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Zambia Bound Team



The Zambia Mission Team: (l-r) Donald and Dianne Perry, Terral McBay, Amanda Whitehead, Lee Whitfield, Amanda Boland, and Matthew Whittington, plan to leave Toronto in January for a three month ministry with Roy Merritt in Zambia.

(See page 19)

Who Was That Man?

Roy Merritt



This question asked by a crowd in Jerusalem 2,000 years ago (Matt. 21:1-11) is still relevant. It confronts every man or woman who has ever heard the Christian story, and requires that that person make his or her own decision for or against Jesus of Nazareth. There is no alternative.

An answer from the intellect alone will not satisfy. The heart and life values must be involved. Either this Man is Christ my Lord, the Son of God, or else He is merely human with no continuing authority.

When this Man, Jesus of Nazareth, walked the streets and country lanes of Palestine, teaching and doing great things, He left an indelible mark. Mankind began to discern new values. New ethics and new moral standards arose from His teaching. The world was richer.

A story is told of a visit by King George VI to a china factory in England. During his visit he handled a plate while it was still soft. His thumbprint remained. The plate took on a new value many times that of its ordinary worth. It had the mark of a king upon it.

In a similar way, the mark of Jesus Christ is on mankind. WHO WAS THAT MAN?

The crowd had an explanation: "This is the prophet Jesus from Nazareth of Galilee." Because of this belief, they had given Christ a triumphal entry into the city. Garments and palm branches carpeted the street where He walked. Loud hosannas - praises - filled the air. His welcome was royal.

It is true that certain Pharisees in the crowd were offended with the majesty of His welcome. They said, "Master, rebuke your disciples!" Jesus answered, "Truly I tell you that, if these hold their peace, the stones would immediately cry out."

The multitude was correct then in calling Him a prophet. They were wrong if they regarded Him as simply the latest and greatest of a long line of Hebrew prophets. Often we are content with a partial truth: "He is a great prophet; He is a great teacher; He is a great leader." He is ALL of these but He is MUCH MORE.

Jesus of Nazareth is an historical personage. Many basic facts are known about Him. His birthplace was Bethlehem. Mary was His mother. Joseph helped to rear Him. His racial and religious background was

Jewish. His main purpose in teaching was "to seek and to save that which was lost." His career was short but effective. His manner of death was by crucifixion. He was a flesh-and-blood individual, surrounded by friends and enemies. He did not, as a rule, act in some obscure corner but in the hustle and bustle of the marketplace and the temple court. Paul, several years later, could say to King Agrippa, "... this was not done in a corner." (Acts 26:26). As an historical figure, He emerges as the determinative personality of all time.

Our Lord was able to teach by example what ideal manhood requires. A portrait of His personality remains on the Gospel page. He was brave enough to stand before powerful enemies with defiant words. No man could intimidate or bend Him from His purpose. There came a time when His enemies ceased trying to confront Him with loaded

... He emerges as the determinative personality of all time".

questions - they had learned that such a strategy was useless. Matthew described the change clearly: "And no one was able to answer Him a word, nor from that day did anyone dare to ask Him any more questions" (Matt. 22:46).

Blended with His courage was a gentleness which amazed His friends and enemies alike. He could look at the dregs of society in such a manner that they realized He cared. His words revealed depths of compassion that are divine. A poor woman was dragged before Him one day for sentencing. She was obviously guilty before the Law, yet this gentle teacher could quiet her accusers by saying, "Let him who is without sin among you be the first to throw a stone at her" (John 8:7). He hated the sin of which she was guilty, but His super-human compassion was more concerned with her future than her past.

In quiet bravery, tender compassion, practical sternness and unblemished purity, He represented what every man at his best would like to be. He dared to live in a revolutionary way. The explanations of all His goals and all His actions was "My meat is to do the will of Him who sent Me and to accomplish His works." Because of this singular allegiance, Jesus of Nazareth was indifferent to criticism and compliments alike. He was His own man, and yet He

desired to please the Father above all else.

This Man, Jesus of Nazareth, is our eternal contemporary. He is always relevant, always with us, and always up-to-date. His teachings are the same today as they were 2,000 years ago, and they will be just the same and just as relevant tomorrow. By faith He becomes mankind's constant companion. Paul expressed this truth when he wrote, "For me to live is Christ and to die is gain" (Philippians 1:21). The one who is in Christ finds that He is not only a force to be encountered but a presence to be entertained and a life to be experienced.

Many people in this age are inclined to think of Jesus of Nazareth only in the past tense - someone who was but perhaps isn't anymore. This attitude results from their forgetting His promise recorded in Matthew 28:20: "... and lo, I am with you always, to the close of the age." It also represents a failure to recognize His eternal nature. The author of Hebrews describes Him as one who is "the same yesterday, and today, yea and forever" (Heb. 13:8). His life, love and power go on and on eternally.

Finally, in answer to the question, "Who is He?" we answer, "He is the Savior of His people." Above all else, mankind needs to remember this. Paul told this to Timothy as one of his five faithful truths: "Christ Jesus came into the world to save sinners" (1 Timothy 1:15). No alternative figure has appeared on the scene to heal the spiritual wounds of mankind. The statement of Peter in Acts 4:12 is still God's truth: "...there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."

This unique and loving Savior, in His fairness and justice to all mankind, gave us His conditions for salvation. They are simple and they show no partiality. One of the clearest summaries of His conditions is found in Mark 16:16: "He that believes and is baptized shall be saved; but he that does not believe shall be condemned."

The response of each one of us to His commands will be decided by our personal answer to the question, "Who is He?" Every person must answer for his or herself. The faith of a father, of a mother, or a brother will not do. Christ requires a personal faith and a surrendered life. WHAT IS YOUR ANSWER?

St. Catharines, ON

The Kingdom of Heaven Come Down

Geoffrey Ellis



It is commonly held that the church and the kingdom, while similar, are not identical. This distinction needs to be examined carefully. It is true that each designation has a specific and somewhat different emphasis, namely the "kingdom" as God's reign and the "church" as God's people under that reign. The "kingdom" reference certainly points to God's majestic and universal authority. And "church" as in all of Acts and in much of Paul's writing (cf. Rom. 16:1, etc.) identifies the visible community of believers. Yet the two designations together refer to one entity, the collection of the saved in all ages in Jesus Christ. It is important to see the kingdom as the church and the church as the kingdom

Paul in Ephesians and Colossians does use the word church to include the unseen spiritual realities that bless those who are the body of believers. Highlighting Christ's enthroned supremacy over all, Paul concludes, "And God placed all things under his feet and appointed him to be head over everything for the church" (Eph. 1:22). He also speaks of the church in its fulsome presence, reflecting both the design of God and his providential provision for its effectualness, as a testimony to God's "manifold wisdom...to the rulers and authorities of heavenly realms" (Eph. 3:10). To the Colossians, Paul speaks of Christ's supremacy: "And he is the head of the body, the church; he is the beginning of the firstborn from among the dead, so that in everything he might have the supremacy" (Col. 1:18). This passage, including the kingdom concept (i.e. supremacy) also identifies the church as the body of Christ, implying that the church is both visible and invisible, the latter being its spiritual dimension (cf. Eph. 5:23; Col. 1:24). It can be said that, not only, is the church like a body, it is the body of Christ. As well, not only is the church like a family, it is the family of God (1 Tim. 3:15). Even so, not only is the church like a kingdom, it is the kingdom of God come to earth (Col. 1:13). The multifaceted brilliance of the church cannot be captured by one description, one reality. Perhaps the most inclusive designation of the church of the more than thirty descrip-

tions found in the New Testament is "the kingdom of heaven come down" (Rev. 21:2).

Jesus began his ministry preaching, "The kingdom of God is near. Repent and believe the good news" (Mark 1:15). He concluded his ministry, during his post-resurrection appearances, speaking "about the kingdom of God" (Acts 1:3). If the use of these two terms is restrictive, then Jesus didn't speak about the church! Only in Matthew is it recorded that he used the word "church." In Matthew 16:18, it can be argued that he uses ecclesia ("church") as a synonym for kingdom. In Matthew 18:17, he uses the word in its common usage as "assembly." Rather, Jesus consistently uses the terms "kingdom of heaven" (thirty-two times in Matthew only), "kingdom of God" (four times in Matthew and forty-eight times in Mark-John collectively) and "kingdom" (eighteen times in Matthew and seventeen times in Mark-John). Is Jesus

"It would seem that Jesus wants us to understand the church as the Kingdom."

interested solely in the kingdom and not in the church? Upon an examination of what Jesus has to say about the kingdom, however, it is evident that he is constantly talking about the church--its treasure, its work, its standards, its destiny--in kingdom terms. It would seem that Jesus wants us to understand the church as the kingdom. Thus we ought to understand the idea of the church through the construct of the kingdom, rather than attempting to understand the kingdom through some idea (perhaps human) of the church.

It is sometimes suggested that God has

always had his kingdom and that, therefore, it is inaccurate to equate the church of Jesus Christ to the kingdom of God, i.e. the kingdom predates and will outlast the church. It is important to know that God is eternally sovereign over his universe. Both Jew and Gentile stand under the authority of God. All must honour His majesty and holiness. At the same time, God set up a kingdom on earth specifically for the Israelites. The nation's demand for an earthly king was an insult to God who was their true king, but the nation remained as his special, holy people. In Christianity, God has a new kingdom on earth--or a renewed, revamped continuation of the earlier kingdom (cf. Eph. 2:12, 19)--and he enthroned Christ as its king. This does not deny God's eternal sovereignty. Nor is the kingdom of heaven on earth contrary to, a competitor with, or a diminishing of the eternal rule of God, but rather a God-planned extension of it. The point is that

Christ has been given a kingdom, and the important thing is confess Jesus as King (cf. Matt. 28:18; Eph. 1:1-23). Only when the church is seen to be this kingdom will the full scope of God's magnificent plan and the generosity of his grace be truly recognized. Only when the church is identified with the "kingdom come to earth," which one day Christ will "hand over...to God the Father," will the full dimension of the church be appreciated. That the kingdom of heaven came to earth under "Judah's scepter" (Gen. 49:10) is, in fact, the climatic expression of God's grace to man, the ultimate accomplishment of his marvellous plan--the church is heaven come to earth as a foretaste of eternal glory.

Waterloo. ON

Evangelist Required

The Church of Christ in Edmonton, Alberta, Canada is seeking a mature individual, with experience in working with a congregation, to fill the position of evangelist. The successful candidate will have proven skills in pulpit preaching. Preferably, he will be a married man who has brought up a family or is in the process of doing so. The Church in Edmonton is of medium size (attendance Sunday a.m. 350 approx.) with strong emphasis on personal evangelism. All interested applicants should, in the first instance, send their resume and a video or audiotape to The Search Committee c/o Edmonton Church of Christ 13015 - 116 Avenue, Edmonton, Alberta Canada T5M 3C9. Closing date November 31st, 2000.

EDITORIAL

Reckless Faith

Wayne Turner



In the world but not of the world" is how we understand the shaky balance between the Christian and society. We are called to be holy, set apart for God, yet living in a world that does not acknowledge Him. Our role in the world, as the salt, light and aroma of Christ, is to make God known. We are commanded to influence the world for God and for good. Jesus said, "Let your light so shine before men that they see your example and glorify your Father who is in heaven." Since the world does not serve God, we do not expect its citizens to behave as Christians. On the other hand, we understand that we must work and associate with these same people; otherwise, as Paul points out, we would have to go out of the world.

What happens when Christians are influenced by the world? In many areas of life, this should not create a problem. Culture, that is, the environment in which we live and grow, changes. In many ways, Christians will change, as well, in those areas that do not contradict God's word. For example, we no longer wear the same clothing, use the same means of transportation, or speak the same languages. However, there are areas where Christians cannot allow themselves to become like the world. The Corinthians could not adopt the immorality of their city. Neither could the Ephesians or Athenians follow the idolatry that made their cities famous. According to Paul in Titus, the Christians in Crete demonstrate some of the unfortunate negative characteristics of their local culture.

What about today? Would anyone be able to say that Christians have not been strongly influenced by the world? Looking at our clothing, language, marriages, entertainment, and even some of our values, it becomes painfully obvious that the world may be having a greater influence on the church than vice versa. Perhaps most significant of all is that the world may be especially influencing how Christians think - how they read the Bible and understand the very nature of truth and how it applies to us. Can truth be known with any degree of certainty? Is it objective or subjective? Does language reveal and clarify truth or confuse it? Is truth eternal, unchanging or does it shift and change with time and culture? Differences in understanding the answers to these questions lie at the heart of many of the issues and troubles that are affecting many congregations.

These differences can be identified as two worldviews, modernism and post-modernism, which are in a conflict that touches every area of life including religion, philosophy, education, and politics. This conflict has become interwoven into Western culture. Alternate, more subjective ways of knowing are being accepted, as the older, more rational and scientific approaches of modernism are questioned and discarded. This has significant implications for religion and Bible study and has had a profound impact even on the daily values by which Christians live.

It is important to note that churches of Christ are not alone in facing this conflict. Many of our evangelical neighbours are being challenged by these changes in thinking. In his book "Reckless Faith," (Crossway Books, 1996) John F. MacArthur notes that near-

ly thirty years ago, Francis Schaeffer warned that "the church is following the irrationality of secular philosophy." MacArthur goes on to say, "Consequently, reckless faith has overrun the evangelical community. Many are discarding doctrine in favor of personal experience. Others say they are willing to disregard crucial biblical distinctives in order to achieve external unity among all professing Christians. True Christianity marked by intelligent, biblical faith seems to be declining even among the most conservative evangelicals." What he wrote in 1994 has become even truer in 2000. He continues, "The visible church in our generation has become astonishingly tolerant of aberrant teaching and outlandish ideas - and frighteningly intolerant of sound teaching. The popular evangelical conception of 'truth' has become almost completely subjective. Truth is viewed as fluid, always relative, never absolute." Later, he adds, "About the only thing that is taboo nowadays is the intolerance of those who dare to point out others' errors. Anyone today who is bold enough to suggest that someone else's ideas or doctrines are unsound or unbiblical is dismissed at once as contentious, divisive, unloving, or unchristian." The problem which MacArthur is addressing is identified in the complete title of his book, "Reckless Faith: When the Church Loses Its Will To Discern." What he means by discernment is recognizing that existentialism and its subjectivism have influenced how the Bible and truth are understood and known, and how Christianity has been weakened in the process. Studying and knowing the scriptures, seeking to discern, like the Bereans of Acts 17, is the only antidote.

It is unfortunate that, as many have observed, there seems to be a general "dumbing down" in Biblical knowledge and understanding. In the information explosion of today, it is saddening to think that there are any people professing to know God who would not use every available resource to study and know God's word. Of equal concern are those who would relegate the absolute truths of scripture to the subjectivity of human emotion and whim. God has not changed, neither has His word. It is our culture that has changed. May God grant us the ability to live and know, as those who are in the world but not of the world. May we have the courage to discern the difference and to hold onto His timeless and changeless word.

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Who Should I Choose? #2

Max Craddock

In the choice of a spouse one needs to move with wisdom. Making the right choice will have a long-lasting effect on one's joy in this life and his/her ability to faithfully serve the Lord. In the words of Solomon, which can be applied to the choice of a husband as well, in Proverbs 12:4, "A wife of noble character is her husband's crown, but a disgraceful wife is like decay in his bones." A good choice will always greatly enhance one's life but a bad choice is like a rotteness that will eat away from the inside. It is always a mistake to think that divorce is an easy solution to a bad marriage. Remember that "I hate divorce, says the Lord God of Israel...." (Mal. 2:16). For a child of God remarriage is very often not an acceptable option. "Jesus replied, 'Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery.'" (Matt. 19:8,9). [Much more could be said about the divorce issue, but we will leave that for another time.]

Solomon gives good guidelines for choosing a wife. "Houses and wealth are inherited from parents, but a prudent wife is from the Lord." (Pro. 19:14). The wise man will seek God's blessing in selecting a wife who will be a blessing. To make your choice on physical beauty alone is a most dangerous practice. Most men want an "attractive wife" but again the words of Solomon ring true. "Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised." (Pro. 31:30). Sadly many marriages are built on physical beauty which fades with time. Physical beauty, therefore, is not a suitable foundation for a lasting and uplifting marriage relationship. In the verse noted above Solomon says that "a woman who fears the Lord" is one to be sought. Since the fear of the Lord is the beginning of knowledge (Pro. 1:7), one can see the wisdom of choosing such a person as a life long companion. Such a woman will build a beautiful home

because her first concern is pleasing God. "The wise woman builds her house, but with her own hands the foolish one tears hers down." (Pro. 14:1).

Another quality is that of being discreet, i.e. one who shows caution and good judgment in what one does, is not showy or obtrusive. The ability to do the correct thing at the right time is a wonderfully beautiful quality. To not have this quality is described by Solomon as "like a gold ring in a pig's snout is a beautiful woman who shows no discretion." (Pro. 11:22). This often shows itself in bad manners and thoughtlessness.

One other matter of concern is to choose a wife who is not quarrelsome. "A quarrelsome wife is like a constant dripping on a rainy day; restraining her is like restraining the wind or grasping oil with the hand." (Pro. 27:15,16). If one is of a quarrelsome nature before marriage it is unlikely that marriage will change that nature. That is not to say that it can't happen, but one should be cautious.

Marriage to a godly woman is of great worth. "He who finds a wife finds what is good and receives favour from the Lord." (Pro. 18:22).

Care needs to be taken in choosing a husband. Many men are uncaring and abusive. If "your young man" shows signs of cruelty be warned. Solomon has an interesting view when he says "A righteous man cares for the needs of his animal, but the kindest acts of the wicked are cruel." (Pro. 12:10). If a man kicks a cat thoughtlessly or for fun, does this

tell us anything about his character?

Along the same line, how does the man react to pressure? "A patient man has great understanding, but a quick-tempered man displays folly." (Pro. 14:29). Some men say "I am quick-tempered but it is over quickly." The same might well be said for a shotgun blast! However, the effects can be terrifying. Be careful of the man with a hair-trigger temper.

What type of company (companions) does he seek? Are they the kind that help him to be a better person who is a blessing to be around or are they those who are foolish and fool-hardy? "He who walks with the wise grows wise, but a companion of fools suffers harm." (Pro. 13:20). One will receive advice and encouragement in their life from companions. The foolish way can often seem happy and carefree but always leads to sorrow. The wife who chooses such a husband may also suffer his sorrow.

There are many who will give advice on the choice of a spouse. Much more could be written. The best advice this writer can offer is to 1. pray for God's wisdom even before dating. 2. read God's Word to see what He says about marriage and family relationships. Spend some time with the wisdom of Proverbs. 3. talk with others who have good marriages. 4. pray some more!

God bless you in finding a spouse who you can bless and who will be a blessing.

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Flee, Fight or Forgive

"Forgive us our debts, as we also have forgiven our debtors... For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins." (Matthew 6:12, 14-15).

Jesus' teaching on forgiveness is clear and unequivocal. In order to receive the forgiveness of God we must forgive others. If we refuse to forgive others, Jesus will refuse to forgive us.

FORGIVENESS THE FORGOTTEN OPTION

Yet, for many, forgiveness is either the forgotten option in their relationships or it is the ignored option. Churches divide, seldom over doctrinal or even philosophical differences, but because somewhere, at sometime, someone was hurt and instead of forgiving, a church went to war on itself. Families part company for the most ridiculous reasons. I heard recently of a woman who refused to have anything to do with her sister-in-law because she failed to "oh" and "ah" appropriately over her new house. I have seen good community organizations that had served their communities well, disintegrate because of infighting. People were hurt and instead of forgiving they went to war.

When faced with a hurt, no matter how slight or how great, we are faced with three distinct possibilities: to take FLIGHT, to FIGHT, or to FORGIVE.

FLIGHT

When hurt by others, whether the hurt is big or small, real or imagined some opt to take flight, to get out of the relationship that produced the hurt and start over. They are often surprised when the condition surfaces again in other relationships. Some go through a series of marriages because they refuse to forgive. Often what needs to be forgiven to hold the marriage together is not marital unfaithfulness but some relatively small things. Still some refuse to forgive. Some will decide to have nothing to

do with family over the slightest infractions. Others, run from church to church, looking for a church as perfect as they believe they are. Then they quickly leave as a result of some slight they believe they have received. Some change friendships like others do socks. They don't forgive, they find new friends. Flight dooms one to a life of misery without real relationships. One learns to run at the first sign that forgiveness, within a relationship, may be required. In flight, one imagines oneself as perfect, never needing forgiveness from others and thus never willing to offer it.

FIGHT

When hurt by others, whether the hurt is big or small, real or imagined some opt to fight when they have been hurt. Homes become combat zones, offices look like boxing rings and churches resemble war zones. They believe that they are well justified in fighting for their rights. Someone has harmed them. It does not matter if it was an accident, it doesn't matter that the slight may be more imagined than real, they have been hurt and someone must pay, someone must be punished. Believing the original intentions to be cruel, they will accept no one's repentance as real. Those judged guilty by fighters, must be hurt, punished and humiliated. For fighters there is no punishment severe enough. They will never give up their fight until another one comes along. They become meaner with every passing day and are never satisfied even when they get their way. They see themselves as having power when they fight and continue to fight even when the war is over.

FORGIVENESS

A few will discover forgiveness. It is much more difficult initially, but proves to be a better solution in the long run. Those who flee would never consider this option. They refuse to let people off the hook. Others should be as perfect as they themselves think they are. Fighters are busy fighting for their rights and giving worse

than they themselves have received. They see forgiveness as weakness and would never show weakness for fear of being taken advantage of. Jesus knew that forgiveness is an attribute of the strong. In Jesus' situation, while He dwelt on earth, there was an added degree of difficulty in His forgiveness. Jesus knew what His disciples were going to do before they did it. He had to live with Peter, knowing that Peter would deny Him. While Judas was one of His closest friends and the treasurer for the disciples, He knew that he was not only a thief, but also the one who would betray Him. In reality, Jesus had to forgive His disciples before they betrayed, denied and deserted Him. Jesus forgave Peter for denying Him. Peter accepted that forgiveness and moved on in life to do some great works of service. Judas refused Christ's forgiveness and in his guilt hung himself. With Jesus' forgiveness came the expectation that they forgive one another. With the forgiveness that we receive from Jesus comes the expectation that we forgive one another. "Bear with each other and forgive whatever grievances you may have against each other" (Colossians 3:13). "Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you" (Ephesians 4:32).

I hear, "I can't forgive, the hurt is too deep, there has been too much said, too much time has gone by. I just can't forgive! Forgiveness is unfair: I'm not the one who cheated. I'm not the one who lied. I'm not the one who said those things. I'm not the one who did those things. I'm not the guilty party here." Perhaps you aren't, but neither was Jesus. At the Passover feast, He was the only one present that was worthy of having His feet washed; yet He was the one who did the foot washing. Jesus is the only person who has ever lived that didn't need forgiveness. Yet, He is the author of our forgiveness and we forgive others in response. The genius of Jesus' example is that the burden of bridge building falls on the strong one, not on the weak one. The one who is innocent is the one who makes the gesture. The vast majority respond with thankfulness and the relationship is healed. You see, relationships don't thrive because the guilty are punished but because the innocent are merciful.

For one who puts his or her faith in Christ, there really is no option. We must forgive as Christ has forgiven us. This forgiveness will lead us into peace and righteousness. **BMC**

Jesus' Invitation for Rest and Discipleship - Part 1

(Matthew 11:28-30)

Paul Birston

Jesus' invitation to come to Him for rest and discipleship in Matthew 11:28-30 is one of the most comforting and memorable passages in the Bible. In a world of rising expectations and stresses it beckons those who are spiritually famished and thirsty: "Come to Me, all who are weary and heavy-laden, and I will give you rest" (Matthew 11:28). Jesus can refresh us, teach us His ways, and give us purpose. It is a passage worth memorizing.

Its Context

The beauty of the passage is magnified by an understanding of its context. One of the risks in the isolated use of popular and beautiful passages like this is that they are frequently lifted out of their immediate contexts. These contexts can provide insights into the world around passages and thus supply stronger and clearer understandings of their meaning.

The purpose of this article is to examine Jesus' wonderful invitation in its context and see how understanding this context can give us a firmer grasp of the beauty and power of the passage. It can also help us make Jesus' invitation real to others who need to hear it.

The events of Matthew 11 and 12 that surround our passage occur during Jesus' ministry in Galilee. Jesus has been "going about all the cities and the villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness" (9:35b). He feels compassion for the multitudes and tells His disciples to pray for "the Lord of the harvest to send out workers into His harvest" (9:38b). This is clearly a context of evangelism, spreading the good news, that is born of God's love and compassion.

Jesus' True Identity

A close look at the context also reveals that the question of Jesus' identity is a major theme for Matthew here. In chapter 11, Matthew records a series of exchanges between Jesus and: 1) His disciples and their cities (11:1); 2) John's disciples (11:2-6); 3) the multitudes, (11:7-15); 4) the cynical of "this generation" (11:16-19); 5) Chorazin, Bethsaida and Capernaum, unrepentant cities on the north shore of the Sea of Galilee (11:20-24); 6) God His Father (11:25-27); and 7) those who will humble

themselves and come to Him (11:28-30).

The exchanges with John's disciples, the multitudes and the unrepentant cities, each involve some clarification about Jesus' identity. His invitation also tells us about His character. We see John's keen interest in who Jesus is. Hearing "of the works of the Christ (the Messiah, or Anointed One)," John wants to know if Jesus is the "Expected One" (11:2-3). In reply, Jesus quotes from Isaiah 35:5 and 61:1, clearly identifying Himself with God's concern for the down-trodden and His promise to restore His people. He has come with good news.

Jesus goes on to tell the crowds that John is the Messenger who would prepare the way for the Messiah. He refers to Himself as the Son of Man. He pronounces woe on

"In Him they find rest, refreshment and purpose."

Chorazin, Bethsaida and Capernaum because they did not recognize Him by His miracles and repent.

In chapter 12 Matthew continues to look at the issue of Jesus' identity in a series of His exchanges with the legalistic Pharisees, the Scribes and the multitudes. None of the three groups is clear about who He really is. To help clear up the uncertainty, Jesus advances His identity as "something greater than the temple" (12:6), the Son of Man (12:8, 32), Lord of the Sabbath (12:8), and "something greater than Jonah" (12:41). In quoting Isaiah 42:1-3, Matthew identifies Jesus as the Lord's Servant in whose name the Gentiles will hope (12:18-20).

Here again the emphasis is on the proclamation of Jesus' identity in the context of sharing the good news of God's offer of salvation. Matthew placed Jesus' invitation in the context of these verses, with Jesus' thanksgiving, and in contrast to the questions about His identity, to make the good news and invitation of Jesus appealing to those who need to respond to Him.

In concluding His assertions about Himself, Jesus offers the Pharisees the sign of Jonah: the gospel (good news) of His death, burial, and resurrection (12:39-41). Jesus died for us, taking upon Himself pun-

ishment for sin so we do not have to do it ourselves. Jesus identifies Himself with whoever would "do the will of My Father who is in heaven." He calls them "My brother and sister and mother" (12:50b).

There are two contrasting moods in these chapters. The first and last from 11:1-24 and 12:1-50 are serious, containing references from the prophets. The words Jesus uses to pronounce woes on the unrepentant cities are prophetic (11:20-24). The mood of the last six verses of Matthew 11 is increasingly uplifting, inspiring, and tranquil. Jesus draws a sharp contrast between those who are condemned (the unrepentant cities), and those who are accepted because of: 1) the revelation of the Father, 2) the agency of the Son, and 3) the Son's gentle invitation.

We also receive the bonus of a short but very meaningful glimpse of Jesus' character. He describes Himself as "meek and humble in heart." This is the meekness of power under control for the service of God and others. He humbly submits His life entirely into God's care, accepting the purpose and provision of His Father.

God's Rest

Matthew's account of this invitation of Jesus is unique, one of a kind. There are no parallels for it in the other gospels, though there are parallels for the other passages around it. It is highly likely that Matthew has a reason for placing Jesus' invitation to rest and discipleship as the mid-point and focus of these chapters. There is a definite movement and tension in the exchanges with various sets of characters leading up to, and following from, Jesus' invitation. In contrast to this tension, Jesus offers rest. This word "rest" comes from two others, "stop" and "again." The tension and weariness stop when Jesus refreshes us. It prepares us to learn and work with Him.

In His gracious invitation, Jesus quotes words from the fourth line of Jeremiah 6:16, Thus says the LORD, "Stand by the ways and see and ask for the ancient paths, Where the way is, and walk in it; And you shall find rest for your souls. But they said, 'We will not walk in it.'" Centuries before Jesus came to earth, Jeremiah associated rest with walking in God's ways, being His
(continued on page 20)

POINTS BY PERRY:

Dual Citizenship

points@gospelherald.org



"... whatever makes men good Christians, makes them good citizens." Daniel Webster.

In contrast, too many who "live as enemies of the cross of Christ, Paul stated, "...our citizenship is in heaven" (Phil.3:18-20). Nevertheless, this did not mean that Paul lived an "out of this world" type of existence. Rather, he practiced and taught co-operation with the state and even appealed to the state on the basis of his Roman citizenship. Clearly his heavenly citizenship did not cancel or replace his earthly one.

God brought the promised and prophesied kingdom into existence "when the time had fully come..." (Gal.4:4). Many circumstances of history converged to make the time ripe for the coming of Christ. This did not mean that the governments or cultures of the time were compatible with Christianity. In fact, it was a time when abortion, homosexuality, promiscuity, divorce and materialism were widely accepted by society and government much as is the case in western countries today.

Christianity had its inception in a culture very similar to that which it now confronts. A study of the relationships of Christians to governments in New Testament times and circumstances should be valuable for us today. Hopefully, such a study will help us to avoid letting the world around us squeeze us "into its own mould" (Rom.12:2, Phillips), as seems to be a real threat.

Believing that the anticipated Messiah was a threat to his reign, King Herod commanded the slaughter of many innocent infants. Providently, the baby Jesus was not among them. When He began his ministry, many welcomed him because they expected and desired someone to lead them in throwing off the hated Roman yoke. They tried to make him King (John 6) but he stuck to his conviction that, "My kingdom is not of this world..." (John 18:36). Satan, recognizing this popular desire for an earthly king, had used it to tempt Jesus to take the "easy way", - to avoid the cross (Mt.4:8,9).

In their case against Jesus, the jealous

Jewish leaders reported to Pilot that Jesus claimed to be a king. Although he detected that Jesus was no real threat to the Roman authority, he, nevertheless, had the words, "This is Jesus, the King of the Jews" written above Jesus on the cross to aggravate those who brought the problem to him.

Their leader having been crucified at the hands of the governing power, how would his disciples relate to that power? Amazingly, they did not yield to the pressures or buy into the misunderstandings of the times. Rather, they followed the example and instructions of Jesus. When an attempt was made to take sides, he had responded with the startling statement, "Give to Caesar what is Caesar's, and to God what is God's" (Mt.22:21; Mk.12:17). This clearly laid down two obligations.

But, we ask, "What if the obligations conflict?" It is difficult to reconcile the sword wielding Peter and John, the "son of thunder" with the two men later imprisoned for preaching Christ. They firmly showed their understanding of what to do when such conflict occurs. Forbidden to teach in the name of Jesus, they responded, "Judge for yourselves whether it is right in God's sight to obey you rather than God. For we cannot help speaking about what we have seen and heard" (Acts 4:19,20). Soon, the rest of the apostles supported this position stating, "We must obey God rather than men!" (Acts 5:29).

The scriptures clearly instruct Christians to put forth every effort to be good, responsible citizens of the state, pay taxes and do good works. By this behaviour they would not only avoid deserving punishment but would earn Christianity a good name (Rom.13:1-7; I Pet.2:13-15).

The efforts of Christians to be good citizens of the state has not always meant that they were treated well. In fact, their efforts sometimes seemed to offend society and result in persecution and even martyrdom at the hands of the state. Despite this, rather than organizing resistance movements or militant demonstrations, they quietly lived their Christian lives providing effective examples of a better way. Over time, history records the leavening effect that this has had on society.

Christians today can be effective in a similar manner if we will firmly hold the line and let our lights shine, rather than allowing ourselves to blend in with the world so well as to hardly be noticed.

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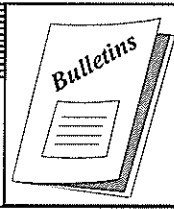
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FROM THE BULLETINS

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



Take the Time to Enjoy the Blessing of Children Max Craddock

Recently I saw something on the street that really had an impact on me. I was coming out of the hardware store and observed a lady and a little girl, about 2-3 years old, about 30 feet from the bus stop. A bus stopped and a man with a small suitcase or briefcase in his hand got off the bus. He was a young man who looked to be in good health and was well dressed. However, this was not what caught my attention.

As this man stepped down from the bus the little girl began to run toward him with her arms out and crying out, "Daddy, Daddy." This man did not look at all happy to see her and did not acknowledge her at all for a little bit. When she got to him he, without any visible joy or enthusiasm, finally leaned down and let her hug his neck. During all this his facial expression did not change or soften to show any delight in this little girl's expression of love and joy.

This has been on my mind a great deal since then. I do not know what was going on in the man's mind. I have no idea what problems or troubles he was having. However, I cannot imagine any day so bad that a father would not rejoice and find happiness in the expressed love of his child. Over the years I can remember coming home after a difficult time in working with people to a joyful welcome by my children and grand-children. For a few minutes, at least, the burdens were lifted and the day made bearable. Oh how wonderful it would be to be able to go back and enjoy those days again.

Fathers, let me encourage you to "make the most of the time" you have with your wonderful children. Delight in a neck hug and the happy "welcome home" that your children want to give you. It is easy to get so busy and caught up in the business of living that we let this time escape. Seldom is there anything you need to do that is so important that you can't take the time to hug and be hugged by your children. The grass will wait. The garden will wait. Washing the car will wait. Many things will wait but children won't. Don't miss out on what you can never relive.

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What Do You Believe In?

Roger Lansdell

During another unappealing evening of searching for something to watch on television, I happened on the NBC show "Third Watch". It is a show that chronicles the activities and interaction of a group of paramedics, police and fire men in New York City. In this particular episode, the group was given the task of security and being on call for any emergency during a candidate's political debate at an elaborate hotel. As a result, there wasn't the kind of action normal to this show, where the paramedics and police are responding to emergencies. Rather, this episode was all dialogue giving the viewer insight into some of the more personal feelings of the characters in this show.

In one of the many conversations that took place, there was one that particularly caught my attention. It was a conversation about belief in God. Basically, one paramedic had rejected belief in God because of all the hurt and results of distorted behavior that he had witnessed as a paramedic. His struggle wasn't whether there was a God, his struggle was with believing in God. From this paramedic's perspective, God wasn't worth believing in since he allowed so many bad and sick things to occur. He wanted God to come and ride in the ambulance for one shift to see what he saw and to explain himself. In his words, "If the world were to take a vote 'for' or 'against' the God we've got, I'd vote for a new one." In response to this disillusioned person, a fellow paramedic said, "The problem is that if you don't believe in God the only alternative is to believe in man."

What a profound thought. I really hadn't considered it in that way before. If you and I don't believe in God then the only other alternative is to believe in man which includes believing in self.

To believe in something means that we put our faith, trust and confidence in that thing. It's to say that what we believe in has the answers. It knows what is best. It has the solutions.

When you look at our troubled world and the troubles in our lives, the question that is

often asked is why. Why would a man throw acid in the face of the mother of his child and thus severely burned eighty percent of her body? Why would a grandmother leave her infant grandchild in a hot car for hours while she played the slot machines at an Ontario casino? Why the murders? Why the rapes? Why the abuse? Why the failed marriages? Why the addictions? Why the children going bad?

Do not the answers to these questions and many more like them lie in what we believe in? You see the fundamental problem is that we in our world, for the most part have chosen to believe in man. We have decided that we know the answers. We have the solutions. We know what is best. And now we are reaping the results of what we have chosen to believe in. If we can be really honest with ourselves, our attempts at trying to be happy and bring about fulfillment haven't produced great results. There is little, if any room for boasting about success. Our world and sometimes our very lives are in such a mess simply because of our basic belief system. In a very real way, man has created God in his image rather than allowing God to create us in His image.

The sad part is, that to believe in God and allow Him to create us in His image, has been so distorted and twisted by man that the vast majority reject this alternative. I would assert that what most see as believing in God really is just another form of believing in man. Many of the rules, regulations and traditions that religion embraces support this assertion.

It seems to me that what is most needed is for people to go on a quest to find God. Not a quest for religion, not rules, regulations or traditions. Neither is this a quest to affirm what you have always believed. Rather it's a quest to find God anew, in order to discover whether He is worth believing in. The alternative is to continue on the road we are traveling where we believe in man and self. The results of this belief system haven't been all that encouraging. In fact they are down right discouraging. Maybe it's time to truthfully, honestly and openly consider the alternative.

Pinehill Messenger, Sault St. Marie, Ont

Knowing God When Crisis Comes

Ed Broadus

"Then the Lord sent such a great wind on the sea, and such a violent storm arose that the ship threatened to break up. All the sailors were afraid and each cried out to his own god. And they threw the cargo into the sea to lighten the ship." (Jonah 1:4-5).

Few reactions are more normal than the frantic prayers of these pagan sailors at the mercy of a fierce Mediterranean storm. Whatever their sailing skills and whatever the design of their ancient sailing vessel, they knew their own puny resources were worthless. But perhaps their gods would come to their rescue. This was their only hope.

We instinctively turn to our God in times of crisis. But as surely as the gods of these pagan sailors were inadequate, our own concept of the true God may be inadequate for our own crises. It is not that God is inadequate, or that he will not rescue us when our understanding of him is inadequate. But how we view God has much to say about how we will weather the storm.

When crisis comes there is nothing like an unwavering faith in the power, the goodness and the wisdom of God. These pagan sailors had cause to doubt the power of the gods they served - not because they realized that their gods were no gods, but because of they believed all gods were territorial. What god, then, had authority over the part of the sea they were in? So, grasping at straws, they roused the sleeping Jonah and told him to call on his God - "Maybe he will take notice of us, and we will not perish" (1:6).

Jonah had a different concept of God - he said he worshiped "the Lord, the God of heaven, who made the sea and land" (1:9). Jonah placed no limit on God's power and jurisdiction, for God reigns over the entire world. (Jonah, like us, did not always live up to his theology, for despite his belief in a universal God, he was trying to run away from him. But at least his concept of God was correct.)

In crises we need a concept of God that places no limit on his power. Yet, we are steeped in the modern worldview which leaves little room for God. As Christians what we say about the power of God may be theologically correct, but at the level where we live our lives we may not really believe that God is all-powerful. We may

not really believe that he is able to do what we ask.

We also need to believe in the total goodness of God - what the Old Testament describes as his "steadfast love." Jonah rightly described God as "a gracious and compassionate God, slow to anger and abounding in love" (4:2). The pagan concept of deity was that their gods were capricious, arbitrary and unpredictable. There was no faith in the inherent goodness of any of the gods they served.

It would be terrifying to serve an all-powerful Being who is not also totally good. As Christians we have every reason to believe with all our hearts that God is for us, not against us (Romans 8:31). Yet, it does not take much joggling of our memories to find examples of Christians who have thought, when times were bad, that God was against them. Maybe we have felt that way ourselves.

We instinctively turn to our God in times of crisis.

This is also why our concept of God also needs to include an unwavering faith in God's infinite wisdom. Jonah knew why there was a storm - "I know that it is my fault that this great storm has come upon you" (1:12). We often don't know why bad things happen. But we believe that God knows, and that in his wisdom "God works for the good of those who love him, who have been called according to his purpose" (Romans 8:28).

We like explanations, but frequently there are none. When we don't know why we are experiencing difficulties, it helps immensely to put our faith in a God who is not only good and powerful, but who knows what he is doing. Then we can devote our mental and physical energies to submitting to God's will rather than doing what we want.

Jonah learned this the hard way. When the pagan sailors asked Jonah to pray to his God, he ignored their request. Why? It is difficult, if not impossible, to talk to God when we are deliberately disobeying him. The first time we read about Jonah praying was after the fish swallowed him, for only then had he repented of the foolishness of trying to run away from God and bowed to God's will (2:7-9).

When we accept the fact that God knows far better than we do about our troubles and whether we need to be delivered from them, we can respond as Shadrach, Meshach and Abednego did as they were being thrown into the blazing furnace: "The God we serve is able to save us.... But even if he does not... we will not serve your gods" (Daniel 3:17-18). Or, like Micah, we can say: "Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the Lord, I will be joyful in God my Savior" (Habakkuk 3:17-19). Survival is not the issue, but what counts is our relationship with God.

When the pagan sailors saw that life itself was in doubt, priorities changed. They threw overboard the cargo, which had been so important a few minutes before, for none of this mattered any longer. But because their gods were no gods, they had nothing left but an ill founded hope that somehow they would come through alive. When we have confidence in the unfailing wisdom of God, we don't have to know the outcome. It is enough to know God.

But we can ill afford to wait until a crisis comes to develop our concept of God and our relationship with him. Just as soldiers, police and firefighters have to be trained to react appropriately in crisis, we need to be prepared for the critical times in our own lives. Crises are not a question of "if," but "when." None of us are immune to difficulty, and it is foolish to hope or wish that nothing bad will ever happen to us.

This is why we all need to come to know God in our daily lives. It is not enough merely to know some facts about God and his nature. This is why churches also need to give attention to helping Christians mature spiritually in their relationship with God. Crises will likely direct us to God, but unless we really know him, our condition will be nearly as pitiful as that of the pagan sailors with Jonah, who could only grasp at straws, for they did not really know the God who is all-powerful, unfailingly good, and infinitely wise.

Burlington, Ontario

FOR WOMEN BY WOMEN



Articles for publication and/or reactions to this page should be sent to Linda Hammett Rt. 4, Box 164, Vincent, OH 45784.
e-mail: forwomen@gospelherald.org

(Editor's Note: We regret our error in publishing these articles out of sequence. Number V appeared in the September issue, then we discovered that number IV had been missed. ecp)

God's Angel Messengers - IV Actions Speak Louder than Words - or Do They?

Katheryn Haddad

We Christian women want more than anything in the world for husbands to be our spiritual leaders. But our definition of spiritual leadership is different than most men's definition. For example, if Christian husbands take the family to church, offer thanks at meals, and provide money for the weekly contribution, most of them believe they are being our spiritual leaders.

But remember, most men are action oriented (exception is preachers and teachers), while most women are words oriented. So, though in the husbands' minds they may be leading their wives spiritually, in our minds, it is not enough. We're looking in the wrong direction for such talk.

Over the past five years during the summer, I have been holding in my living room what I call "Summer Serendipity" with small groups of ladies from the community. Each woman answers from 55-85 easy questions directly from the Bible a week at home before coming. Sometimes I had to shoo them out the door after four hours!

Normally, women are like verbal sponges. We cannot get enough of learning - with words. We go into long discussions on how to go from point A to point B to point C. Most men can't figure out why we'd want to know how we got from point A to B when it should be sufficient that we did.

Studies published in *That's Not What I Meant: How Conversational Style Makes or Breaks Relationships* by Dr. D. Tannen, reveal that young males, observed on playgrounds, consistently were comfortable giving orders to and arguing with each other within their self-made hierarchal system. They were literal, direct, noisy, and talked about what they were doing only while they were doing it. Young females on the playground occupied their time mostly with activities requiring talk such

as being imaginative people and making sure all were equal.

"To many women," says Dr. Tannen, "the relationship is working as long as they can talk things out. To many men, the relationship isn't working if they continually have to talk things over. When women ask men what they did all day, they take it literally and can't imagine why we'd want to know what they ate for lunch

What we women are wanting during impersonal Sunday services cannot be filled for us there to the degree we need it. But it adequately fills the needs of the men. Why? Because it is more action oriented. These public services, ladies, are for the warrior angels to ACT OUT their part.

We women need our own classes so we can investigate all the fine print in the Bible we want and so we can share life's ups and downs in as much detail as we want. To expect husbands and/or other men to fill this void only puts a strain on most men who do not have or even comprehend such a need.

We angel messengers also have an inner need and desire to reach out to others living around us in a way men cannot. Women can probe and find out what the unsaved are thinking; men cannot bring themselves to do that. What a talent women have! Use it! It is so needed in this lonely world.

What a privilege ladies have who have husbands (Christians or not) who will support them while they spend their days laying the ground work for the growth of the church. The men do not have that privilege. The Bible says that if a man does not support HIS household, "he has denied the faith and is worse than an infidel" (1 Timothy 5:8). These are strong words to the men. But there is no such command to women.

Okay, ladies, let's talk some more about

the formal gatherings of the church; specifically, Sunday worship. For ONE HOUR the men get to stand up in front of a congregation and teach, read the Bible aloud, lead singing, lead prayer, or usher - all verbal but related to actions.

Ladies, listen up! The men have been at work all week. They come home tired with just a few hours between their evening meal, the news, and bed time. Then they get one hour on Sunday morning. If they're particularly dedicated, they get two more hours - one on Sunday night and one on Wednesday night. So, here's three hours they get out of the whole week. Will we pout and complain so we can take that from them too and leave them with nothing?

F. LaGard Smith in his book, *What Most Women Want but Few Women Find*, says that what the men are required to do in public reminds them of what they should be doing at home and probably aren't - being the spiritual leader [in her eyes].

Men need encouragement for what they DO so they will want to DO more of it, whereas women need encouragement for what we SAY and are. Men are angel warriors, beings of action. Women are angel messengers, beings of articulation and talk.

So, here are the men one day a week literally able to "stand up" for what they believe. They're trying to tell the other men and their wives - mostly by their actions - that they believe in God.

Take that away from them? The thing we wives want more than anything to see and hear from the husbands? Active affirmations of their faith? Never!

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ONTARIO

Ajax: The congregation has completed studying the Epistle to the Galatians and the book of Job during the summer months.

Beamsville: Earl Greene was the guest speaker and taught the adult Bible class on August 13. Andy Mackenzie left for Harding College in Searcy, and his fiancée, Emily Vine left for Canadore College in North Bay. The regular annual church picnic was held on August 27. Dianne Perry has arranged a ladies Bible class at Albright Manor and Rhonda Whittington is starting a ladies Bible class on Sunday mornings on October 1. The Zambian mission team is planning to visit several churches to make a short presentation and solicit help for their trip to Zambia in January.

Bramalea: Lesley Ann Williams, after visiting Abilene with her family, decided to finish her high school there and left for Texas in the middle of September. Guest speakers were Richard Caruthers of Baltimore, Maryland and Larry Grizzell, an elder from Colorado Springs, Colorado. Students attending GLCC are Danielle McMurray, Ashley Whittington, Audra Kent and Jonathan Knutson. Derek Czeban is a full-time student at GLBC in Waterloo. Thursday nights, the congregation is watching a series of videos entitled, "Does God Exist" by John Clayton. They are very challenging.

The plans for the Ibero-American Encounter XVI are coming along well, with the women of the congregation preparing food and meals for the Tuesday evening, Wednesday, Thursday and Friday noon meals. The funding has been pretty much taken care of. By the time the registration is over it should be complete. Brethren from the following countries have registered and received their visas: Mexico, Dominican Republic, Honduras, El Salvador, Costa Rica, Nicaragua. Brethren are coming from Puerto Rico, California, Texas, Florida, Chicago, Illinois and Spanish brethren from across Canada.

Brantford: Jamie and Bionca Azzoparde have returned from their honeymoon and are now working full time with the congregation. Joe Sandassie is taking up a collection

in order to purchase much needed hymn books for the Williamsville church of Christ in Trinidad. The annual corn roast was to be held on Saturday, August 26.

Fenwick: "The congregation successfully hosted a Vacation Bible School on August 14-18. The teens were especially thanked for the critical tasks they performed. Bill Schwartz will be the guest speaker for a series of meetings to be held on November 5-8." - *C. Moore*

Grimmsby: A Sunday evening area wide singing is planned for 6:00 p.m. October 1. Vacation Bible School was held August 14-18. Micah Jones was baptized on August 1 at Strawberry Point Camp. A Youth Rally is planned for Saturday, October 28, with the theme, "Run With It."

Hamilton (West): "The congregation rejoiced with Charles Ridjab and Holly Surya in the exchange of their wedding vows on September 4.

Meaford: A Marriage Enrichment Seminar is scheduled for October 27 and 28 with Carl Brecheen and Paul Faulkner, - - \$45 (Can.) per couple.

Newmarket: "Living Water" was with the congregation on Sunday, September 17 to conduct a singing workshop in the afternoon and present a program in song at 6:30 p.m. The church picnic was being held on September 23. A wedding shower was held for Lynn Harris, a long time nurse to the north and camp nurse at Omagh. The Vacation Bible School mission team to Mill Village provided encouragement to both congregations with much good done.

Owen Sound: "Our Vacation Bible School was July 17-21. Once again there was good involvement from the members of the congregation, with some of them taking a week of their vacation time to help. Attendance averaged 80 for the morning program (9:30- 12 noon). We had a good number of parents and grandparent present for the Family Night program on Thursday and for the closing barbeque at noon on Friday.

The 20/20 Vision Soul Winning Workshop was August 11 and 12. The people present (attendance was about 180) were complimentary on the positive nature of the program. The lessons were on subject, practical, and appreciated. We are grateful to each of the speakers and teachers, and to Great Lakes Christian College for making school facilities available to us." *Walter Hart*

Sault Ste. Marie (Pinehill): Sandra Lansdell and her class delivered a cheer-up box to Tommy Garside's house and had their Sunday school class with him. Six teenagers and four adults visited from Japan and had a

devotional and weiner roast at one of the member's homes with some of the teens and parents from the congregation.

St. Catharines (Ontario St.): The brethren took up special collections to help the church in Haiti purchase a building. The need was for \$150,000 and \$112,000 has been raised.

The congregation had special meetings September 8-10 with Michael Tackett of Key to the Kingdom the theme, "The Bible, What's It All About?" The ladies class held their annual potluck on August 28. Patti Bergeron was helping the teen ladies conduct the class.

Stoney Creek: Now enjoying fellowship at Stoney Creek are Ed and Virginia Broadus and Frank and Kathy Gerencser. Our Sunday School is now using the rotation model under the leadership of Chad and Bonnie Whittington.

A total of 30 adults and teens from the Broad Street church of Christ in LaGrange, Georgia, helped out with VBS and building maintenance during the week of July 31-August 4 *M. Ensley*

Stratford: Jen McCallum left for Germany as part of Rotary International Youth Exchange Program. September 17 is the date we begin our new Fall schedule. Prior to this date, the neighbourhood will be canvassed to invite more children to Bible class. A new course of study will begin for the adults and a pot luck meal will be shared together on the 17th.

Thunder Bay: The brethren held their August 21 service at their Family Camp. John and Diane Whitfield were honoured for their forty years of marriage.

Tintern: David Peirce was welcomed home from Thailand in early August. The congregation spent a lovely day in the park with 198 in attendance on Sunday, September 3. After the worship and potluck lunch, there were games for all ages. The event went well. On September 10, a series of Sunday morning sermons to "explore the experience of God in worship" began. It will be coordinated with the adult classes. The brethren watched a video of the Merritt family and their mission work in Zambia which is a prelude to what the group of young people will be doing in January when they go over with chaperones, Donald and Dianne Perry.

Toronto (Bayview): Placing membership are Kasiani Dhamko, an accountant from Korca in south Albania, near Greece (She has two children; Helen, age 14 and Genti, age 12.), Bruce Chen, originally from China and Victor Anastacia and his wife, Ella

(continued on page 19)

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- The Church is in Moral Crisis...and does not know it!
- The Time to Wake Up is Now!
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NEWS

- PRAIRIES -



MANITOBA

Carman: VBS was held July 31 to Aug. 4 and went very well with consistent attendance at around 45 children. The WCC VBS team did an excellent job.

Tyler Laycock spent 8 weeks "interning" with the congregation and was involved in many different areas including organizing VBS, youth camping trip, Lodge (seniors) visitation/services, speaking, etc. Hugh Gannon, minister, says, "Tyler did a wonderful job. I've never seen someone with more love for the church and the Lord ... a winning combination." Tyler was thankful for the opportunity to serve the church and says: "It has been a good experience getting to speak, teach, plan, visit, study, help and be given a better understanding of the work that a minister does as I continue to search for God's will for my life." Tyler will be returning to WCC Bible College this fall.

On July 30th morning worship was handled entirely by several of the young men. The following week they travelled to Brandon and did likewise ... some of the young ladies went along as well. We are grateful for the interest and spirituality of our young people.

submitted by Don Jenkins

Dauphin: The big news from Dauphin is the upcoming World Missions Workshop, October 19-22. Christians are expected to be coming from all around the world for a time of encouragement and spiritual renewal.

Of concern lately has been the health of Marge Roberts, Jack Close, who had a seven vessel bypass, and John Harvey, who had a seizure in Regina. Michael Adamski received a kidney transplant in Winnipeg. Little Ronald Johnson son of Ron and Pam Johnsons, had double pneumonia and a collapsed lung and was rushed into Children's Hospital in Winnipeg. We are thankful to report, at this writing, that all are doing well.

Winnipeg: Recent baptisms include Tim Arbuckle and Ryan Knutson. The congregation was saddened by the passing of sister Margaret Kleppe, yet, after several years of poor health, rejoiced with her as she was freed from the frailty and weakness of the flesh. Carlus Gupton, pulpit minister for the Vaughn Park congregation in Montgomery, Alabama spoke on August 27th before going up to Dauphin that week to

teach the Harding Graduate School Course on Congregational Development and Conflict Management.

This year's youth rally is scheduled for Oct. 27-29. Featured speaker this year is John Close from Dauphin.

SASKATCHEWAN

Saskatoon: A 50th anniversary celebration was held by the Saskatoon congregation July 28th-30th.. Friday night visitors and members registered and Bob Parker led a devotional that set the tone for the weekend. "Who Wants to Answer a Questionnaire" ended the evening. Ray McMillan, Irene Lock, Gloria Drader, Stephen Olson, and Maureen Fleming were finalists for the quick finger questions. Gloria, Stephen and Maureen made it to the hot seat. Maureen was the big winner accurately answering all the questions about the congregation's history in Saskatoon (she did use all her life lines however). Saturday was eventful. Some six early risers showed up for a round of golf while 113 attended the pancake breakfast. Rob Brock, minister from the Prairieland Christian Church, spoke; he encouraged us to remember our heritage. An afternoon song service was enjoyed by many as past song leaders led the congregation in singing. 27 children participated in a Treasure Hunt organized by Jason and Shannon Bandura. A Slide show presentation was made by Roland Olson and Hugh Lock. Alvin Jennings, our first hired preacher, did some reminiscing as did Roger and Roland Olson and Harold Orr. This celebration wasn't without a feast. 113 adults attended the banquet on Saturday night. It was held at the Heritage Inn with Ian MacLeod as master of ceremonies. A special presentation was made at the banquet to honour Bob and Sharon Parker. Bob has served as a full-time minister with the congregation for 25 years. Walter Straker, was the speaker for the evening. In his words he, "told more jokes than necessary but they enjoyed them." Rob and Linda Brock hosted 38 young people (ages 1-18) at the church building with a BBQ. Two Sunday services concluded this weekend filled with family and friends, sharing old and making new memories. Mike Parker spoke on challenging our youth. He encouraged us all to be relevant and sincere--the only true way to be "phat". Ray McMillan spoke on "Shaping Our Vision for a New Millenium", urging us to grasp the baton, acknowledging the work of the church in the past and run towards what God has in store. A special dedication service was also held to welcome Madison, (daughter of Rob and Jaelyn Marchildon)

and Mikaela Smith (daughter of Jennifer & Richard Smith). What a weekend! We thank all who joined us for the weekend and made it such a wonderful time. Thank you to those who made special travel arrangements to be with us.

We rejoice with those who were baptized this summer at Heritage Camp: Jon Ewart, Charlotte Orr, Alexis Olson, Audrey Arlington (from Arkansas), Joseph Pradzynski, Denae Bastian, Trent Konecnik, and Matthew and Tyler Butel.

On Sunday August 19th we said good-bye to Jason and Shannon Bandura who are moving to Regina. Jason served as a minister with us for two years; Shannon lived in Saskatoon for four years while she completed a degree in nursing. Jason is going to the Canadian Bible College where he will take courses towards a Masters degree. They will be missed in Saskatoon.

report by Jennifer MacLeod

Weyburn: The congregation is in the process of looking for a new minister. They are hoping to have made a decision by the end of September.

A team of Sojourners came in to help with Vacation Bible School. VBS was July 17-21. A total of 125 children attended.

Russel Bell, along with 10 workers, returned from the campaign in Athlone, Capetown, South Africa. 213 Bible studies were set up; 13 were baptized and 7 restored. He planned to leave for India on Aug. 1.

Lucas Roelfsema and John Kurtz were baptized into Christ in late July.

Congratulations to Sven Ulrich who celebrated his 92nd birthday. A party in his honour was held on July 29.

Dan Wieb is presenting a 6 week class for the ladies, "Practical Lessons from Paul's Letters."

A Men's Day was held on July 22nd.

Sudbury Church of Christ

Position available for a full-time minister to work with the congregation of 45 members.

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NEWS

- FAR WEST -



by Marion Waugh
4727 15A Avenue

Edmonton, AB T6L 6J1

Phone & FAX: (780) 455-1049 or 463-7324

E-mail: waughr@telusplanet.net

ALBERTA

Edmonton: Much of the month of August was spent seeing the safe return of the many of our members from their holiday travels. We thank God for bringing them home safely to us.

We also praise God for one more soul baptized and added to the body of Christ. Lowell Alexander made his decision on August 27th. Welcome to the family, Lowell! The congregation would also like to extend a warm welcome to Shee Heng, Poh Poh and Eliana Chia who have moved to Edmonton from Vancouver. Also, congratulations and best wishes are extended to Rhonda Waugh and Trevor Clark in their marriage on August 19th.

A Bible Talk Workshop was offered this month to all those who would like to be involved in small group evangelizing this fall. The workshop was hosted by Dave Friesen and was well attended.

A course is also being offered to interested members on Wednesday evenings using Sunset materials prepared by Richard Rogers on the book of Romans. Individuals are offered an excellent opportunity to study

the book in depth.

The Edmonton congregation is also pleased to announce that Jamie Lobert has agreed to take on much of the responsibilities of our youth ministry. Jamie will also have the added responsibility of being part of the Intern program for the next two years.

Bringing our summer activities to an end will be our up and coming congregational picnic in September. This annual event always proves to be a great time of fellowship and we are looking forward to it.

In closing, the Edmonton congregation would like to express our sympathy to Ron Moes and family in the passing of Sylvia Moes. A memorial was held for her, our dear sister in Christ, on August 29th.

Reported by Shawn Redding

BRITISH COLUMBIA

Vancouver (Oakridge): Steve Hasbrouck announced to the Oadridge congregation that he is resigning as a preacher, but he will continue the work of teaching for the Satellite school (Sunset School Extension) in the building. He's been praying about it, and with the blessings of the Tulsa congregation elders' blessing, he plans to start a new congregation/work at Port Coguitlam, about 50 minutes drive from Oakridge. The congregation has accepted Steve's resignation, and wishes him and his family well in his new work of the Lord.

Some of the members from Oakridge who live in the Port Moody Coguitlam area will join the new congregation, which is scheduled to start next Sunday. A place of worship is being secured for rent at only \$25 per Sunday. *Shee Heng Chia*

South Burnaby: In June of this year we welcomed our new Youth Minister. Mike and Michelle Parker have come from Saskatchewan to help our young people. A full slate of activities has been planned for our different age groups. A group will attend the Faith Quest youth rally in Portland. We had a large number of teens and preteens at the Spruston Road Bible Camp this summer. Mike Parker assisted the Director in both camps. We had a new Young Adults class led by Tim Laing start in August.

Joel Ruch spent his summer vacation doing mission work in Uganda. He has now returned to Abilene Christian University along with two other members, Phoebe Keeran and John Ryan Ruch. Several of our ladies attended the ladies day at Abbotsford in July. Along with our 5 mid week Home Bible Studies we also have a monthly Ladies gathering and a Men's Prayer Breakfast.

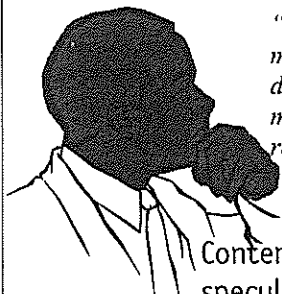
The Lord has blessed us with two souls being baptized; Debbie Lindgren and Joanne Ruch.

A new congregation has been started in North Vancouver with Dan and Jennie Keeran and Esther Gooding from our congregation. It is called The Deep Cove House Church and is located at the East end of North Vancouver in the Deep Cove area.

T. Barnes

Salmon Arm: Blair Roberts moved from north Saskatchewan earlier this year to work with this church.

Every man is a philosopher!



"A little philosophy inclines man's mind to atheism, but depth in philosophy brings men's minds about to religion." — Francis Bacon

**Don Perry, M.A. (UT), will teach
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at Waterloo, ON
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BOOK REVIEWS

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



of the 21st Century Christian magazine. Byron Nelson, famous golfer and faithful Christian writes in the Foreword, 'I've never seen a book that did such a great job of tying together the Bible and what we must do in our everyday living. Prentice makes it evident that we need to do both -- what God wants us to do first and what we must do for our fellowman as well. My wish is that everyone could read this book and take it to heart.' We completely agree with that evaluation.

Meador writes, "Commitment today is as fickle as the promises of the petals of a daisy, alternating between 'he loves me,' and 'he loves me not.' What will the last petal say?" He sees our society being made up of on-again, off-again people, vacillating between ardor and apathy. One day we're hot, the next day we're not. We make life-long vows but break them in a moment - vows to God, to husbands and wives, to children, to friends, to business partners and associates, and even to ourselves. Our word, which once was our solemn and trusted bond, is now often broken and unreliable.....When did real commitment die? And how can we resurrect it in all the different areas of life? What must we do to restore trust to its pedestal and put commitment back into our daily lives? Whatever it takes, however difficult it is, we must begin to do it. We must begin today!

To advance these great principles the author cites many powerful examples from the Bible and from life. He encourages us from great Bible characters like Jesus, Stephen, Esther, Daniel and the early church. These people show us what total commitment really means. We learn how to open our hearts, dig into God's Word and take the lessons home. We learn not to be controlled by circumstances such as age, race or financial status. The book shows us how to follow the example of Jesus in the power of the Holy Spirit. The church can be defeated by stagnation, self-centeredness and traditionalism. We can come alive by close fellowship, deeper discipleship, celebrative worship, constant prayer and broader evangelism. We must be imitators of Jesus if we are to please God and win the world. This powerful book will instruct and inspire every reader. We give it our highest recommendation!!!

When God Builds A Church, 10 Principles for Growing a Dynamic Church by Bob Russell, Howard Publishing Co., 292 pages, \$19.99(U.S.)

This is about the dynamic growth of a Christian Church (same historical background as churches of Christ but having some practices we do not accept). This church has experienced considerable growth, from 125 to 14,000. Although we cannot endorse many things they do, we can learn much from the principles of growth that they exemplify.

Russell says "Many churches in America are dead. They aren't evangelizing, they've quit sending missionaries to the field...they do not have a desire to change, they don't get along, they don't worship God, they don't give generously, they don't care about evangelism, they don't do things with excellence, or God's truth isn't being spoken from the pulpit." But he goes on to say that many churches are alive and growing. He hopes that the reader will see what his church can be....God can bless your church more than you ever asked or imagined.

The first principle is "Truth; Proclaim God's Word as Truth and Apply It to People's Lives." Russell says "Truth without love is dogmatism, Love without truth is sentimentality. Speaking the truth in love is Christianity." Also "Resist the Temptation to Compromise the Truth." We must not water down the truth...Despite the real temptation to say just what itching ears want to hear or to say nothing at all, it is imperative that the church be a place where the truth is unashamedly proclaimed." An older preacher is quoted as saying "Whenever you preach, always use a lot of Scripture, because that's one thing you know is true." The author suggests that in all aspects of the church's work we must "ground people in the truth of God's Word." Also we must "Apply the Truth."

The second principle is "Worship: Worship God Every Week in Spirit and in Truth." He regrets that the format and style of the weekly worship service is the most divisive in churches today. However, his branch of the restoration movement

brought in those things that caused major division.

Third is "Leadership: Develop Christ-Centered Leaders Who Lead by Example". He urges upholding the biblical qualifications for elders and makes other important comments regarding this office. Fourth is "Excellence: Do Your Best in Every Area of Service." 90% of their members have invited someone to come to church with them in the last year. Fifth is "Faith: Be Willing to Step Out with a Bold Faith and Take Risks." Sixth is "Harmony: Maintain a Spirit of Harmony." Here he warns against a legalistic spirit. Liberals want to change everything, but the legalists refuse to change anything. This chapter has an extremely valuable section on "Ten Steps to Harmony." The book continues with many other principles of equal value.

The last principle is "Evangelism: Commit Enthusiastically to Evangelism as Your Primary Mission." The urgency of our task is illustrated as follows: "This Ship Is Going Down! Let's imagine that you could take a quantum leap in time and that you landed in Southampton, England in mid-April, 1912. You see a newspaper headline that reads, 'Titanic to set sail on maiden voyage today.' What would you do? You would race to the harbor and try to persuade as many people as possible not to get on board. You'd probably have very little success. 'What do you mean you know the future? An iceberg? Fifteen hundred people die? Come on! Quit trying to spoil my vacation! Didn't you hear? Even God can't sink this ship!...The Bible says that this world with all its pleasures is going to perish. It's going to be destroyed by fire. People whose hopes are in this world are doomed. Our only hope is through Jesus Christ. If we really believe that is true we're going to do everything we can to persuade as many people as possible to come to Jesus Christ while there is time...2 Cor.5:14,15.

Promises To Keep by Prentice A. Meador, 21st Century Christian, 275 pages, \$11.99 (U.S.)

The author is the highly esteemed editor

News from All Over

Rochester, MI: Rochester College reports a total enrollment breaking the 800 mark for the first time. With 803 registered and prospects of 830 they will have over 200 more than last year.

Welkom, South Africa: Brian van der Spuy reports discouraging circumstances including family problems in the church, an unusual amount of sickness, widespread disturbances over doctrinal questions and questions on handling depression and stress on top of his own serious health problems. In addition to these circumstances, he had a busy schedule of lessons and lectures to give at widely scattered locations in September.

Six young people (one, his own granddaughter) were baptized as a result of a "great camp".

Kosovo: Valbina and Labinot were baptized in Prezren, Kosovo. Workers and teachers are very much needed in this mission church. Ming Paul Lee of BC will be going in October to stay for the winter months. The students are eager and delight to study English and the Word with us. 37,000 New Testaments for Kosovo were printed in Vienna in 1999.

Nashville, TN: The Grandview congregation, historically one of the strongest in Nashville, due to changes in the neighbourhood, will begin housing a Spanish congregation the first Sunday in October. It is well located for this new effort to be overseen by the Granny White eldership.

Ethiopia: Hundreds of gospel preachers reported that thousands of Christians have already died and others are dying in Ethiopia. Ethiopian preachers request our prayers. Efforts are being made to provide relief, dig wells and teach feasible gardening techniques. Funds should be sent to White Ferry Road Church of Christ
(continued on page 19)

EMPLOYMENT OPPORTUNITY

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For more details, please contact:
Brian Boden, Principal



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Art Ford, President Great Lakes Bible College, 4875 King St., Beamsville, ON L0R 1B6 905-563-5374 X211

(continued from page 12)

Lopouschek, and their five year old daughter, Santashev. The brethren did their second annual "crop 'til you drop," cropping stamps for the leprosy mission. Al and Ina Bennets celebrated their 60th wedding anniversary on September 2. Several of the members took a canoe trip in Algonquin Park on the holiday weekend. Guest speaker was Walt Cromwell.

Toronto (Strathmore): Devon Bennett, now working full-time with the congregation, planned a trip to the Toronto Zoo for those interested in going. Guest speakers were Peter Morphy, who used to work with the congregation and is now in Arizona; Russ Bone from Michigan on August 13; and Carlos Campbell, who has now moved to the Bramalea congregation on August 20. The kitchen renovation has now been completed. Joey Kearns was baptized in mid-July and Monaliza Espinosa was born into the Kingdom when she was baptized at Camp Omagh. Pramvera Luarasi and her daughter Linda have recently moved to Toronto from Albania. Gregorio, Priscilla and Webern Walcien and Samuel and Jennifer Paragas placed membership on August 20.

Zambia Bound

Five graduates of Great Lakes Christian College (high school) are making plans to go to Zambia, Africa, in January to work for three months with Roy Merritt. They have asked us, Donald and Dianne Perry, to go with them as their sponsors. We consider it a privilege and opportunity to be involved with these dedicated young people in this formative time of their lives when they are making major life decisions. We consider it a blessing to be able to work with Roy and Kathi Merritt.

Born in Zambia to long-time missionary, Dow Merritt, who went to Zambia just after the first World War, Roy is especially involved in an outreach to plant churches in northern Zambia.

He suggests a number of things in which these young people can get involved while living and working at the Namwianga Mission: living lives as examples for Christ as they make friends with students and influence them for Christ; making evangelistic mission trips; doing some construction work; helping with orphaned babies; working with the blind; tutoring students. He suggests that having some extra funds will give opportunities for benevolent work in this poor country.

Considerable expense is involved in this

Key to the Kingdom Program: The brethren have decided to continue the program for another year, however with the Thursday program only. There hasn't been enough support to have both Thursday morning and late-night Sunday programs aired. (Editor: Brethren, we need to back this program. There are many contacts from the program weekly.) The theme for the meeting with Michael Tackett on September 29 - October 1 was "God Has Spoken." Three TV programs were to be filmed at the Strathmore church building that weekend. Area congregations were invited to join them.

Waterloo: The Spanish brethren were collecting money for Adam Vasques' relatives in El Salvador in order to help pay for funeral expenses of Adam's son. Everett Ferguson was guest speaker. About thirty people met at Camp Omagh to study and work together with Everett and Nancy Ferguson in the short course that was offered by Great Lakes Bible College. Ten members of the congregation took part in it. The brethren offered Spanish lessons for the congregation in September. A new family placing membership in the congregation is David and Joanne Ross. Sarah Shultz and

venture. More than \$1700 will be required for each of us for the round trip air flights. Then we will need living and working funds.

These young people are ready to make financial commitments of their own toward this work. They are ready to make time commitments this school year toward this mission work and at the same time make plans to attend college or university next year. Financial assistance for the team is needed. It may be sent to the Zambia Mission Fund, Beamsville Church of Christ, 4900 John St., Beamsville ON LOR 1B6.

Donald E. Perry

Lecture To Muslims

On Saturday, August 12, I had the opportunity to speak to 2,000 members of the Ahmadiyya Muslim Community. The lecture was held at Carthage College in Kenosha, Wisconsin and was attended by Muslims from throughout the world.

Although we are diametrically opposed on so many issues, I can honestly say I have never been treated better by any audience than I was by this group.

MTA (Muslim Television Ahmadiyya) recorded the lecture on videotape and is broadcasting it on Muslim television stations on seven continents. They are also

Chris Boyle plan to be married October 28.

Windsor: John Bailey completed a series on the Faithfulness of God on September 17. Kaitlyn Parker was baptized on August 13.

NEW BRUNSWICK

Moncton: Baptism: Julie Cormier, age 17, on Sunday, July 23. Just recently, Kenny and Angela Woodman took the group's teens to Fundy National Park for the day. Next summer they are planning a camping trip there. A new front porch and steps were constructed in early July and they add a whole new look to the front of the church building. The brethren are outgrowing their building that they bought just four years ago. The Johnsons spent a week at a fine Christian camp in Gray, Maine.

NEW YORK

North Buffalo: Eleven of the members held a singing for the residents at the Tonawanda Manor.

MICHIGAN

Ann Arbor: An associate minister, Jimmy Robertson, has arrived with his wife, Christie. His concentration will be campus ministry.

translating the lecture into several other languages.

The Muslims placed no restrictions on my lecture, and I ended it by asking them to debate me on issues we disagree on (the inspiration of the Koran, the Divine Sonship of Jesus Christ, and the life of Mohammed, etc.).

I have posted a verbatim transcript of my lecture on our Web site <www.padfield.com>. The file is only 61k, and is in Adobe Acrobat PDF format.

David Padfield (edited)

News from All Over

(continued from page 17)

Ministries (African Famine Relief) 3201 North Seventh St., West Monroe, LA 71291.

Jabalpur, India: Evangelist N. Danaiah sends his appreciation of the Gospel Herald and reports 523 baptized into Christ in the first six months of the year. During the same period more than 4840 were enrolled in World Bible School Correspondence Courses in English and Hindi (70% of the one billion population speak Hindi). Financial help is needed to print the Hindi courses.

Lithuania

The second quarter of 2000 was a busy time for the church in Klaipeda. The congregation continues to grow numerically and spiritually. Local members are active in teaching, bringing family and friends to services, and in serving and caring for one another. It has been very encouraging for us to see the congregation functioning as a real spiritual family.

Evangelistic Efforts: Five people were baptized into Christ; 47 new students began studying in the Bible centre; an average of 39 different people came to study the Bible each week; Sunday morning worship attendance averaged 59 people and through the quarter, 58 different visitors attended Sunday worship.

Benevolent/Evangelistic Efforts: Four more needy children in Klaipeda began receiving help through the Christian Relief Fund, bringing the total number being helped to eleven children. Another container of medical supplies arrived from the Waterview congregation in Texas and it was distributed primarily to the Red Cross Hospital in Klaipeda, with some supplies also going to small medical clinics.

In June, Catharine, Jesse, Claire and I returned to North America for our annual furlough. We visited our sponsoring congregation in Richardson Texas and also our former home congregation in Edmonton, Alberta, reporting on the work in Klaipeda and enjoying refreshing times of fellowship.

Submitted by Kevin Carson

Port-au-Prince

"For the last 10 years the Delmas St. Church of Christ has been the hub of mission activity in central and western Haiti." It grew 500% the first year and now numbers 600 members. Nearly 7,500 have been baptized from the mission outreach of this congregation. "Many denominational leaders have been converted after hearing Jeanty Elmera on the radio where he serves as host of the World Radio program in Port-au-Prince."

Thirty six churches, an orphanage and school have been established.

This church now has an opportunity to purchase a 3 story building just four doors from the current leased property. "The second floor is ideal for assemblies, school rooms, medical clinics and vocation training classes. The third floor has 4 offices which are ideal for HFHC and church office needs. . . . the selling price is very low -- \$135,000 --even though its appraised value is \$200,000"

An effort has been launched to raise \$150,000 by August 31.

Ukraine

Ternopil: At least 100 attended morning worship and many more, over half being visitors, came to the dedication of the building later on May 21.

Later news report the baptisms of four young people and two adults.

Kyiv: Rick and Carol Pinczuk report that all is going well in their absence. A second Youth Rally was hosted at Shevchenko. the sisters prepared 130 small gifts for a local school for the blind. The congregation has moved across the hall to a larger auditorium which can seat about 200 persons.

Three were baptized in June. the appointment of Rick Pinczuk to the Board of the Ukraine Bible Society will allow the SEM to provide a wider range of Bible and related materials in future. Two young men, Yura Aniper and Sasha Petrenko, are proceeding with preparations for full-time preaching work in Ukraine.

The Pinczuku plan to spend the next school year in Canada.

Zambia

Manyemunyemu: There were 311 in attendance at a meeting with nine churches represented. "Sixteen came forward to confess their sins."

At another meeting a few weeks later, eight churches participated and 10 confessed sins. *Kalomo Reporter*

Brazil

A campaign to offer Bible Correspondence Courses and Bible Studies was conducted in a new neighbourhood, according to Trevor Laycock. Meetings are in a home until the "new church is ready". Construction had been started and a team of 32 students from Midland, Texas was a big help. The building has four classrooms and seats 250 in the auditorium. During the week of construction the neighbourhood kids helped as well and much interest resulted. There were 256 present for the opening of the building.

A two week VBS had an attendance of 90 enthusiastic kids who "ate up everything being taught". The influence was noticed by parents and could well be meaningful in the church in the future.

The Cuiaga church outgrew its rented building and has rented one that is larger. Five have been baptized. Trevor gives the names of seven of his students and five others who are close to making commitments. He has begun some studies in Portuguese.

(continued from page 7)

disciple. God the Father and Jesus set the agenda; the work and methods are theirs. As we act on His instructions and follow His teachings, we find the rest He promises.

His Yoke

Jesus' invitation follows His thanksgiving to God for revealing these things to little children, to those who are spiritually open to Him (11:25-27). It is an invitation in keeping with the good news of Jesus' death for our forgiveness. It is about responding to God and coming to know the Father and the Son. It calls for action on our part.

Jesus invites us to become His disciples. Jesus' command to come is followed by two more: 1) to take His yoke, 2) to learn. His rest is not the rest of idleness, but the fruit of a disciplined life of following His teachings. A yoke is an instrument of labour and service, one that equalizes the load between two or more efforts. It optimizes the exertion of the pull so that it is most effective. We learn of Jesus not just through information sharing, but by working with Him. *Winnipeg, MB*

EVANGELIST WANTED

Energetic self starter
Experience in personal evangelism
Some support available
apply to
Church of Christ
446 College St.
Kingston Ont.
K7L-4M7

The Vernon, BC Church of Christ

located in the Okanagan Valley
requires a preacher/evangelist.

Resume should include experience in preaching, teaching, home studies and visitation.

The congregation of 45 has elders.

Please send resume to Vernon
Church of Christ. Selection
Committee, Box 541, Vernon, BC
V1T 6M5

OBITUARIES

George William Austin

A long-time member of the Strathmore Blvd congregation, George Austin passed from this life on Monday, August 28, 2000 in his 81st. year. He had been in hospital for several weeks following a severe stroke.

He was the beloved husband of Kathleen and the father of Gloria, Sybil and Cheryl and their husbands, David, Alan and Edward; grandfather of Michael, Robbie, Stephen, Andrew, Lisa and Johnny and brother of Doris Douglas of Cape Town, South Africa. George and Katy met in South Africa in 1937. They were married on Jan. 6, 1945. In South Africa George was an appliance mechanic. As times got hard he moved his family to England, but was unable to find suitable employment there. In 1957 George read an ad concerning emigrating to Canada and seeing the possibilities for his family, they boarded a ship for Canada.

Upon arriving in Toronto they sought out the Church and became members of the Strathmore congregation. George served as a deacon with the congregation for many years and was very active in church activities. George is remembered for his talks at the Lord's table and other preaching. With three young people in the house, he was also involved with youth activities.

George found work in Toronto as an appliance mechanic and was well loved and respected for his good workmanship and faithful service. The man, who took over many of George's former clients, said that people still ask about and speak highly of George as a good man and a trustworthy workman.

George will be lovingly remembered by his family and his church family as one who loved the Lord and as a devoted family man. His cheerful spirit and welcome smile will be missed. We thank God for the blessing he was in the lives of those who knew him and we pray God will bless and strengthen his family daily in their sorrow.

A service of praise and thanksgiving for God's rich blessings was conducted in George's memory by the writer and Max Craddock at the Strathmore church building on August 31st.

Marvin Johnson

George E. Hipwell

George Edward Hipwell passed away at the Welland County General Hospital on Monday, August 28, 2000. In his 88th year, he was the beloved husband for 65 years of the late Fay (Cook) Hipwell who passed away in July; he was the dear uncle of Mary Morse, Edward and Evelyn Comfort, Joan and her late husband Harold, Evelyn and Peter Martinak, Don and Virginia Hipwell, Carol and Clifford Hooper, Barbara and Ted Staples, Bev McKenzie, Helen Milles, Mary Gillard, Richard, Edward, George, Walter and Herbert Hipwell (who is deceased), Maxine Abby, Catharine Cook, Mabel, Barbara, Don and Bruce McMillan and many other nieces and nephews. George was predeceased by his parents Albert and Martha Hipwell, sisters Rosie Dupuis and Mary Laura Crawford, and brothers Albert, Ernest, Jim, William and Walter Hipwell, and Earl McMillan.

George and Fay were the original owners of the Hipwell Motel, a long-time Pelham landmark, until their retirement in 1974. In fact, George and Fay were not just the original owners of the motel, George was the chief builder of the motel.

Funeral services were conducted by this writer

on Thursday, August 31, 2000 at the Lampman Funeral Chapel in Fenwick. Assisting with the service were George's nephew, Don Hipwell, who gave the eulogy and read a passage of scripture, and Brian Cox, minister of the Newmarket Church of Christ, a long-time friend of George and Fay Hipwell.

My own family and I have known and dearly loved George and his wife Fay for the past three years. They have shown great kindness to us, and we will long remember and appreciate their friendship and generosity. I have known George to be an extremely talented man: a farmer, a carpenter (He built with his own hands the home he and Fay lived in since they sold the motel in 1974.) and a man of highly artistic abilities. I was amazed by brother George.

More importantly, George has been a dedicated member of the Lord's body at Fenwick for most of his adult life. He and Fay have been powerful and effective soldiers of the cross of Jesus. They have entertained gospel preachers, and many other people, in their home regularly over the years. I understand George was a fine speaker as well, though it was never my privilege to hear him.

With the passing of George and Fay Hipwell, I see the passing of a wonderful era. They will both be terribly missed by all who knew and loved them, especially by the Lord's family at Fenwick. Their many contributions to the Lord's cause in this area will never be forgotten nor go unappreciated.

"Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith" (Hebrews 13:7).

Felix H. Turner and Don Hipwell, Fenwick, Ontario

Good News from Great Lakes Christian College

We praise God for many good things that are happening on the campus of Great Lakes Christian College.

Fall enrollment has increased significantly for the second year in a row. When the dust settles, we believe we will have 148 students enrolled in the high school program (compared to 133 a year ago and 121 two years ago). These numbers represent a significant boost to our program.

In addition to the increased numbers, we are pleased to have an excellent staff on hand to meet the needs of families who are sending their young people our way.

We are in the process of completing the interior refurbishing of Georgian Hall. During the fall months last year the lower floor of this building, affectionately known as the "chicken coop" was renovated. The task has now been completed giving us a facility that houses fourteen girls and a supervisor. Georgian now provides quality accommodations for its inhabitants. We look forward to being able to do some work to the outside of the building next year.

Friends of the college are being invited to the campus on October 14 for our annual Homecoming Banquet, at which time we will launch a capital campaign to fund several necessary improvements to the campus, including a new dormitory. If you are interested in attending, please contact the school at 905-563-5374 x 210 for more information.

Art Ford

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| G R E A T L A K E S B I B L E C O L L E G E | The Great Lakes Bible College is seeking a |
| | Director of Development |
| | The candidate must believe in the vision of GLBC and want to promote Bible-based education and training for ministry. |
| | Responsibilities will include: <ul style="list-style-type: none"> • Promoting the vision of GLBC and its value to the church; • Encouraging students to enter the program; • Raising funds to promote the College; • Developing initiatives to involve students in summer ministry projects. |
| | Contact: Art Ford, President |
| | 4875 King St., Beamsville, ON LOR 1B6 (905) 563-5374 artford@glcc.on.ca |
| |  |

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): 803-20A Avenue N.E., 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: ceccfc@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 Hilecy 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.).

KAMLOOOPS: 110 Mohawk Cres.; Sun. 10:30; Tues. 7:00 PO Box 2129, V2B 7K5; Dane Bengard, ev. (250) 377-3386

KELOWNA: 1317 Ethel St. V1Y 2X1; Sun. 10:45, Bible study 9:30 (excl. July-Aug.); Charles McKnight (250) 861-9486 and Barrie Forman (250) 764-4313; pager 868-4393, evs.; Wayne Muirhead (250) 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 Pontic, (250) 491-1900

NANAIMO: 1720 Meredith 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: Penticton 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 Graham 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: 2460 Auto Rd. S.E.; Sunday 10:00; Call for times and locations of other meetings; (250) 832-3828; Box 51, V1E 4N2; Doug Kendig and John Murray, elders; Blair Roberts, ev.; 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: <mbolton@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 Mecuicheon, 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); Roland 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 pm.; 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 Durham Region): 1 Cedar St. Sun. 9:45, 11, 7; Wed. 7:00 (call for Summer hours); Box 162, L1S 3C3; Ph. (905) 683-2477 (off); Edward Jermakowicz, ev., (905) 426-8465 res, <ejermakowicz@sympatico.ca>

AURORA: 15216 Yonge St. S, L46 1L9; (entrance beside Mac Flemming Paints); Sun. 11; P.O. Box 71523, L4G 1L9; Contact: Scott & Linda Harvey, (905) 473-5631 or leave message; e-mail <sharvey@IDIRECT.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); e-mail: <dsmith@mergetel.com>

BRACEBRIDGE: 14-4 Manitoba St., P1L 1R9; (705) 645-3356; We worship at home each Sunday.

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: Worship 11am; Contact Rick Gamble for information, (519) 753-5353

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/c-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@cnwl.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 <fturner@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 Azzoparde, 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 Raitai, 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; Ph/Fax (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—big-daver@vianet.on.ca; WebSite—http://www.geocities.com/Heartland/Meadows/8939.

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

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

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

PETERBOROUGH: The Lions Center (corner of Hunter St. & Bumham); 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, cv. (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. 11, 10; 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: <scarcofc@etechnet>; Other contact: Vern Hibbard, (519) 383-6700; email: <vhbbard@etechnet>

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

SAULT STE. MARIE (Pinchill): 132 Cunningham Rd., P6B 1N4; Sun. 10, 11, 6; Wed. 7; Roger Lansdell, ev. (705) 256-1977 (res.). (705) 949-4988 (off.); R. Whitfield, sec., (705) 949-7612.

SELKIRK: 1/2 km. N. of village; Sun. 10, 11; 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.

STONE 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, George Mansfield, ev. 272-1714; gmansfld@quadro.net; 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.

TUCUMSEH (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 Meeham, cv.

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 <ebailey@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./treas., (705) 268-4526.

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

TORONTO (Bayview Ave.): 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7:15; Michael 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, cv., Beamsville, 563-7874; Aikins Wiredu, sec., 242-8731

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 M1N 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-BELLEVILLE: Sun. 9:45; 10:45; p.m. in homes; Tues. p.m. in homes; P.O. Box 22049, Trenton Center, Trenton, ON K8V 6S3; M. McDonnell (613) 969-0741; J. Short 965-1079; 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, 6:30; Wed. 6:30 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: <wsidcoc@wincom.net>.

PROVINCE OF QUEBEC

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

MONTREAL (English/French/Spanish/Chinese/Ghanian): 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; chris7777@videotron.ca.

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

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

PROVINCE OF SASKATCHEWAN

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

ESTEVA: 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; Marvin Bandura, Sec. 648-3629

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 Punichy; 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>

SASKATOON (Hub City Church of Christ): Rm 13, Albert Community Center, Clarence Ave. at 11 St. (Use south entrance off parking lot, take elevator to main floor); Sun. 2:30. Call ahead for possible changes. Taylors, 933-2706; Bastians, 931-8978; Browns, 255-2025

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 Lalonda 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. 11:30; 10:15; (306) 783-6877 (bldg); Gilles Guenette, sec. (306) 782-2917.

CALENDAR

October

- 6-8 W.C.C. Lectureship - "Encouraging One Another", Dauphin, M.B.
- 8-15 Greater Montreal Campaign, See article on page 16, August issue
- 10-15 Ibero-american Encounter - Bramalea, ON church building
- 19-22 World Missions Workshop, WCC, Dauphin, MB
- 27-28 Marriage Enrichment Seminar, Meaford, ON
- 27-29 Youth Rally, Winnipeg, MB
- 28 Youth Rally, Grimsby, ON

November

- 5-7 Christian College President's Conference, WCC, Dauphin, MB12-14
- 12-14 Great Lakes Bible Lectureship - "In the World-Not of the World", GLCC, Beamsville, ON.

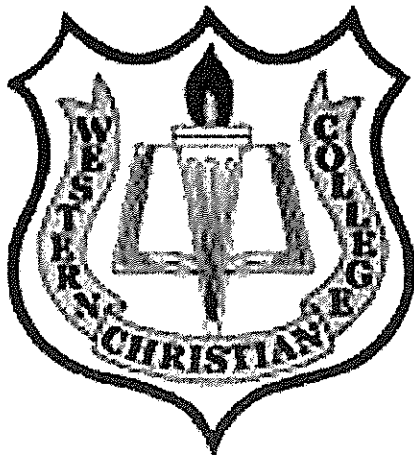
December

- 11-15 Introduction to Philosophy Course, GLBC, Waterloo

Western Christian College

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Dr. Larry Deal, Academic Dean 204-638-8801 ext.503 ladeal@mbnet.mb.ca