's will for our lives and then press on in the things that we learn each day.

How did Paul press on?

Paul knew where he was. Paul was honest with himself, he knew that he had not yet arrived, he knew where he was and he knew where he needed to be. Do you know where you are? Can you be honest with yourself and evaluate where you are, your strengths and weaknesses and make a plan to use your strengths and God's power to overcome your weaknesses?

The first step is to forget what is behind. This does not mean that we forget everything that has ever happened in the past, but that we not let the past hinder us from pressing on to the goal God has called us to. When we remember our past defeats we find it difficult to summon the courage to try again. When we dwell too long on our past victories we rest on our accomplishments and stop pressing. When we remember past hurts, insults and the slights inflicted on us by others we will fill up with bitterness and resentment that will in the end choke out any growth. We must forget anything that would hinder us from pressing on.

The next step is to strain toward what is ahead. Pressing on is not easy; it is not the wide smooth road that is free of potholes. We press on by straining forward, using every tool at our disposal and every bit of strength we have. We quickly discover that all this is not enough; we need God working in our lives if we are going to move forward. Straining toward what is ahead takes persistent effort. God blesses that effort by working through us to accomplish His goals for our lives. Thus, we will not be successful at straining forward unless God's goals for our lives and our goals for our lives are one and the same.

When you get where you're going, will it be worth the struggle it took to get there? In Ecclesiastes Solomon writes of his search for meaning, fulfillment and purpose in life. He searches in the areas that so many search in today and comes up empty. He describes these, under the sun, pursuits as being empty, and without purpose, a chasing after the wind. In his search Solomon found that when he arrived at the goal of these earthly pursuits the goal wasn't worth the struggle. Many describe Solomon's mental state in writing

Ecclesiastes as depressed and even suicidal, but that's understandable, isn't it? When people arrive at their desired destination with their goals accomplished only to realize that the destination is in no way worth the struggle it took to get there, they are bound to get depressed.

Be inspired by the host of witnesses that are referred to in Hebrews chapter 11. Confident of their reward, sure that their goal was worth the struggle, they suffered things that we can only imagine and died with their eyes looking to their goal in heaven. How did they do that? They were inspired by Jesus, "who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart" (Hebrews 12:2-3). When you get weary, think of Jesus, be inspired and continue to strain forward.

We will not accomplish our goals overnight unless we set them too low. Some goals take a lifetime to achieve, and may, even then seem just out of reach. The goal of growing into the image of Christ is like that. We may see steady progress, (at times we will certainly do better than at others) but ultimate success comes only in eternity when we will be made like Christ in every way. Straining forward requires more perseverance than you now think is possible, but God will be there to help you each and every step of the way. Perseverance means that we continue to strain forward even when life is unfair. Perseverance means that we continue to strain forward even when we appear to be the only ones on the journey. Perseverance means that we continue to strain forward even when our good efforts are criticized. Perseverance means that we continue to strain forward even when those that should love us make us the target of their slander and gossip. Perseverance means that we continue to get up and try again no matter how many times we fall and no matter how tired we are of trying. Perseverance means that we can always find one more effort in us. Perseverance means that we are so confident of God's promises that failure is not an option and success that praises God and gives him glory is the assured victory.

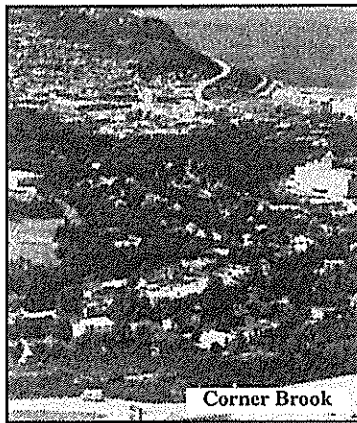
If you are in the service of the Christ, your victory is assured, you will reach your goal if you continue to strain forward. When you get there you will see that is more than worth any struggle here on earth. To God be the glory!

bmc

Newfoundland's Need

By Tim Johnson

In our country of many miles and few congregations, nothing stands out quite so starkly as Newfoundland. On a recent trip across this province, no church of Christ was found from the western entry point of Port aux Basques to bustling Saint John's on the eastern tip. While mission efforts have taken place in past years - mostly centred around American military basis - nothing remains today.



Corner Brook

Why the lack of a single congregation, or at least one serious mission point from which one could develop? Is Newfoundland somehow impossible to penetrate? Are its people hostile to new efforts and unreceptive to the scriptures? Quite to the contrary. All sorts of religious groups, new and old, are thriving all across the island. Older traditional churches such as Catholic and Anglican have a strong presence, aggressive protestant groups are attracting new members, and the Jehovah's Witnesses are involved in a strong campaign to build churches in large and small communities. None of this would be working unless the people were teachable.

In the past, Newfoundland was distant and expensive to travel to. Today huge ferries take people there in comfort every day, roads are excellent across the island, and one can easily fly there on major airlines. Perhaps Canada's most easterly province once seemed backwards and isolated, but no more. Despite persistent reports of poverty and high unemployment, over half a million residents live and work in a unique modern society. We found little evidence of poverty, although it surely exists. Most communities look clean, modern, and exceptionally well kept. Certainly the old way of life centred around fishing outports is fading. The resource based eco-

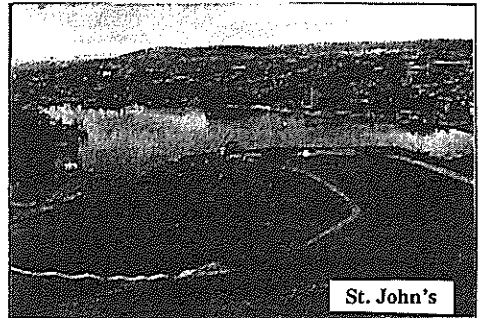
nomie backbone has been enhanced by new energy projects. Although unemployment remains high and many people want to leave, most residents find ways to survive and do very well. There will always be a large population who will be committed to staying in the province. There is no need to fear that mission efforts will always be undercut by people leaving the area.

They are a proud, self-sufficient and unique people. They have learned to be this way because they have had to in order to survive past difficult conditions. This has produced a healthy concern for neighbours and an effort to help each other out. They are exceptionally friendly and trusting, but certainly not naïve.

Saint John's, one of Canada's oldest cities (settled in 1528), has all the conveniences and variety of people that any large Canadian city does. With over 100,000 people it would be an excellent place to begin a new congregation. Living in Saint John's would feel no different than living in a section of any North American city, except that it's very safe and friendly. Corner Brook, in the west, has over 23,000 residents, and many more in other surrounding communities. While this may not seem like a large population, how many people are needed for a mission effort? Where there are people, the gospel must go. I believe these cities - and others such as Stephenville, Deer Lake, Gander, Grand Falls, and Clarendville - all present healthy opportunities. The Key to the Kingdom television program has produced many Bible correspondence course students in these places, but there is no one to follow up at this time.

Here is a plan to consider. A Canadian

congregation could prayerfully select one of these communities and make it a project to reach it with the gospel somehow. Prayers and research could be done, perhaps someone could be sent to investigate and evaluate, and opportunities may well arise. Preparations could be made by placing ads for correspondence course students in the newspaper of one of these communities. This can be done without even leav-



St. John's

ing home. It doesn't have to be a large congregation to take this on. Can't God use churches of all sizes to do His work? A smaller group may not have large resources, but they can pray and be concerned. Perhaps they can find someone willing to go and help them as best they can. Certainly others would join a well-researched effort and plan. Sometimes we don't reach out to new areas of our country because we just don't know much about them. A lack of information is easily eliminated today.

Christ commanded us to go into all the world and preach the gospel. Let's make sure each Canadian province has at least someone attempting to do this. Right now Newfoundland has nobody even trying. Will you help change this?

Moncton, NB. Dec 1999

You are encouraged to
tune in to:



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

POINT BY PERRY:

Are You Ready?



The parable of the "unrighteous steward" (Luke 16:8, NIV "shrewd manager") has been a puzzle to many. It has had various explanations and interpretations. Why did the rich man commend the steward who had settled with his debtors for much less than was due? Why did he think that the steward had "done wisely"? Jesus' comment that "the sons of this world are for their own generation wiser than the sons of light" (ASV), may provide a clue.

In his "unrighteous dealings the steward was making preparation for the time when, having lost the stewardship, he would be reduced to manual labour or begging. Since he found neither of these to his liking, he proceeded to make friends upon whom he could fall back when the need arose. He was, apparently, preparing for the inevitable.

We have heard and read about Y2K readiness ad nauseam. By the time this is

being read we will know whether the extensive preparations of which we have been assured by so many were adequate.

Brother Paul Birston of Winnipeg sent us this anonymous text box with the comment that follows it.

The Gospel is Y2K ready

"The gospel of Christ is ready for the next millennium and all those to follow, should the Lord tarry.

His death on the cross is effective to redeem until the end of time."

In June 1998, while visiting in the US, we read a news item reporting that the death of then 95 year old Bob Hope had been announced in the US Senate. He was having breakfast at home at the time. How could such a thing happen?

It seems that the Associated Press, like the steward in the parable, makes advanced preparations. Reporters gather information and compile obituaries for celebrities ahead of time and keep them on file so as to be the first to publish the death notices. When the event occurs, all they have to do is plug in the specifics, - time, cause of death and such and rush into print. Thus the obituary

for Bob Hope was ready and waiting for his death whether he was ready to die or not. Through some accident in coding his death notice was released even though he was still very much alive.

It appears that "the people of this world" are indeed, often wiser for their own generation. The reporters are ready for the deaths of the celebrities. Are the celebrities ready for death?

We are taught to be "ready unto every good work" (Titus 3:1). The Boy Scout slogan, "Be Prepared" comes to mind. Considering the outcome of his life, Paul wrote, "we make it our goal to please him, whether we are at home in the body or away from it." (II Cor.5:8) and "I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death" (Phil.1:20). May we each imitate Paul in having such an ultimate goal.

As inevitable as death is known to be (Heb.9:27), why do we tend to be more concerned about being ready for events related to this life than for it.

The Gospel is ready, are we?

ecp

(continued from page 3)

someone leading you who does not practice the life qualities that make for unity.

Conclusion

Basically God wants us to see a lack of unity as a lack of maturity. God has given us everything that pertains to life and godliness (2 Peter 1:3). We can assume He has given us all that is necessary for maturity and unity. Now we must surrender our will and ourselves to accept his prescription. We must seek to develop unity between individuals, in our families, within congregations and among congregations. We must seek this unity among all who believe that Jesus Christ is Lord to the glory of God the Father. To do less is to accept immaturity as a norm and thus fail to glorify God as he so richly deserves.

It is time to put away our own selfish agendas and let the power and glory of the Lord shine through. Then the world will finally have clear evidence that Jesus is Lord! (John 17:21). Then the world will have a chance to know that God sent Jesus out of His great love for them (John 17:23). Then they will be able to make an informed choice about Him, unconfused by religious division. And Jesus' prayer that lonely night nearly 2000 years ago will be answered!!

London, ON

(continued from page 4)

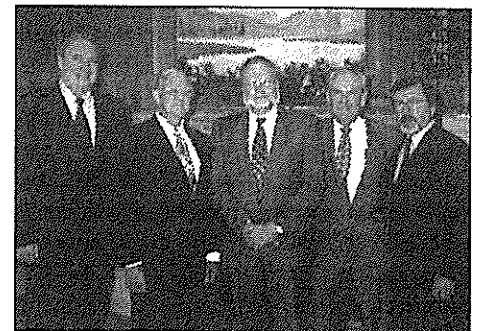
the gospel. They went about doing good. They turned their world upside down. Theirs were not the comfortable church games which can easily be played today. They willingly moved out of their comfort zones because of their faith and commitment.

Perhaps this is the key for our future. We need to go beyond the forms of the New Testament church and restore its dynamic - to find the faith that moves mountains, shakes kingdoms and saves souls. Imagine what this would do to our preaching, worship, Bible study, prayer, service, fellowship, unity, evangelism and growth! Imagine a people whose whole lives as Christians were directed not only by a sense of responsibility and duty, but empowered by a living and powerful faith in Jesus Christ and an unswerving commitment and obedience to him as Saviour and Lord.

May the year 2001 find us walking closer to Christ and to one another.

Order your supplies from the Gospel Herald Bookstore.
TOLL FREE
at
1-888-722-2264

Appointment of Elders, Barrie, Ontario



On Lord's Day, October 3, 1999, the congregation celebrated the appointment of three elders. The congregation has been in existence for approximately 40 years and attendance on Sunday mornings is approximately 100. Three years ago the congregation added a \$300,000 addition to its meeting place. The congregation is the sponsor of Grove Park Home for Senior citizens, a Home which has the capacity to accommodate 93 residents. From left to right is Geoffrey Ellis, President of Great Lakes Bible College who lives in Waterloo, Ontario and who assisted with the appointment, David M. Johnson, elder, Russell Cosby, elder, Bob Baylis, elder and Claude Cox, minister of the congregation.

My Father's Business

Dennis "Skip" Francis



A business like approach to the work of the church should result in the same kind of success experienced in the corporate world. As we set out, as Jesus did, to do our "Father's business", we can learn a lot from the success of those businesses who practice "strategic management".

Beginning with a "business plan", a successful company first formulates a mission statement. The mission statement of the church is in Ephesians 3:10, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God".

Once a mission statement is devised, goals and objectives are established to accomplish the mission of the company. The Bible has set these goals and objectives for us. In Ephesians 4:11-16, we can see all three of the main objectives of the church. In verse 12, we read of the "work of ministry", as well as the "edifying of the body of Christ", and in verse 16, "increase of the body". These are the main objectives to making known the manifold wisdom of God: ministry (or good works), edification of the body (or the church), and growth (evangelism). This list is not given, however, in the order of first importance.

Without internal strength, the work becomes weak and ineffectual; thus, edification of the body must be the first priority. When Paul penned the letter to the

Ephesians, he stipulated that this work was placed in the hands of various men: Ephesians 4:11-12, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ". An understanding of the work these men do in God's business will enhance our understanding of our own work in today's church.

The apostle, by definition, is "one who is sent", and though this word was applied to a few others, it primarily referred to those "apostles of Jesus Christ" (Colossians 1:1), thirteen men with special work and abilities. In Acts 1:16-26, we read the account of how Matthias was added to the other eleven as a replacement for Judas, and in 1 Corinthians 15:7-9 how Paul was added as of "one born out of due time". Each of these men had to have been an eye witness of the resurrection (Acts 1:22) to qualify for apostleship.

The apostles, along with special qualifications, had special gifts. In Acts 8:17-19, we see that these men could give the miraculous gifts of the Holy Spirit by laying on their hands. Philip, though manifesting many of the gifts himself (Acts 8:6-7), could not pass on these gifts. If we understand the implication of these passages, we also know that this type of miraculous power could not be with us today, as we no longer have men qualified to be apostles. That said, the question arises: Is their

authority still with us today?

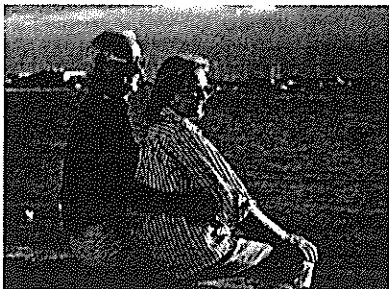
Jesus showed us by His prayer, in John 17, how He intended to use these men. In John 17:8 He said, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." This was followed with: John 17:18, "As thou hast sent me into the world, even so have I also sent them into the world." Jesus' authority was demonstrated in His words, and He was sending the apostles in the same manner and with the same words. This was their authority, but how does this relate to today?

Paul made the following explanation about his own prophetic ability in Ephesians 3:3-4, "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)". If the apostles' authority rests in the word of God that they express, and it is left to us in written form, then their authority is still with us today.

The authority of the apostles is one part of the foundation of the church. As Paul said in Ephesians 2:20, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;". With this foundation, a strong church can only be the result. This is one element of the "organizational chart" that Jesus left us with, to edify the body.

Sarnia, Ontario

Great Lakes Bible College presents . . .



Walter Hart: "The Christian Home"

Spring 2000 Short Course

March 6 - 10, 2000

Waterloo Campus

In this short course, Walter Hart will present the Biblical teaching relating to marriage and the home. Common problem areas will be explored and application made to family-building in the contemporary setting.

Credits: 2 credit hours

Accommodations: to be arranged

Director: Dr. Geoffrey Ellis, Principal

Registration — \$25

Tuition — \$80 for credit

\$40 for audit

62 Hickory St. W., Waterloo, ON N2L 3J4 (519) 884-

NEWS

- FAR WEST -



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

ALBERTA

Edmonton: We rejoice in the confession of faith and baptism of Louis Dirk on November 7. Louis has been studying the Bible for several months with one of our elders, Peter Ross. Louis' wife, Vivian, has been a member in Edmonton for many years.

We extend congratulations to David and Laura Boswell who celebrated the birth of their son, Jeremiah Simon, on November 3. Timothy and Benjamin are excited to have a new brother. We also rejoice with Rob and Lisa Romeo on the birth of their daughter, Emma Naomi, on November 10. Emma is the new sister of Quentin. Also born in November, on the 16th, to Darin and Ruth Harder, their first child; Brayden Charles. Everyone is doing fine.

A "maintenance work bee" was held at the church building on Friday, November 26. Collin Jacques, the deacon responsible for building maintenance, had a good crew on hand to accomplish some much-needed work.

On January 9 we are planning a congregational

potluck and meeting, at which we will present our goals to the congregation. Over the past few months we have developed some goals that will provide direction as we strive for continued growth. In addition to the congregational goals, each deacon and evangelist will present the goals for their individual ministries.

Plans are being made for the annual Edmonton Ladies Retreat (January 28-30) and the Men's Retreat (March 17-19).

Medicine Hat (Crescent Heights): Over summer and fall we have had several guest speakers: John McMillian from Dauphin, Charles McKnight, Dale Elford, Kevin Clark and Dave Friesen of Edmonton.

There was a corn roast held at Bill and Helen Nixon's. It was enjoyed by all who attended.

In October a Salad Surprise Potluck was held.

BRITISH COLUMBIA

Ming Paul Lee: Suwanna, Kayo, Cindy Penefiel and Ming Paul visited the Kosovo refugees. We saw mostly children and older women. It was very heart breaking. We delivered 4 suitcases of medicine, seeds, toys, toothbrushes, etc. and cash donations to help the children. 37,000 Albanian New Testaments are being shipped to Kosovo.

Doug Smith is working towards opening a World English Institute program in Prizren, Kosovo. Many medical nurses have signed up to study the Bible, through

correspondence courses. Our goal and prayer is that the new church here will be self sufficient and self supporting from the beginning. Great things are happening.

It was most encouraging and moving to meet Reggie Hillier, a single mother missionary. She worked with homeless and refugee children in Vienna.

Steve and Joan from Victoria, B.C. lead a team of Canadians each summer to Zambia. Through their prayers and help a new water hole was dug and a water pump installed for the Simarkakata blind community. It was one step closer to making this community self sufficient.

Vancouver (Oakridge): The men of the congregation held a meeting on Remembrance Day to discuss the organization of the church and the carrying out of responsibilities. Brother Alex Abella will serve as the deacon of finance, working with Brother David Jacobs and Brother Frank Pankey. Brother Jerry Lino will serve as the coordinator of worship. Brother Arthur Tacderan will continue to serve as the person responsible for the grounds around the building. The brothers agreed to meet regularly for Bible Study concerning the organization of the church, specifically who will be responsible for decision-making in the absence of elders. We pray that God will continue to bless our efforts to serve Him, as we seek to follow His teachings in the New Testament.

A year end celebration is being planned for December 31.

(continued from page 11)

class has been begun for children, infant to grade 6, during the sermon time on Sunday mornings. Their chorus was going to sing at the complex where Margaret Cargin lives.

The Hispanic ministry reached its thirteenth anniversary during the month of November. "For the year 2000 we have a new challenge, that challenge is to be hosts of one of the biggest events inside the Spanish speaking Church of Christ. It is the XVI Iberoamerican Encounter of Leaders and Labourers." - Santiago Molina.

Strathmore is hosting the Training for Service meeting on Good Friday, April 21, 2000. Michael Tackett will hold a weekend meeting at Strathmore next year, September 29, 30 and October 1. They are collecting used men's clothing for "Out of the Cold" program. A recruiter from

Freed-Hardeman University, was to meet with young people after the evening service on December 12.

Waterloo: The Leaders Retreat included a breakfast and meeting November 20. They were discussing the goals and objectives of their five-year plans. Earlier in 1999, Geoffrey Ellis was added to the eldership and Mark Heuston and Jorge Cruz became new deacons. A plan of growth, which is to involve all members, is led by ten ministries - Evangelism, Worship, Spirituality, Facilities, Cross-cultural, Education, Service, Fellowship and Support.

On December 4, the ladies had a Christmas brunch at Wanda Speek's home, with Doreen Ellis presenting a lesson on "Family Commitment." Don and Vi MacKenzie plan to move to Beamsville in mid-January. Families in the congregation are participating in "Shoe Box Gifts" for

children in Central America and Kosovo.

Windsor (West Side): The brethren are resuming their fellowship groups on the last Sunday evening of each month. On December 12 they had a Spanish/English service in the evening. The "Keenagers" held a lunch on December 9 and the ladies luncheon on December 11, to reveal their "secret pals." Welcome to Andy, Sherri and Joel Bussieres, from South River of the Sundridge congregation. The ladies are giving Christmas baskets to two families this year.

NOVA SCOTIA

Mill Village: Over 30 attended a ladies retreat at the new building, September 24,5. Murray Marshall of Ennis, Texas, returned and spoke in a meeting, September 26-29. The debt on the building will soon be reduced to \$20,000.

Kentville: A men's retreat and gospel meeting took place in September

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 Mystery of God's Will by Charles R. Swindoll, Word Publishing, 222 pages, \$21.99 (U.S.).

Charles Swindoll, one of the more prolific evangelical writers, has not written many books for sometime. It is good to see this new book and we trust it is a sign of more to come. In this very interesting book he struggles with the question of how we can determine what God's will is for us in a specific situation. He writes about the challenges faced by great Bible characters like Abraham, David, Hosea, Joseph, John the Baptizer and Paul. All had to face

great trials in order to discover and obey the will of God. He cites many examples of tragic losses such as the recent death of John Kennedy. Some refuse to believe in God because of such tragedies. He suggests that we will not know the answers until we get to heaven. When tragedy strikes we must turn to God and let Him work out His will in our lives. We must rely on the truthfulness of the Work of God in order to understand His will. This will cause us to reject any kind of "extra-biblical revelation" which is "not only spurious, it's downright dangerous." Further

we agree with his statement that we must stand on the solid rock of God's Word of truth. All other ground is sinking sand." He rejects the way people think that they have signs and calls such nonsense "voodoo theology." We also agree with such statements as 'You will never, ever go wrong in consulting the Scriptures. Just be sure you take it in context.' We agree with his continual stressing of believing and obeying God's Word, although at times we wonder if he accepts all the implications that involves.

As with other books by evangelical writers we must learn to separate the wheat from the chaff. When anyone gives a "Thus saith the Lord" we can wholeheartedly agree. But when speculations arise we must urge the greatest caution.

(continued from page 5)

various liberal arts. The Bible college will offer, peripherally, a selection of "general" or arts courses, particularly those that directly impact on Christian training, e.g. Christian journalism, communication, history, etc. The Bible college specifically serves those who seek careers in Christian ministry. Of course, it can be argued that everyone should lay a foundation of the liberal arts, i.e. "become educated," before specializing with a major. However, in the Canadian university setting, for example, most students move into their major field in year one. It is also reported that true liberal arts programs are quickly eroding in the USA as career focus carries the day.

In *The Mirror of a Movement* (1965), Bill Banowsky traced 46 years of ACC/ACU Bible lectureships as a reflection on the mind of the church over the period. Included were a number of presentations on the subject of Christian education. He determined that Churches of Christ in North America had opted largely for the Christian liberal arts institution. Whereas, he observed, the Christian Church in America opted chiefly for the Bible college institution. He also noted that in comparing the growth of the respective fellowships during the period under study that Churches of Christ were outstripping the Christian church. He credits the choice by Churches of Christ of the Christian liberal arts college model rather than that of the Bible college as one major

reason for the difference.

No research was offered by Banowsky to justify his conclusion or to demonstrate that the choice was consciously made by leaders within Churches of Christ. No doubt, a host of factors impacted the respective growth of these two brotherhoods. It can be observed that later in the century in America, schools of preaching among Churches of Christ multiplied and flourished. In several ways the Bible college and schools of preaching are similar in their concentration and in their attention to training workers for the field. One educational model should not be promoted over the other; each has a specific strength and a role to fill. The simple fact is that Churches of Christ just do not have a long tradition of Bible colleges. Today, three Bible colleges serve Churches of Christ in North America: International Bible College and Magnolia Bible College in the USA and Great Lakes Bible College in Canada.

The Bible college provides "career training" for

those who would engage in Christian ministry. The Bible college, as an adjunct service for the church, supplies a direct line from training to in-the-field effort. In contrast to other types of educational enterprises the Bible college can be maintained at modest cost and be staffed by workers (qualified) in the field.

Waterloo, Ontario

Camp Omagh

is seeking applicants for the
2000 Camp Season
(July 7th, 2000 - August 20th, 2000)
for the following positions

Maintenance Person:	Related experience is helpful
Head Lifeguard:	Must hold relevant qualification
Assistant Lifeguard:	Must hold relevant qualifications
Kitchen/Office Asst.:	Computer skills required

Please send all applications before January 31st, 2000 to:
Guy Stopard (Chairman of the Program and Personnel Committee)
c/o Fennell Ave. Church of Christ
321 East 27th St.
Hamilton ON
L8V 3G8

All applicants must be 16 years old or older.

OBITUARIES

Ann Johnson

Ann gladly departed this world on Tuesday, November 9, and her body was laid to rest on Saturday, November 13. Tim Pippus and I shared in the words of comfort to the relatives and close friends, while a goodly number of dear acquaintances presented tribute after tribute to this worthy sister in Christ.

Through the ups and downs in the life of the Estevan congregation, Ann was the Rock of Gibraltar in steadfastness and devotion. She was renowned for her hospitality, and admired for her convictions. She was an inspiration to the whole fellowship of the church in Saskatchewan. Ann was forced to retire from active service in the church, and was in a Seniors Home for several years before her death. When we moved here just one year and a half ago, it seemed so strange not to see Ann in the kitchen, and in her place in the assembly.

As none of Ann's family live in or near Estevan, her funeral arrangements were kindly and graciously taken care of by Sister Janice Tucker, who, with other loving and devoted sisters in the church visited and cared for Ann and others so faithfully for months and years past. May God bless their kindnesses to those whom we all loved so dearly.

Ann was predeceased by her husband, Eric, and her two daughters Ivy and Arliss, and is survived by two devoted sons, Stewart and his family in Sault Ste. Marie, Ont. and Irvine and his family in Calgary, Alberta.

This sonnet written regarding another beloved sister in Christ, equally applies to our beloved Sister Ann.

To a Dear Sister in Christ

*As maple leaves by chilly autumn's rime
Invest themselves in glory unsurpassed;
Her radiance was undimmed by passing time
An aramanthic beauty - born to last,
No sister, bound by Nature's flesh and blood,
Could ever be more dear than she to me.
And we as children of the self-same God,
Will sing His praises through eternity.
Short days ago she tasted arduous life;
Then sudden came the Master's urgent call:
"Thine hour has come to cease from mortal-
strife;*

*Thy Lord hath need of thee." The shadows fall
Across the landscape, and keep hast'ning on
Till night shall vanish in resplendent dawn!*

Cecil T. Bailey

Pauline Ford

On October 21, 1922, Clark and Olive McNally rejoiced at the birth of their middle child, Pauline Elizabeth in St. Vincent Township. At the age of 11, she dedicated her life to Jesus through baptism. When she was 15 she met Jim Ford and later married him on June 8, 1944 at her family home. They farmed on the 11th Line of St. Vincent Township until their retirement in 1974 when they moved to

their present home in town.

Family and church were always important to Pauline. She was also active for many years as a volunteer in her community, both on the 11th Line and in Meaford. She was an active member of the Women's Auxillary (W.A.V.E.S.) of Great Lakes Christian College. A pair of partly knitted socks (for the Hospital Auxillary) remains as a testimony of her active involvement in helping others. Many people who visited in Meaford for worship found themselves in the Ford home for Sunday dinner.

Her life ended at Meaford General Hospital, in her 78th year on Sunday, November 7, 1999. Her passing is mourned by her family, Jim, her beloved husband of over 55 years and her children Art and Ruby of Beamsville, (their sons James, Trevor and Craig); Carolyn and Bill Pearson of Sauble Beach (their children David (Reen) and Jennifer Dawn); and Donna and Mike Pennington of London (their children Angie Dale (Dan), David and Scott, and a great granddaughter Kayli Dale). Also mourning her passing are a brother, Clarence (Donelda) McNally and a sister, Erma (Mac) MacGregor. She will also be missed by numerous nieces and nephews, Jim's family, friends and neighbours.

Art Ford

Bob Liles

After a year long struggle following a stroke brother Bob Liles went to be with his Lord on November 8, 1999. Born on January 16, 1922 in Barton Township, the majority of his life was spent in Windsor. Bob is survived by Jessie, his faithful wife of 54 years, daughters Carolyn & Dianne, and sons Eddie, Donny & David. There are as well three brothers and numerous grandchildren and great-grandchildren.

Bob was an architect by trade and many of the renovations done around the West Side church building reflect this. He served the church in Windsor in many capacities but most recently in the role of elder. He was known for his very generous heart, his ability to laugh, his gift of knowledge of the scriptures and his willingness to always lend a helping hand.

Bob was baptized into Jesus Christ for the remission of sins over fifty years ago and from that time sought to serve Jesus faithfully. It was said of Bob that he always did what he thought he should do. The funeral home was packed with friends and family who came to pay their respects to the memory of a great man.

While we on earth are saddened to say goodbye to our shepherd, we are knowledgeable of the fact that Bob has gone to be with Jesus which is far better. The Funeral service was held on November 11 with Drew Chapados conducting assisted by Ellis Crum and Paul MacKenzie.

Soldier of God well done, thou glorious warfare past.

The battle fought, the race is run and thou art crowned at last.

Drew Chapados

Charlie Theo Garner, Jr.

Brother Garner, having served as a minister for 46 years in 5 states and the Philippines died of cancer at 67 on June 23 in Jacksonville, FL.

Survivors include Jenet, his wife of 47 years; sons Ted and Tom; daughters, Jamie Walker and Beth Giselsbach; brothers Ronald and Donald and 12 grandchildren.

One of his sons and two sons-in-laws are currently following in his footsteps, serving as ministers.

Notices:

Bill Smart: Brother Bill Smart who lived in Beamsville and worked at Great Lakes Christian College in the early 80s and then laboured for a while with the Smithville, ON church before moving to Wallaceburg, ON, recently died at age 82. He had been active with a church across the border in Michigan up until near the time of his death. He leaves family in Hamilton and Toronto, ON and in Arkansas and Ohio.

Glen Tice: Brother Glen Tice, long time member of the Tintern, ON church, lived an active farmers life up until near his recent passing because of a malignant brain tumor at age 77. Wife Rita, daughters Twila and Darlene and granddaughter Jennifer will miss him very much.

In Memoriam

Shlarb. . . . In loving memory of a dear husband, father and Opa, Martin, on the fifth anniversary of his passing October 30, 1994.

*Another year has come and gone,
And though our lives continue on
In our hearts we hold you dear
And memories keep you ever near.
We seldom ask for miracles,
But right now, just one would do,
To have the front door open,
And see you walking through.
A million times we've missed you.
A million times we've cried,
And if your love could have saved you,
You never would have died.
In life we loved you dearly,
In death we love you still.
In our hearts you hold a memory,
That no one else can fill,
It broke our heart to lose you,
The day you left our home.
Forever loved and always remembered.
Wife Louise, children and grandchildren*

The Church of Christ in Yorkton, Saskatchewan is seeking a full-time Evangelist.

"Yorkton is one of the fastest growing cities in Saskatchewan"

Please send resume and audio/video tape to:

Church of Christ
550 Parkview Road
Yorkton, Saskatchewan
S3N 2L7

For more information call:
Garth Ennis (306)728-3369
Dennis Darvill (306)783-5492

FEB.

MEAFORD YOUTH RALLY

2000

DV8

FOLLOWING A DIFFERENT ROAD IN LIFE

Which road in life are you on? Have you deviated from the one that leads to peace and "foreverness" with the One who created you? Whether you are on the road, off the road, or just need some encouragement to keep going, plan now to be a part of this exciting weekend in Meaford, Ontario, **FEBRUARY 18-20, 2000.**

...WITH PAUL HODNETT FROM BEAUMONT, TEXAS

Starting Friday night from 7:00-9:00 pm. with registration, meeting friends and other activities, until lunch is complete on Sunday, you will have an awesome weekend.

- "Spectrum" from Rochester College, Michigan
- GLCC Chorus, Beamsville, Ontario
- Praise and worship with Paul
- And many other activities and groups TBA!

If you are interested in attending, here are a few things you need to know:

- The cost for the weekend is \$30. This includes all meals, activities and a T shirt
- The weekend is planned for teens only - grades 9+(and chaperones)
- Pre registration by phone, fax or email is required. Deadline for registration is Sunday, Feb. 13, 6:00pm. For more information, or to register please contact us at one of the following:

Phone Scott Mansfield (519) 538-1750 (Church) 538-9968 (Home)

Brent Williams (519) 538-5106

Toll Free: 1-800-416-1692

Fax: Scott Mansfield (519) 538-5486

Email Kalvin@bmts.com

Address Meaford church of Christ

113 Nelson St. West

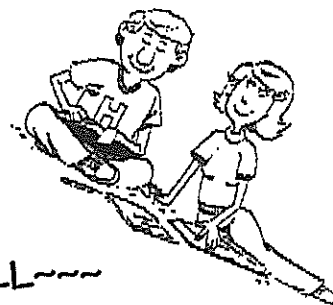
Meaford, ON N4L-1G3

WE ARE VERY EXCITED ABOUT YOU BEING A PART OF THIS WEEKEND

WESTERN CHRISTIAN COLLEGE COLLEGE RALLY

March 10,11 and 12, 2000

GRADE TWELVE STUDENTS
COLLEGE STUDENTS
YOUNG PROFESSIONALS



---SPIRITUAL ACTIVITIES---

---SINGING---FOOD---BASKETBALL---

---OPPORTUNITIES TO MAKE NEW FRIENDS---

Cost: \$25.00 (includes 3 meals Saturday, 2 meals Sunday)
Accommodation Available. Bring a Sleeping Bag

Box 5000 220 Whitmore Avenue W. Dauphin, Manitoba Canada 204 638-8801 Ext. 500

WESTERN CHRISTIAN COLLEGE IS NOW ACCEPTING APPLICATIONS

Apply Now

DAY CLASSES FOR GRADES 7-9

RESIDENTIAL OPPORTUNITIES FOR GRADES 10-12

Semester Begins January 31, 2000



COLLEGE

DAY and RESIDENTIAL OPPORTUNITIES

Semester Begins January 10, 2000



For Information Contact:

Western Christian College

Box 5000 220 Whitmore Avenue W. Dauphin, Manitoba Canada 204 638-8801 Ext. 500

Phone 204 638-8801 Fax 204 638-7054 <http://wcc.pein.org>

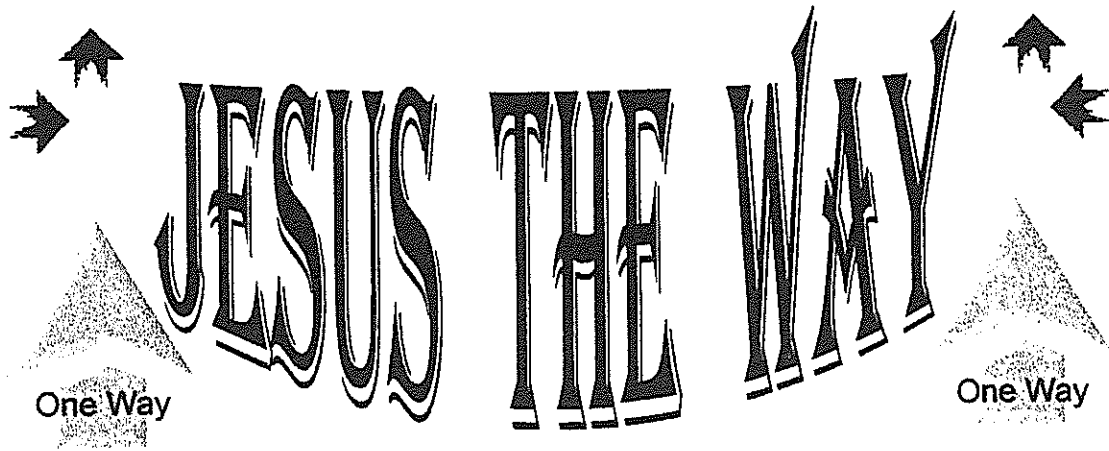
EDMONTON

CHURCH OF CHRIST

INVITES YOU TO JOIN US AT OUR

23RD ANNUAL
ALBERTA SPRING
FELLOWSHIP

APRIL 21 - 23, 2000



13015 116 Avenue Edmonton, Alberta

DIRECTORY OF CHURCHES

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

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

PROVINCE OF ALBERTA

CALGARY: (Northside): 803-2A Ave. NE, T2E 1S1; Sun. 10, 11, 6; Wed. 7; recorded message; 276-8088; Derek Chambers, ev.

CALGARY: 4030 Maryvale Dr. N.E., T2A 2S8; Sun. 9:30, 10:30, 6; Wed. 7; Small Groups (Fri. - Mon. eve.) Phone: (403) 272-2111; E-mail: ccofc@cadvision.com

CAMROSE: 4901-42 St., T4V 1A2; Sun. 9:30, 10:45; Wed. 7; Ted Archbold, ev. (780) 672-1220 (off).

EDMONTON: 13015-116 Ave., T5M 3C9, (780) 455-1049; FAX 454-9545; Sun. 10:45, 9:30; Wed. 7:00; C. Eric Limb, Henri Bouchard, Herb Anderson, David Hotchkiss, Peter Ross, elders.

FORT MCMURRAY: Father Beauregard School, 255 Athabasca Ave; Abasand; Sun. 10-noon; Box 5094, T9H 3G2; Billy McMillan, ev. (780) 790-0109.

LETHBRIDGE: 2720 21st Ave. S., T1K 1H8; Sun. 10, 11; Wed. 7:00; Mike Gray, ev. 328-0855.

MEDICINE HAT: Crescent Heights Church of Christ, 402 12th St. N.E., T1A 5V3; Sun. 10, 11, 6; Wed. 7; Jim Goud (403) 529-1996

RED DEER: 4519 53rd St., T4N 2E4; Sun. 11:15, 10, (evening—call for information); Wed. 7; John Smith, ev. (403) 347-3986.

PROVINCE OF BRITISH COLUMBIA

ABBOTSFORD (Central Valley): Columbia Bible College Chapel, 2940 Clearbrook Road; Sun. 11:15, 10; midweek class 7:30 in homes; #4-3292 Elmwood Drive, V2S 6B2, Norm Weir, ev. (604) 850-8670 (off); 859-5973 (res.). If no answer 852-5052.

BURNABY (Greater Vancouver): 7485 Salisbury Ave., V5E 3A5; Sun. 10:45, 9:30; Midweek (groups meet in homes. Call for times & locations); Kirk Ruch, ev., 951-4102; (604) 522-7721 (off).

CAMPBELL RIVER: 226 Hilchey Road, V9W 1P4; (250) 923-5233.

CHILLIWACK: Senior Citizens Bldg. Br 24, corner of Cook and Victoria St.; Sun. 10, 11; Wed. 7 at 9687 Windsor St; Mail P.O. Box 327, V2P 6J4, 24 hr. phone (604) 792-4940; George Sillman, ev., Al McCutcheon, sec. 792-0046; V2P 6J4.

CRESTON: Corner of 5th Ave. and Cook St.; Sun. 10, 11; Box 2329, V0B 1G0; 428-7411 (off) or 428-5937.

CROFTON: 1288 Smith Rd. Box 45, V0R 1R0; Phone for time; (250) 246-3659.

DELTA: Delta Christian School, 53rd & Ladner Trunk Road, Ladner; Sun. 10; Midweek: Call for times; 205-1318 56th St., V4L 2A4; Jay Don Rogers, ev., (604) 943-7280 (res.), 943-0515 (off.).

KAMLOOPS: 110 Mohawk Cres.; Sun. 10:30; PO Box 2129, V2B 7K5; Robert Harper, ev.; (250) 554-2421; fx 554-6728.

KELOWNA: 1317 Ethel St. V1Y 2X1; Sun. 10:45, Bible study 9:30; Charles McKnight (250) 861-9486 and Barrie Forman 763-2103 (pager 717-8043), evs.; Wayne Muirhead 861-4008 and Ted Windswill 763-8445, elders.

KELOWNA (Rutland): #209-120 McIntosh Rd., V1X 7E8; Sun. 11, Call for directions/other services, Bill Forman, ev. (250) 765-3643; Clint Poite, (250) 491-1900

NANAIMO: 1720 Merodith Rd., V9S 2M4; Sun. 10, 11, Wed. 7:00; Grant Hannan, min. 758-9412 (off.); Les Beamish, sec. 758-6929; cell phone 729-1833.

NORTH BEND: North Bend Community Hall; Sun. 10; SS 1, Boston Bar, BC V0K 1C0; 867-9420.

PENTICTON: Pentiction Retirement Centre, 439 Winnipeg St.; Sun. 9, 10; Wed. 7:30; Box 24082, V2A 8L9.

PRINCE GEORGE: 4337 Ewen Dr., V2M 5Y8; Sun. 10; For more information contact Grahame Somerville; 562-6708 or Leo Selzer, 964-9102

PRINCE RUPERT: 977 Prince Rupert Blvd.; Sun. 4,3; Thurs. 7; PO Box 324, V8J 3P9; Dick Brant, (250) 624-4449 (off), 624-5834 (res), George Robison (250)624-5554, evs.

RICHMOND: Call Gary Marrs, ev. (604) 271-6197 or Carlos Castillo (604) 273-0506.

SALMON ARM: Community Center, 2550 TransCanada Hwy. N.E., Rm 1; Sun. 9:45, 10:45; 7:30; Wed. 7:30 at Shuswap Christian School, corner of 5th & 5th SE. Call 832-3828; P.O. Box 51, V1E 4N2; Dane Bengard, ev. (250) 832-3828/7127 (res); J.C. Murray, Wendell Bailey, Doug Kendig, elders. Shuswap Christian School, Box 789, V1E 4N9, 832-7994; Doug Kendig, adm. 835-8529 (res.).

SURREY: (Greater Vancouver): 15042 92nd Ave., V3R 5V8; Sun. 10, 11; Tues. 7:30; Ron Beckett, ev. 594-1796.

VANCOUVER (Oakridge): 6970 Oak St., V6P 3Z6; English services: Sun. 10, 10:40, 5 (Spanish Bible Class 10 and Fri. 6:30); Wed. 7:30; Stephen C. Hasbrouck, ev. (604) 241-7544 (res); Spanish services: Sun. 5; Fri. 6:30; Milton Diaz, ev., 432-1749 (res.).

VERNON: 4107 Pleasant Valley Rd.; Sun. 10, 11; Box 541, V1T 6M5; Bruce Tetreau, ev., (250) 503-0112.

VICTORIA: 3460 Shelbourne St., V8P 4G5; Sun. 9, 10; midweek in homes; Kelly Carter, ev. (250) 592-4914 (off), (250) 472-3775 (res.).

PROVINCE OF MANITOBA

BRANDON: 943 7th St, R7A 3V1; Sun. 10:30; Midweek; call for location (204) 728-0957; Charles Muller, sec. 726-4723.

CARMAN: Main Street S.; Sun. 10, 1:15; Wed. 7:30; c/o D.B. Laycock, Box 266, Miami, R0G 1H0; 435-2413; or contact Ray Winkler (elder), 745-3226; Hugh Gannon, ev., 745-6969.

DAUPHIN: 378 River Ave. E. (Corner of River & Bond) R7N 0H8; Sun. worship 9:11; Sun. & Wed. nights call for details; Mike Bolton, min. (204) 638-6321 (off), 638-9858 (res), Fax: 638-9843; email: cmbolton@mbnet.mb.ca>

MANSON: Bldg. in Manson Village; Sun. 10, 11; Box 2, R0M 1J0; Wilf Rogers (204) 722-2293 or Lloyd Jacobs, (204) 722-2278, elders; Ken Starnes, sec. (204) 722-2085; E-mail: Kastar@escape.ca

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

WINNIPEG (Central): 217 Osborne St. S., R3L 1Z4; Sun. 10 worship, 11:10 Bible School, Wed. 7; Jim

Hobbs, sec. for elders (204) 261- 9861; Wayne Turner, ev. (204) 257-7926 (res); Rolland Bouchard, youth minister (204) 452-4824; Bible Call 284-9506; 475-6462 (off/fax).

PROVINCE OF NEW BRUNSWICK

MONCTON: 365 Pine Glen Rd., Riverview (Moncton), E1B 4J8; Sun. 10, Wed. 7:30 p.m.; (506) 852-0919; Royal Maillet (506) 532-2956, Tim Johnson, ev., (506) 386-1682, elders.

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

PROVINCE OF NEWFOUNDLAND

STEPHENVILLE: 13 Florida Loop, A2N 2W9; Sun & Wed 7:30 p.m.; Daren & Kim Simmons, (709) 643-2629.

NEW YORK STATE

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

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

NORTHWEST TERRITORIES

YELLOWKNIFE: 516 Range Lake Rd., X1A 3A7; Sun. 11, 10; (867) 873-3875. Elders: David Lidbury, Barnard Straker; Steve McMillan, ev.

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Conroy Ave., B3N 2P8; Sun. 10, 11; Cell Groups meeting throughout the week - call for details; (902) 443-9628 (off.); Keith Brumley, ev. (902) 445-4194 (res); Wayne Taylor, sec., (902) 876-7402.

KENTVILLE: Middle Dyke & Mee Rd.; Sun. 11, 10, 6; Wed. 6; Box 26, B4N 3V9; (902) 678-8881 or 582-1227; Ray Fisher, ev; 582-3457

SHUBENACADIE: Mill Village Church, 3613 Indian Rd. 2 miles w. of Shubenacadie; Sun. 10:15, 11; Wed. 7:30; R.R. 1, B0N 2H0; D. Hallett (902) 758-2133; J. Mackey, sec., (902) 758-2633; 758-3215 (off.).

PROVINCE OF ONTARIO

AJAX (Serving Oshawa, Whitby, Pickering): 1 Cedar St.; Sun. 9:45, 11, 7; Wed. 7:00; Box 162, L1S 3C3; Ph. (905) 683-2477 or A. Langford, sec., (905) 683-6735; Devon Bennett, ev. (905) 686-2486.

AURORA: 15216 Yonge St. S, L46 1L9; (entrance beside Mac Flemming Paints); Sun. 11; Contact: Scott & Linda Harvey, (905) 473-5631 or leave message; e-mail <sharvey@DIRECT.COM> or Clare Preston, (905) 841-2272

BARRIE: 345 Grove St. E. (at Cook), L4M 2R6; Sun. 10, 11; Wed. 7:30; 722-7155 (off.); Claude Cox, ev. (705) 737-2272.

BEAMSVILLE: 4900 John St., L0R 1B6; Sun. 9:30, 10:30, 6; Wed. 7:00; Don Smith, ev. (905) 563-7655 (off).

BRAMALEA: 750 Clark Blvd. (south of Hwy. 7 on Finchgate Boulevard), L6T 3Y2; Sun. 9:45, 11, 6; Thurs. 7:30; Walter Straker, ev. (905) 789-1632 (res.); 792-2297 (off).

BRANTFORD: 267 North Park St., N3R 4L2; Sun. 10, 11, last Sunday of month 6:30; Wed. 7; contact Roy Cox (519) 449-3239; office (519) 759-6630.

BRANTFORD: 267 North Park St., N3R 4L2; Contemporary services Sun. 2 p.m., classes 1 p.m., prayer, praise and studies, Sun. 7:30 and Wed. 7:30 in homes; contact Rick Gamble (519) 753-5353; 759-6630 (bldg).

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

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

CORNWALL: 1702 Dover Rd., K6J 1W1; Sun. 9:30, 10:30; Wed. 7; Allen Bojarski, ev. Phone (613) 933-1825, e-mail: <allenk@glen-net.ca>; website: www.glen-net.ca/e-of-c; fax: 933-1879

CORNWALL: 205 Tollgate Rd. E.; Sun. 10, 11 plus home Bible studies; Wed. 7; Box 42, K6H 5R9; Randy Downton (613) 936-0718; e-mail downton@cnw.igs.net; Ann Hotchkiss, sec. (613) 932-5053; bldg. (613) 933-4999; for bus pick up (613) 932-8819.

FENWICK: Welland Ave.; Sun. 9:45, 11, 7; Wed. 7:30; P.O. Box 416, L0S 1C0; Felix Turner, ev. (905) 892-9020, email <turner@vaxxine.com>

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

GRIMSBY: 63 Casablanca Blvd., south of Q.E. exit; Sun. SS 11:05; Worship 9:45, 6; Wed. 7; Box 181, L3M 4G3; (905) 945-3058; Jeff Cobb, ev. (905) 309-1979

GUELPH: The Evergreen Senior Center, 683 Woolwich St.; Sun. 10, 11; Wed. 7:30 (phone for location); c/o 428 Cole Rd., N1G 3J8; David Azzopardo, sec. (519) 821-9179.

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

HAMILTON: 321 East 27th Street, L8V 3G8 (at Fennell) (Mt. Hamilton); Sun. 10, 11, 6; Wed. 7:30; (905) 385-5775; Chris Gardner, sec., (905) 388-9174; Guy Stopard, ev. (905) 318-0102.

HAMILTON (West): Mohawk College, Fennell Ave./West 5th St.; Sun. 10, 11, (Please phone for Sun. p.m. and midweek information); P.O. Box 78041 Westcliffe PO, L9C 7N5; Wayne Page (905) 648-5100.

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

HUNTSVILLE: meeting in homes; Sun. 6 pm. (call to confirm); David Preston (705) 789-2697; email: <presto@ican.net>; RR1, Group Box 174, P1H 2J2; other phones 789-7630/8292.

HUNTSVILLE: 36 Hilltop Dr. P1H 1C5 (off Hwy. 11BN); Sun. 9:45, 11, 7; Wed. 8; Contact John H. Preston, sec., (705) 767-3237.

ICE LAKE (Manitoulin Island): 11/4 mi. S. of Hwy. 540; Sun. 10, 11, 7; Mon. 7:30; Les Cramp, ev. (705) 282-0974; Peter Tallman, sec., R.R. #1, Mindemoya, P0P 1S0, 377-4555.

KENORA: 101 Norman Dr.; Sun. 10, 11; Wed. 7; P.O. Box 2905, P9N 3X8; Earl Rattai, ev., 548-2245.

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

KITCHENER SOUTH: Kitchener City Hall (Learning Room), 200 King St. W.; Sun. 11:15, 12:30; Wed. 7:30 in homes; Gregory Smith, sec., 480 Drummerhill Cres., N2T 1G4; (519) 884-2449.

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

MEAFORD: 113 Nelson St. W. N4L 1G3; Sun. 9:45, 11, 6; Wed. 7:30; Randy Morrill and Scott Mansfield, evs; (519) 538-1750; e-mail: meafordcofc@bmts.com.

NEWMARKET: 230 Davis Dr.; Sun. 9:45, 11:00, 6:30; Wed. 7:30; Box 21581, L3Y 8J1; Brian Cox, ev., 165 Britannia Ave., Bradford, L3Z 1A4; FluFax (905) 778-0366 (res), 895-6502 (off); e-mail: briancox@home; website: members.home.com/briancox

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 8J8; (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 Meneer, ev. (905) 383-5259; 875-2939 (off).

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

OWEN SOUND: 835 10th Ave. E., N4K 3H8; Sun. 9:45, 11, 6; Thurs. 7; 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); 10-10:45, Preaching & Lord's Supper 10:50-11:50; Midweek 7:30; ph.(705) 742-5349; 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. 1231/2 Keefer 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; Skip Francis, ev., (519)-339-1161 (off) 344-4846 (res.), E-mail: <sarcofc@etech.net>; Other contact: Vern Hibbard, (519) 383-6700; email: <vhibbard@etech.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. (705) 256-1997 (res.), (705) 949-4988 (off.); R. Whitfield, sec., (705) 949-7612.

SELKIRK: 1/2 km. N. of village; Sun. 11, 10; Wed. 7:30; Box 13, N0A 1P0.

SMITHVILLE: 246 Station St. L0R 2A0; Sun. 10, 11, 6; Wed. 7.

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. 9:30 Assembly; 11:00 Bible Study; Wed. 7:30; (519) 273-5280, davidross@golden.net (off); George Mansfield, ev. 272-1714, gmansfld@quadro.net; David Ross, 744-2872; John Brush, 625-1045; Larry Hoover, 271-9545; Joseph Kippax, 744-3439.

SUDBURY: 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7:00; 566-2898; Wes Bailey, sec. 523-0933.

SUNDRIDGE: Hwy. 11 N.; Sun. 10, 11; Wed. 7; P.O. Box 927, P0A 1Z0; (705) 384-5214, Steve May, ev. 384-0597.

TECUMSEH (North Shore): St. Clair Beach Community Center, 13731 St. Gregory Rd.; Sun. 9:15, 10:15; Contact Rick Liebrook, 172 Pheasant Run Dr. RR1 Belle River ON N0R 1A0, (519) 735-0270; Ron Meecham, ev.

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; Sun. 9:45, 11 (call for summer hours); Wed. 7; Eric Bailey, ev. (807) 473-5353 (res.), (807) 577-2213 (off.); email <cbailey@baynet.net>.

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

TIMMINS: 290 Riverside Dr.; Sun. 10, 11; Wed. 7:30; Box 1396, P4N 7N2; for more information call Larry Frost, sec. Areas., (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 Hilborn, 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 Conrie, 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; Melanie Wright, treas., 1093 Kingston Rd.#611, Scarborough MIN 4E2, 699-4116; R. Kruse, sec., 20 Bernice Cresc. M6N 1W6, 762-5668.

TORONTO (Strathmore Blvd): 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); Sun. 9:45, 11, 6; Wed. 7; Marvin Johnson (416) 752-0325, Stephen Gill (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-BELLEVEILLE: 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; Ron Moore 962-1530.

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) 885-6330 (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; 11, 10; David Stewart, 834-5652; Harold Bruggen, ev. 732-2465

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: <wsidcooc@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; 1st Sat. 6:00 youth meeting; Silvio Caddeo, ev., 387-6163 (off.); 337-9344 (res.); email: caddeo@total.net.

MONTREAL (English/French/Spanish/Chinese/Ghanian): 2401 St. Jacques; Sun. 10, 11, 6:30; Wed. 7:30 (English); Fri. 7 (French); PO Box 66 West Mount Station, H3Z 2T1; James Bell, ev. (514) 595-6744 (res), (514) 934-0400 (work).

MONTREAL (Verdun): 503-5th Avenue, Verdun, QC H4G 2Z2; (514) 765-8919; (French) Sun. 10, 11; Wed. 7; Roger Saumur, ev. (514) 635-5105; Roger.Saumur@sympatico.com; (English) Sun. 10, 9; Wed. 7:30; Chris Blackwell, ev. (514) 747-7417; chrisb777@videotron.ca.

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

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

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; (780) 875-4052 (off).

MOOSE JAW: 901 James St. S6H 3H5; Sun. 10, 11, 2; Wed. 7:30 (CST); Ron Hegdahl, ev. (306) 693-4064 (off.).

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

PERRYVILLE: 20 mi. s. Wynyard on Grid 640; Grid Rd., 71/2 mi. W., 2 mi. S. of Wishart; 15 mi. NE of Punnicchy; 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, senior min., 949-0969; Kevin Vance, youth min. 569-7837

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: <stoocofc@sk.sympatico.ca>

SWIFT CURRENT: 400 2nd Ave. S.E., S9H 3J6; Sun. 10, 11; Wed. 6:30; Susan Eidem, sec., 773-1185.

WAWOTA: Hwy. 48 W. of town; Sun. 10; Mid-week call; Box 454, S0G 5A0; (306) 739-2103 (off); Michael Parker, ev.; or contact G. Husband, (306) 739-2915 or G. McMillan, (306) 538-4654.

WEYBURN: 1115 First Ave. NE (Hwy. 13E), S4H 0N2; Sun. 9:30, 10:30, 7; Wed. 7; Russell Ferris, ev., (306) 842-6424 (off); 848-0645 (res).

WHITEWOOD: Legion Hall, 738 Lalonde St.; Sun. 11; Midweek call; Box 1798 Esterhazy, S0A 0X0; Contact Merle Nelson for more information; (306) 745-2311.

YORKTON: 550 Parkview Rd., S3N 2L7; Sun. 11:15; 10; (306) 783-6877 (bldg); Gilles Guenette, sec. (306) 782-2917.

CALENDAR

January

7 Student Rally- "choosing a Post Secondary School", GLBC, Waterloo

10-14 Start Course- "Communicating Christ", Dr. Garry Bailey, GLBC, Waterloo

23-26 Oklahoma Christian Lectureship, Edmond, OK

February

4-6 Marriage & Family Seminar, Dr Lynn McMillan, Beamsville, ON church; starting Friday, 7:30

6-11 Freed Hardeman University Lectures, Henderson, TN

20-23 Abilene Christian University Lectures, Abilene, TX

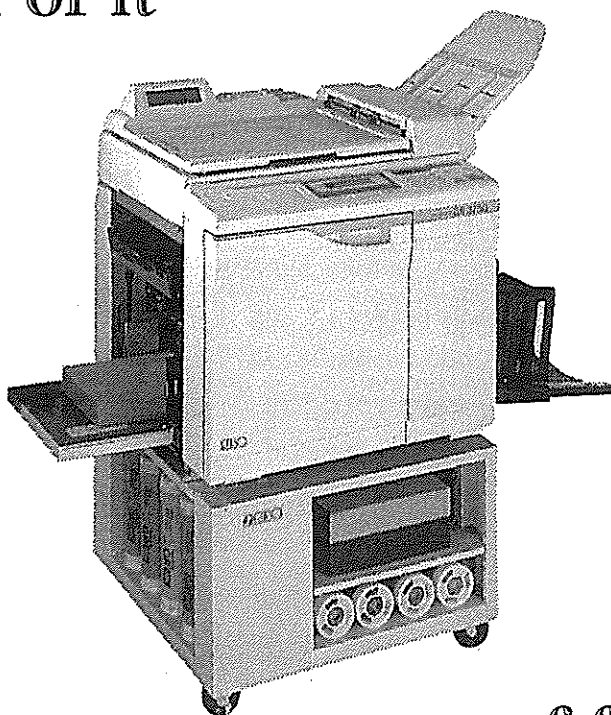
March

12-23 Experience Israel 2000 trip with Ron Pauls

April

21 Training for Services, Toronto

Don't think of it
as a printer.



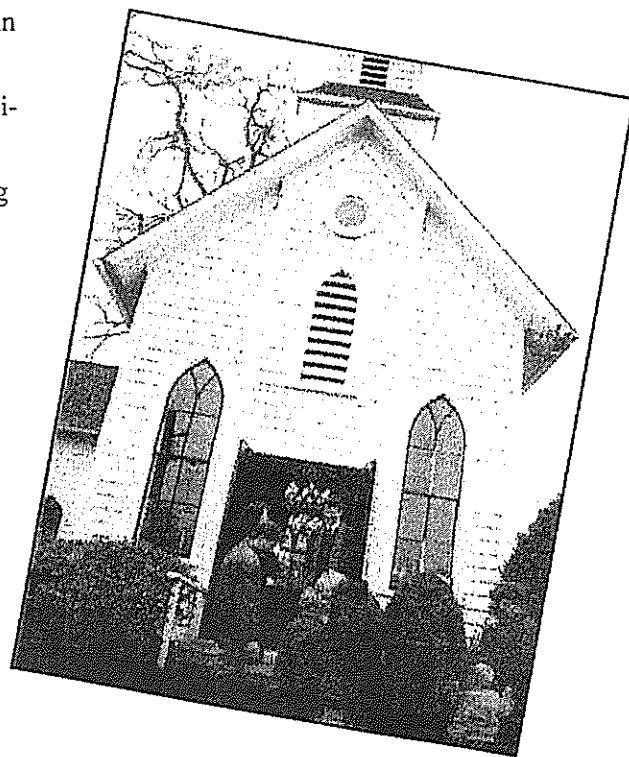
Think
of it as
a new
roof for your
church.

With the money your church saves in printing costs in just one year, you might put a new roof on your church building, pave the parking lot, or update your facilities. The Risograph's low operating costs mean lower printing costs, and 18 available colours mean eye-catching bulletins, newsletters, and more. Plus, the Risograph is easy to use, making it the perfect tool for office staff and volunteers alike. Over 10,000 churches have a Risograph. Shouldn't yours?

If you'd rather plan your church outreach than worry about printing costs, give us a call. We'd like to help you.



RISO Canada, Inc. 1 Valleywood Drive, Unit 2,
Markham, ON L3R 5L9



800-667-RISO (ext. 222)

www.riso.com