

Gospel Herald

For the promotion of
NEW TESTAMENT CHRISTIANITY

ISSN 0829 - 4666

We acknowledge the financial support of the Government of Canada, through the Publication Assistance Program (PAP),

Vol. 65, No. 11

BEAMSVILLE, ONTARIO

November 2000

GLBC Summer Course



Evertt Ferguson of Abilene, Texas (right) and the group that took his course on the Church of Christ at Camp Omagh are pictured above.

The Kingdom of Heaven Come Down, No.2

Geoffrey H. Ellis



In an earlier article the premise was advanced that the kingdom is the church and the church is the kingdom. It is the kingdom "coming down out of heaven from God" of Revelation 21:2 as the ultimate expression of "the incomparable riches of (God's) grace" of Ephesians 2:7 that is also known as the church. The One Body of Ephesians 4:4, a multi-blessed entity, has many realities to encompass its perfection. The kingdom reality is one of those. The church must be understood in kingdom terms - Christ as king, Christians as citizens who live in the realm of God where providential blessings abound, and the presence on earth of the spiritual realities of heaven. Almost exclusively, as recorded in the Gospels, Jesus used kingdom terms in his description of the church. Clearly, he wants his disciples to understand the church as the kingdom of heaven come down. The good news he brought was, "The kingdom of heaven is at hand" (Mark 1:15). Peter's Pentecostal sermon announced the kingdom's arrival when he stated, "God has made this Jesus...both Lord and Christ" (Acts 2:36). And Christians rejoice in having been delivered "into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins" (Col. 1:13b-14).

The predominate use of "church" in the New Testament, i.e. Acts and Paul's writing, identifies the earthly presence of God's called out. But New Testament churches, for all their visible presence were not isolated from their spiritual condition. To separate the church from the kingdom, suggesting that the latter refers to God's spiritual reign while the former refers to the visible aspect of Christianity, leads to imbalance and, ultimately, error. Commonplace is this WYSIWYG view of the church, "What you see is what you get" (cf. Computer buffs' lingo). In other words, the church can be summed up by what can be identified visually. Those writing church histories often take this vantage point in their descriptions. Sociologies of religion are restricted to this analysis. Protestant denominationalism supplies a graphic illustration of the dangers of isolating the church from the spiritual dimensions of the kingdom and

the body.

Denominationalists readily admit two things: (1) Their churches are human constructs, earthly organizations, with national or international headquarters. As such, few claim to be "the church of Christ." Uneasy in their divided state, they like to speak glowingly of ecumenical values. (2) Their churches are, in the final, non-essential. Salvation comes instantly, it is said, at the precise moment of faith's comprehension. The saved individual is then urged to seek out a church of his choice. It is conceded that the person saved in this process becomes a part of the great unseen, spiritual Body of Christ. But this is an ephemeral experience, having little connection with his association with the visible church. This weak view of the church is troublesome for the church-goer. And it is disrespectful of God's grand design that presents the church as the ultimate expression of his wisdom to "the rulers and authorities in the heavenly realms" (Eph. 3:10).

A second area of difficulty emerges when the church is seen primarily as an earthly body with its human limitations, and somewhat different from the kingdom with its spiritual values. It is the plight of those who would be New Testament Christians only. They believe there is but One Body. They believe that by obedient faith and the grace of God they are members of that One Body. But how do they explain that they are in "the one true church" to the religious world - a world afflicted with the human view of the church. Typically, the New Testament Christian comes across as an arrogant, holier-than-thou hypocrite. Their plight is worsened because, tending to accept the

same limited Ecclesiology of the denominationalist, i.e. the "church" is primarily earthly in its constitution, they are drawn into a "who is better?" debate. They are battered by comparisons that point to the humanitarianism of some, the pietism of others, the evangelicalism, the generous tithe-giving, the family-emphasis, the rapid growth, and the Spirit-awareness of yet others. New Testament Christians should remember that the church is first God's work, and their justification is in Christ - not in their own deeds. "If God is for us who can be against us?" (Rom. 8:31).

Rather, the church is the kingdom come down from heaven to earth. Something real happened on Pentecost. The reality of the kingdom of heaven on earth continues today. The twelve gates opening into the kingdom, three each opening to the four directions of the world (Rev. 21:12), indicate that the kingdom is open to "every nation, tribe, people and language" (Rev. 7:9). The church is God's work and reign. It is Christ who is building his church (Matt. 16:18). God possesses the church; no group of men holds a monopoly on the church. Christians are beneficiaries in, not proprietors of, the church. The deeds of God have created and advanced the church. Christ is Lord, he is the Head, he is the King. We enter Christ's kingdom by virtue of his saving work on the cross. The high view of the church is to see it as "the new Jerusalem, coming down out of heaven" (Rev. 21:2), in which its visible presence is becoming increasingly consistent with the spiritual character it possesses by God's grace as the invisible kingdom of God on earth. *Waterloo, ON*

You are encouraged to
tune in to:

Key to the Kingdom

On Vision T.V.

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

Donations, questions or comments should be directed to

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

Why Philosophy? Why Not Philosophy

The Wisdom of God versus The Wisdom of Men

Donald Perry

I have been asked to teach a block course on "Introduction to Contemporary Philosophy," in December, at Great Lakes Bible College. Some may question why we should offer such a course at a Bible College. There is a tendency on the part of some devoted Christians to be a bit afraid of philosophy. It may seem to them to be in opposition to the truth of God. Let us examine a few things about what philosophy involves and some positive and negative aspects of it.

What Is Philosophy?

The root meaning of the word philosophy is "the love of wisdom." The key words of philosophy are understanding and wisdom. Philosophy and science have much in common. Both grow out of the reflective, inquiring attitude and are prompted by an impartial love of truth. "Consequently, we can say that philosophy is a study of nature, both in its inorganic and organic aspects, and of the social and spiritual order. Philosophy seeks to unify the results of the special sciences with the principles of morality and religion" (Harold H. Titus in *Living Issues in Philosophy*, page 8).

The term philosophy may express an attitude. It involves an attitude of wonder, doubt, and curiosity. Also, it is used to identify a calm, reflective, thoughtful way of relating to problems in the place of an emotional reaction. We may say, for instance, "He took it philosophically."

Philosophy is also a method. It is a method of reflective thinking and reasoned inquiry. As against blind credulity and ill considered prejudices, it seeks to investigate and think clearly and accurately about human experience as a whole.

Philosophy deals with basic problems: What is truth? What is life? Why am I here? What is the meaning of life? What is right and wrong? Is it intellectually respectable to believe in God? Does man have choices, or are all things divinely or mechanically determined? What is beauty? Is there life after death?

Finally, philosophy is a group of theories or systems of thought developed historically by certain prominent thinkers or philosophers. Well known philosophers

of the past developed and recorded their philosophies: Socrates, Plato, Aristotle, Augustine, Thomas Aquinas, Descartes, Spinoza, Locke, Kant and many other more modern ones could be named.

Positive Aspects

"Wisdom is supreme; therefore, get wisdom. Though it costs all you have, get understanding," Solomon wrote (Proverbs 4:7). To seek and love the truth are encouraged in the Bible. To be sober and clear in our thinking is emphasized. Paul wrote to Christians, "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable - if anything is excellent or praiseworthy- think about such things" (Philippians 4:8). Somehow we will need to determine what things are true, noble, right, pure, lovely, and admirable. The Bible addresses the basic questions that concern mankind. Job deals with pain and suffering. Jesus talked of truth and how we can know the truth. He talked of God, of Satan, of angels, and of death and of life after death. He talked of good and evil, of being deceived and being hypocritical.

Perhaps we are not so much concerned with the basic meaning of philosophy as the love of wisdom and truth, or as a method of reflective thinking and inquiry, or as addressing certain basic problems, as we are of the theories of the philosophers. These theories may be in opposition to the truth of God. We need to test these theories to determine if they are of God or only from man's efforts to explain the universe. And herein we find a positive purpose in becoming familiar with the philosophies of men. Athens was where Paul "...reasoned in the synagogue with the Jews and the God-fearing Greeks, as well as in the marketplace day by day with those who happened to be there. A group of Epicurean and Stoic philosophers began to dispute with him" (Acts 17:17-18). When he spoke to them he showed a familiarity with their poets and was able to suit his sermon to their needs. When Paul wrote to the Colossians he charged them: "See to it that no one takes you captive through hollow and deceptive philosophy,

which depends on human tradition and the basic principles of this world rather than on Christ" (Colossians 2:8). There are aspects of the culture of our day that can seductively take us captive without us realizing that we are buying into a general philosophy or worldview that is contrary to the "truth of the gospel." For example, the manipulation of energy by mantras, yoga and transcendental meditation; astrology and the horoscope; healing with crystals.

A study of philosophy demands that we consider the many aspects of a worldview based on a belief in God as sovereign as compared to the many aspects of a worldview which is naturalistic, existential, or new age. Such a study can help us develop a considered defense against the "wiles of the devil." Otherwise we may be blind to seemingly innocent, deceptive human doctrines and practices: "Since you died with Christ to the basic principles of this world, why, as though you still belonged to it, do you submit to its rules. 'Do not handle! Do not taste! Do not touch!' These are all destined to perish with use, because they are based on human commands and teachings. Such regulations indeed have an appearance of wisdom, with their self-imposed worship, false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgences" (Colossians 3:20-23). Jesus asked the leaders of the Jews, "John's baptism - where did it come from? Was it from heaven or from man?" Those who questioned Jesus authority could only answer, "We do not know." We need to test and know whether certain current popular practices are from God or from man?

Negative Aspects

Philosophy is man's search for truth and wisdom. It has become evident, historically, that man's speculations cannot arrive at firm, absolute truth. There is a danger that, when men develop their own theories, the pride of human wisdom takes over and God is left out. Solomon may have been able to find wisdom but he was not able to follow it very successfully. The trust in man's wisdom is the big problem. Solomon counselled, "Trust in the Lord

(continued on page 11)

EDITORIAL

The Legalism We Need

Wayne Turner



What is the greatest problem facing churches of Christ in the year 2000? There seems to be a rather lengthy list of candidates, including change, worship styles, fellowship with other religious groups, role of women, divorce and remarriage, baptism, instrumental music, etc. Any one of these issues, by itself, could be considered problematic. Together, they show that, as a body, churches of Christ are undergoing a crisis of identity and direction that will have serious consequences. One may reasonably question whether the brotherhood will be intact by the end of this decade. Fundamental changes in thinking are leading some church members and even congregations in directions that are diametrically opposed to the rest of the brotherhood. At issue is whether we continue, as in the past, to be a "people of the Book" basing our teaching and practice on a solid foundation of Biblical authority or whether we will throw off the "legalism and traditionalism" of the past, see the Bible in a new and totally different way and follow a new path.

Those seeking a new path are suggesting that our historical forerunners erred in their approach to restoring New Testament Christianity. They reject the guiding principles that led the Restoration Movement in its application of scripture: command, example and approved apostolic example. To them, this has resulted in a dead legalism. While professing appreciation for their spiritual heritage, they are throwing off the past and exercising their spiritual freedom.

One of the key targets is legalism, a word that everyone thinks they understand but may actually interpret quite differently. We need to understand the different ways this word can be used.

We are familiar with the legalism of the Pharisees which Jesus confronted. On the surface, they were very zealous for God's Law. They slavishly adhered to the letter of the Law, but unfortunately they lost sight of its spirit. They meticulously tithed their spices, while ignoring love, justice and mercy. While maintaining a pretence of righteousness, they oppressed widows and the poor, failed to "honour" their parents by providing needed support, and conspired to cause the death of Jesus. Law without its spirit or heart is legalism. Legalism assumes that, regardless of one's heart (or the bad attitudes hidden within it), as long as he rigidly adheres to the Law, he is acceptable to God.

What Christian would accept such legalism? Who believes that simply following the forms taught in the Bible will necessarily lead to salvation and a right relationship with God? Obviously, this is not the legalism that is being targeted.

Legalism can also be defined as strict conformity to law. This concept recognizes that there are absolute standards that must be obeyed. In this sense, maintaining the speed limit in your car or paying taxes is legalism. Few people would suggest that Jesus was a legalist like the Pharisees. He demonstrated the spirit of the Law, but he also followed its letter and kept the Law perfectly, while teaching other people to obey it as well. In Matthew 5:19, Jesus said, "Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the king-

dom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven." When he corrected the Pharisees' tithing, he upheld their keeping of the letter of the law telling them, "you should have practiced the latter, without neglecting the former" - the spirit of the law (Matt. 23:23).

Christians no longer live under the Law of Moses. No one, other than Christ, could keep it perfectly. Praise God, we live under grace, not law. However, this does not mean that we are totally free from any binding principles or responsibility to obey. In the Great Commission, Jesus told the apostles to teach new disciples to "obey everything I have commanded you." Paul understood that grace did not preclude obedience to God's standards. It demanded it. He wrote that the "grace of God has appeared ... teaching us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives" (Titus 2:11,12). In his letters, Paul wields his apostolic authority and commands obedience to his instructions. Biblical writers, inspired by the Holy Spirit to know the truth, revealed the teachings of Christ himself. As God's people, this is the kind of legalism we need. We submit ourselves - heart, soul, mind and strength - to His word and will. On what basis, other than uninspired human opinion, would anyone follow any other standards or practices? Jesus equated obedience to his commandments to loving him. How could any of his disciples do anything else than follow the scriptures? And, especially knowing this, how could anyone allow himself to become the agent through whom division is created in the church, when such division directly contradicts the stated will of Christ?

We must admit that there have been some people who have approached Christianity in a legalistic way. The fact that this has occurred does not negate the necessity for Christians to maintain the solid foundation of scriptural authority for their faith and practice, and to show their love for Christ and their faith by obeying his Word.

May we have the same conviction and courage as Martin Luther when called to recant before the Diet of Worms. His life and work was based on the authority of the Bible. He said, "My conscience is captive to the Word of God. I will not recant anything, for to go against conscience is neither honest nor safe. Here I stand, I cannot do otherwise."

GOSPEL HERALD

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

CO-EDITORS

Wayne Turner, Eugene C. Perry

ASSOCIATE EDITORS

Edwin L. Broadus, Beamsville, ON
Max Craddock, Toronto, ON
Keith Thompson, Newmarket, ON
Ronald W. Pauls, London, ON
Tim Johnson, Moncton, NB
Peter Morphy, Mesa, AZ

J.C. Bailey, Weyburn, SK
Geoffrey H. Ellis, Waterloo, ON
Walter Hart, Owen Sound, ON
Brian Cox, Newmarket, ON
Roy D. Merritt, St. Catharines, ON

LAYOUT/DESIGN

Brad Boland

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

Send teaching articles to Wayne Turner, 45 Millfield Drive, Winnipeg, MB R2M 2N9
(204) 257-7926 E-mail: <editorial@gospelherald.org>
Send advertising and subscription information to
Gospel Herald, 4904 King Street, Beamsville, ON L0R 1B6 Ph/FAX (905) 563-7503
E-mail: Eperry9953@aol.com

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

Canadian Subscription \$13; \$25 for 2 years.; Widows & Gifts, \$12
U.S. And Foreign Subscriptions \$17.50 (\$14.50 US) per year to cover increased postage
"Publications Mail Agreement Number 1380834" • "PAP Registration No. 09508"
Indexed by Restoration Serials Index



Communication In The Family -- A Necessity

Max Craddock

(Ed. Note; The article this month is from my brother Bill Craddock, who is an associate minister with the West Broward Church of Christ in Plantation, Florida. mc)

The great destroyer of any relationship is a lack of communication. There is a very familiar biblical example of this found in Genesis 11:1-9. The flood is history and the sons of Noah and their wives were repopulating the world. The people came up with a plan that they might stay together and make a name for themselves. "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth" (v.4). There were three things, which would make it possible for them to realize their dream. 1. They had one language and one speech (v.1). They had communication one with another. Everyone could understand what they were doing. 2. They had a goal. They wanted to stay together in one place. 3. They were united. They were all working together.

The Lord came down to see the work they were doing. To put it mildly, God was impressed. Listen to what the Lord said. "...Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them" (v.6). WOW! Wouldn't you like for the Lord to make that statement about your efforts? Nothing will stop them if things continue as they are.

But the Lord is not going to leave things as they are. God is going to stop them from realizing their dream. Isn't it interesting how He accomplishes this? He only has to do one thing to stop the whole project. "Come let Us go down and there confuse their language, that they may not understand one another's speech" (v.8). That's it! Let's stop their communication. Let's make it so they cannot understand

each other. A lack of communication destroyed their unity which stopped them from reaching their goal. This one act destroyed all three things which had made them so strong. Their communication, goal and unity were all gone. They were scattered abroad over the face of the earth, the very thing they wanted to prevent.

The lack of communication destroys many projects today, including families. Communication is defined as, "a process by which information is exchanged between individuals through a common system of symbols, signs or behaviour, exchange of information." (Webster's New Collegiate Dictionary)

We usually think of communication in the form of conversation, talking. This is rarely done in the modern family. There are so many distractions today. Even in the days of television, families used to have a couple of minutes to talk during commercial breaks, but now with the remote control we don't even watch commercials. Families are very busy, way too busy. The children are enrolled in a dozen different activities that keeps either Mom or Dad or both on the road all the time taking the children from one activity to another. Rush, rush, rush. No time to sit down and have a meal together, much less have a meaningful conversation. Both parents have jobs, which take them out of the home. All of these things are old hat for most. We are familiar with these facts. But, knowing it, does not remove the problems which are caused by the family not communicating.

Family communication must be open and honest if communication is to be successful. Mates must be open and honest with each other. There should not be anything which a husband and wife could not discuss. If love has the place in the relationship it should have, this can happen. Too often, we hear, "I am afraid that, if I tell him/her the truth, he/she will not love me anymore or he/she will leave me."

Fear is a great destroyer of communication. If a man and woman truly love each other, they know that after the conversation is over they will still be husband and wife. Oh, there will be disagreement, maybe some hurt feelings, but when all is said and done love wins out. Problems cannot be solved without communication. Is this true in your relationship? Can your mate feel free to come to you and discuss anything which needs to be discussed without fear of the outcome? Some would rather deceive than communicate. There are three great destroyers of communication - tears, silence and outburst. If attempts at communication are always met with a flood of tears, many will not try. Also, one cannot have a one sided conversation. If the other mate will not discuss the problem, no resolution can be reached. If experience has shown that any attempt to resolve a problem through conversation will be met with a violent outburst of temper and anger, one mate will not take the chance, preferring to suffer in silence.

Parents and children must be able to discuss any problem. As parents we must remember that we have been where they now are and we have traveled many of those same roads they presently travel. Children must know that parents love them and will discuss anything they need to discuss. Children must love and respect their parents for there to be open communication. Children must realize that parents have a great responsibility in their welfare. Children must accept the fact that at times the parents must say, "NO" and may not agree with everything brought up. There is no question that children will come with things which will break their parents' hearts. But, these are children who have problems, which must be dealt with. With communication the problems can be worked out. Communication will not make the problem go away and many scars will remain, but relationships can be saved. We live in a throwaway society, and relationships are thrown away for little or nothing. Relationships between parents and children are worth saving.

Briefly, let us look at other reasons people do not communicate. Some say, "I am what I think, feel, value, honor, love, hate, fear, desire, long for, believe in and am committed to. If I reveal my thoughts to you, you may disagree with me and not like me and it is all I have." There is a classic delusion, which causes us to believe that communication of an unfavor-

(continued on page 8)

CHRISTIAN YOUTH

Articles for this page or reactions to it should be sent to
Brian Cox, Editor, 165 Britannia Ave., Bradford, ON L3Z 1A4,
Ph/Fax (905) 778-0366 (res.) (905) 895-6502 (off.)
e-mail: <youthpage@gospelherald.org>



Something to Believe in, Something Worth Dying for

We live in a world full of unhappy people; the evidence is wide and varied. When people are surveyed regarding their quality of life, many report a great degree of unhappiness. Even those who participate regularly in church activities report a high level of unhappiness. There is a host of evidence that is often referred to as anecdotal, not studies, but in the lives of people that we know; the friends who divorced recently because they were unhappy; those who moved from job, to job, to job searching for happiness that seems for them forever elusive; the friend who flew into a rage, because someone cut him off in traffic.

Why are people so unhappy today? Well, when we listen to what they say, we hear that they are not getting what they want; they are not getting their way; or their felt needs are not being met. Are these the true sources of unhappiness? Well, yes and no. Even those who have everything they want and have a difficult time coming up with new things to want are not happy. Even those who get their way have not found happiness in their selfishness. Yet, we do recognize that it is hard to be happy when our felt needs are not being met. It is hard for someone to be happy when one is cold and hungry. It is hard to be happy when we are hungry and have no idea where our next meal will come from. However, the way some go about seeking to have their felt needs met brings more sadness than joy. A wife who feels unappreciated by her husband turns to another who says what she wants to hear. A husband who is being nagged by his wife turns to another who will tell him how wonderful he is. Men who don't feel good about themselves buy faster cars and better toys in search of happiness. Women may crash diet, abuse drugs, have surgery and spend more than they can afford on clothes, believing that if they look better they will feel better and if they feel better they will be happier. Many seek happiness in purely selfish pursuits and when they remain unhappy, they blame everyone and everything. It must be the way they were raised, so they trash their

parents. It must be the unrealistic expectations of their spouse and children, so they leave them. It must be the government, so we will vote differently. It must be the preaching of all those religious folks, so let's silence them.

I know God wants us to be happy! I believe God tells us how to find joy in life. I think that many people are unhappy today because they have forgotten how to be happy. They remain unhappy, because they listen to those who don't really know how to be happy. Joy, true happiness, is found in our faith, in having something to believe in and something to die for.

SOMETHING TO BELIEVE IN

Many live unhappy lives, because they do not have anything to believe in. I fear that many who call themselves Christians but are unhappy find the root of their unhappiness in a faith that does not go far enough. Too many have just enough faith to make them miserable. They have enough faith to know that what they are doing is wrong, but not enough to use the strength that God provides to make the necessary changes in their lives.

We need something to believe in that is bigger than us. Some who have pleasing self as their highest priority, live narrow and shallow lives. They become prisoners of their own selfishness and find the jail cell gets smaller every day. Believing in something bigger than ourselves provides us with a cause greater than pleasing self and a purpose that is worthy of our lives and thus provides joy and happiness.

Our faith will provide structure and discipline for our lives. Many, in the single-minded pursuit of what makes them feel good, have assumed that they would find joy and happiness in a life free from structure and discipline. Their lives of misery tell another story. Many say that they want no guide for life, but faithfully read the horoscopes each day. We all require discipline. It is a basic human need. Without discipline, no goals are set and little is accomplished. Many find happiness in setting goals and using discipline to work until those joys are

accomplished.

SOMETHING TO DIE FOR

In a time, when being expected to spend an afternoon helping your best friend is seen as expecting too much of the friendship, dying for a cause is seen as ridiculous. Many report that they have nothing in their lives that they would be willing to die for; no family members, no ideals, and no beliefs that they would die for rather than give up. Believing in something so strongly that we would die for it rather than give it up, or loving someone so strongly that we would die for them adds value to our lives.

Read through Hebrews 11. Take a moment to think about these heroes of faith. They did not live easy lives. In fact, the suffering that most of them went through is unimaginable for us today. Yet, their lives were lives of value and importance because of their faith. They lived lives of purpose and often chose mistreatment and suffering over the easy life of sin. Did they live lives of misery? No, they lived lives of joy because they possessed something of great value, a faith that they would willingly die for.

There is a strong camaraderie among those who share a faith worth dying for. We need to have significant relationships with others. Relationships, while not requiring that we have everything in common, require that we have something in common. Those, who have a faith worth dying for, will build close relationships with those of like mind and share in common what they value most.

Having a faith worth dying for will have us looking more outward than inward. When our whole world is us, it is a small world. We cannot find happiness, joy or fulfillment by looking inward. Needs are not met by us focusing on having our needs met. When we focus inward we will feel sorry for ourselves, we will believe that everybody owes us something that they never deliver, we will believe that God owes us better than we are presently getting and we spiral downward in self-pity. When we focus outward, we will gain a perspective that is larger than ourselves; we will be thankful for all the blessings God has given us and for the people in our lives; we will seek to serve others and find joy in that service. We do this, not to earn our salvation, but in a spirit of gratitude for all that God has done for us. We will gain a wonderful fellowship and many close relationships with those we serve with. We will thank God for everything and everyone he has sent to bless our lives. I ask you, "Which is the better life?" BMC

Jesus' Invitation for Part 2

(Matthew 11:28-30)

Paul Birston

"Softly and tenderly Jesus is calling, calling for you and for me." These opening words to the beautiful hymn, "Softly and Tenderly," fit with Jesus' description of Himself as "gentle and humble in heart" (Matthew 11:29b). Through the noise and commotion of our times, Jesus is calling us to Himself.

In contrast to Jesus' invitation there are many loud voices calling us today. Commercials and advertisements are louder and riskier than they were years ago. They want our attention. Some beckon us to indulge in human vices. The opening themes to sports shows are flashier and noisier than ever before, attempting to heighten our interest in the games. Many pop singers cry out their angry observations and assertions about the world and relationships. Our streets and skies are filled with the noise of people on the go.

Against this noisy backdrop comes the calm invitation of Jesus, "Come to Me, all you who are weary and burdened, and I will give you rest." The modern noise can grind us down. Jesus offers to refresh us and redirect us into the ways of His Father. People need to hear His invitation.

In Evangelism

People in Jesus' day were often confused about who He was. Jesus invited them to come and learn of Him. In our first article on Jesus' invitation last month, we noticed that He gave His invitation while talking with various groups about who He was. Jesus showed John's disciples that He was God's Messiah (Anointed One) based on His mighty works and the good news. Jesus referred to Himself as the "Son of Man" and "Lord of the Sabbath." He is "greater than the temple" and "greater than Jonah." The proof is in His death, burial and resurrection.

Jesus' invitation occurs in this context of reaching out and sharing the good news. He reveals the Father, not to the hardened unrepentant, but to those whom He chooses, to those with tender hearts that are weary and burdened.

The purpose of this article is to look at practical ways in which we can use Jesus' invitation in sharing the good news in dif-

ferent settings. Many people today are still not sure about who Jesus is and what it means to follow Him. They need to hear His invitation.

In Small Groups

As we have seen, Jesus gave His invitation while teaching and preaching to various groups (Matthew 11:1). This passage is great for use in small groups. We have used it in our Bible Talk ministry. In this friendly setting of an evangelistic home Bible study, it is possible to engage the group in dialogue on the meaning of the passage.

Jesus' teachings raise many open-ended questions that will act as sparks to ignite discussion. Some of the questions we have used include: "Who did people think Jesus

Jesus offers to refresh us and redirect us into the ways of His Father.

was in His day?"; "What does Jesus tell them to clarify just who He is?"; "To what kind of people does God reveal Himself?"; "What are some of the cares and burdens that God wants to free us from?"; "What does it really mean to put on Jesus' yoke and be His disciple?"; "How is Jesus' yoke easy and light in contrast with that of the world?"; "How does this passage give us a much clearer picture of who Jesus is, and of His saving power?"

In the broader context of the passage, Jesus' statement about the sign of Jonah (His death, burial, and resurrection) opens the door for discussing the gospel and God's plan of salvation. Jesus died for our sins so that we don't have to die. We come to Him in faith, repenting of our sins, confessing His name, and being immersed in water for the forgiveness of our sins.

With Individuals

In working with individuals, the passage has potential to be virtually therapeutic. We face many questions of identity and purpose in this complex and often bewildering age. Jesus' invitation draws us to the one truly redemptive and refreshing way to find peace and meaning in life. We only find it in Him; He is the way.

This is much more than just temporary intellectual or mental relief. It is being

engulfed in Jesus' love and compassion. It is life transforming. As individuals, we die to live in Him. He lives in us. We surrender our heavy burdens for His easy yoke and light load. It is light because it has a simple clear focus: the will of God.

There is as much, or more, confusion today about who Jesus is as there was when He walked on earth. There are hundreds of denominations and cults with their own views about Him. In one way or another, most of these dethrone Jesus from His rightful position as Lord, Messiah and Saviour. All of this can be confusing and wearisome to individuals.

Thankfully, instead of leaving us to learn about Him second-hand, Jesus invites us to come and learn about Him directly from Himself. This passage is one of many helpful starting places for learning of Jesus. Sincere seekers can hear straight from the Master Himself and learn His true identity from His own words.

We all know individuals who are in the midst of intensely difficult life situations. Perhaps they need to hear Jesus' invitation, not because it offers a quick answer, but because it leads to the only lasting way. In Him they can find rest, refreshment and purpose.

As a Sermon

Jesus first gave His invitation to a multitude of people in a public setting. It was part of Jesus' preaching ministry. As a sermon today, it is ideal for an outreach occasion such as a Bring Your Neighbour Day. A possible focus for a sermon from this passage could be: Jesus, the Messiah, calls us out of the cynicism and cares of the world to be His disciples, to learn from Him, and to find rest. The sermon function could aspire to arouse in people, who may have never thought about Who Jesus really is, the desire to become his disciples. In Him, learning and working with Him, they will find their true purpose.

The sermon form could be much like the structure of Matthew 11 and 12. In the middle is Jesus' invitation to rest and His commands to take his yoke upon us and learn of Him. Jesus' invitation occupies a central position in Matthew 11 and 12. The

(continued on page 14)

"To the Work"

points@gospelherald.org



The difficulty of finding volunteers to teach and lead: the apathy becoming so common among church members; the obvious misplaced priorities and the general lack of individual personal effort and initiative in reaching out to the lost are felt by many to be cause for grave concern. Some, seeing these things, have gone so far as to predict the gradual demise of the church within a few decades. When the degree to which pluralism, materialism and other forms of worldliness are making inroads among Christians is added to the above, the need for prayer and effort is obviously great.

It has been said that, a people can be judged by the songs that they sing and listen to. To what are the "walkman generation" listening?! What type of hymns currently dominate the church scene?

Hymns such as "To the work" seem not to be as popular as they once were. We need to sing with genuine feeling and meaning, "To the work; to the work! We are servants of God, Let us follow the path that our Master has trod . . . And labor till the Master comes." In doing so, we are urging one another to lead the weary "To the fountain of life"; to glory in the cross; and to herald the tidings of free salvation. This is all about spreading the "good news".

It is generally accepted in theory that evangelism is the mandate of the church as a body and of its members individually. Perhaps the dearth of noticeable fulfillment of this mandate is the reason that many congregations have felt the need to formulate purpose statements. All of these, to our observation, include and highlight outreach. However, all too often, neither pulpit emphases nor personal practices seem consistent with this concept. Either we are not doing evangelism at all or it is being done in such a subtle way that even the target(s) is/are not aware of it.

Are we exempt from the "heavenly call" (Acts 26:19 ASV)? As members of Christ's body, are we not to be involved in His work, "to seek and save the lost"? Does His parting commission not apply to all of His disciples? Under persecution and orders not to "teach at all in the name of Jesus.", the apostles said, "we cannot help speaking about

what we have seen and heard" (Acts 4:20) and, "We must obey God rather than men." (Acts 5:29). Paul wrote, "I am so eager to preach the gospel also to you who are at Rome." (Rom.1:15).

The phrase, "I am so eager", comes from a Greek word which has the meaning, "I am on fire". Like Paul and Jeremiah of old (Jer. 20:9), we need to have this inner burning that compels concern for souls and results in efforts to lead men to salvation.

Ours is a "heavenly call". Like Paul we should be motivated by this and by our love for the vast multitudes of those in darkness. There awaits for us and those who are won a "crown of righteousness" but if we fail, "the lake of fire". Surely the cross compels us to be energetically and systematically involved in the "work"! How can we justify or even tolerate neglectful idleness in such an important cause?

What explains the present apathy on the part of many congregations and individuals? We are told that general interest in things spiritual is increasing. Could it be that we are indifferent to the need; don't believe that they are lost or don't care if they are? More likely, the failure to "bring forth fruit to perfection is because we are, like those on thorny ground, too preoccupied "with cares and riches and pleasures of this life," (Lk.8:14).

If the plea is, "I don't know how.", we can involve others who are more experienced. We can learn! There was a time when we didn't know how to feed ourselves, walk, swim, write, read, ride a bicycle or drive a car. Most of us have learned how. Why? We needed to and wanted to so we learned. We need to reach out with the gospel. It is the "power of God unto salvation". It is needed by many! Do we want to? Do we have that "fire within us"? *Ecp*

(continued from page 5)

able emotion will tend to be divisive. We are afraid to talk about things which might make someone angry. Some people will not go to a doctor for fear he might find something wrong. Others will not talk about things, which they fear might cause someone to reject them. We can see how these may disrupt communication in the family.

A big factor in communication is "TRUST"! If we trust our mate, if we trust our children, if we trust our parents, we know they will love us no matter what we tell them and there will be no problem, which cannot be worked out. No doubt, communication in the family is a necessity.

**WE INVITE YOU TO
COME AND SEE THE LAND
WHERE JESUS LIVED!**

JERUSALEM

Jerusalem is an ever-changing panorama, combining an appeal to the earthly and the spiritual. A walk of a few blocks can take you into different centuries; even different worlds. It can be medieval bazaars or the ruins of the ancient City of David.

It can be the darkened, narrow streets of the Old City or the whole sky lit with a sublime sunset as the sound of the calls of the *muezzins* from the minarets of ancient mosques mixes with the passionate prayers of the Jewish faithful at the Western Wall.

The fate of Jerusalem was changed forever more than 3,000 years ago when King David brought the Ark of the Covenant to rest in a tent near the Gihon Spring. On its streets, the prophets walked and spoke. Near its walls Jesus was crucified. In no other city of the world are so many visitors so keenly aware of the extraordinary lives of people who lived here thousands of years ago.

Now it can be your's to discover!

Spring Time Tour of Israel March 11-22, 2001

12-Day Tour Package - \$2,699.00

Contact us today for a free
brochure or registration:

Ron & Rita Pauls

1129 Melsandra Avenue
London, Ontario N5Y 4N8

PHONE: (519) 667-5002

FAX: (519) 667-1944

EMAIL:

ron.rita@sympatico.ca

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 - VI Submission, a Divine Thing

Katheryn Haddad

"Submission" (translated obedience in KJV), is from the Greek work, "hupotasso" which means to listen and voluntarily follow up with action. This is not passive. 1 Corinthians 15:27 & 28 says God placed everything under Jesus' authority including the church, but later Jesus will voluntarily place himself in subjection to the Father after he has delivered up the kingdom to him.

This is self-controlled voluntary submission. For instance, God never forces humans to obey him; we have freewill. Romans 8:7-8 explains that we must exercise self-control and submit ourselves to God's law for our own benefit.

What I am about to explain is something men don't like to talk about and that we women will never quite understand. Therefore I glean help from a book written by a man. In "Healing the Masculine Soul", Gordan Dalbey explained.

Certainly, the first woman a male ever loves is his mother. . . . Any man who fails to recognize and accept this given fact of his life risks projecting that dependence - and its associated fears (of loss) - into the woman he loves later as an adult. . . .

Dalbey was a missionary in Africa where all the children lived with the mother in a separate building. But once the boy entered puberty, all the men of the village gathered with and accompanied the boys' father to his wife's building. There the father officially called out his son from the mother.

What does my own culture offer as a validation of manhood? The driver's license, freedom to join the Army, and to buy cigarettes and beer. The message is clear: Becoming a man means operating a powerful machine, killing other men, destroying your lungs and getting drunk. . . .

If his manhood has never been con-

firmed by identifying with the larger community of men through his father, he constantly seeks it with over controlling women, remaining forever "invalid" in his manhood.

Dalbey then described how men of a congregation can gather with a father to call his son into manhood and take him either to the church building or to a camp for concentrated instruction on the godly man and how the manly Jesus acted.

Men thrive on ceremonialism because it is action oriented, while we women think it is too impersonal. God knew this, so He gave the ceremonialism of the church to the men. Yet some of us women turn right around and complain if we can't participate in leading the ceremonies of the church. To many men, then, we are trying to resume our mother rolls of having the son submit to us.

If we don't let go of our mother roles, both spiritually as well as physically, the man seldom learns how far he can go in exerting spiritual power within the church to protect the family of God and destroy Satan's influence over the unsaved. Isn't that what we women want? Why crave to do something that could destroy the very thing we want?

Dalbey related the men's role within the church to their role within the marriage.

In our male hearts we know it is not the women who must be dominated, but the masculine power which, when unbridled, leads to destruction not only of self but also of others, as in war. We fear not the woman's power, but our own. We run from the lion (within ourselves) because we know we cannot in our own human strength dominate or control our masculine power. Only as we turn it over to Jesus - when it becomes His, even as it becomes Him, the Lion of Judah. . . .

We men today must be weaned away from the popular notion...that a woman can confer manhood upon us. The woman's admiration and desire is a consequence of our authentic manhood.

So, if women cannot and should not confer manhood on a man, where are the men who can and should do it? Dalbey explained that men's commitment to such faith in God can come easiest from drawing upon the collective courage and strength of fellow brothers.

Well, then, ladies, if men are willing to at least attend church services and we remain silent during the assemblies, the men have a chance at least one hour each week to bond with each other and build up that spiritual strength that we long to rely on.

An L.A. Weekly article, "The Meaning of being Male" said:

Unaffirmed men are unable adequately to affirm their own sons and daughters as male and female and therefore as persons. Until men are once again functioning in this vital capacity, women will continue to attempt to fill the gap in vain, and will continue to verbalize their pain and confusion.

Does this sound familiar? Do we try to fill the gap during our assemblies by answering the questions, leading the discussions and resenting the men standing up and doing all the "performing"? The more we do, the less men say and participate. Dalbey explained it further:

Women themselves...are beginning to realize that they cannot provide that essential masculine affirmation for their husbands any more than for their sons.

There is a definite link between the man's closeness to the other men of a congregation and his ability to be close to his family. Ephesians 5:21-24 tells the Christians to submit to each other, wives (messenger angels) to submit to their husbands (warrior angels), and the church as led by the men is to submit to Christ. Colossians 3:18-19 tells wives to submit to their husbands, and husbands to not be harsh with their wives to force them into submission, or to be bitter with their wives if they don't submit. God judges us in the same way we judge and treat others.

In 1 Peter 3:1,2, and 7 Christian wives (messenger angels) are told to submit to their husband's wishes even if they are not Christians. Why? So that, by watching their wives submit with dignity to their will, they will realize that they can submit to God

(continued on page 13)



by **Walter R. Straker**
750 Clark Boulevard
Bramalea, ON L6T 3Y2
Fax: 905 792-8623

E-mail: newseast@gospelherald.org

ONTARIO

Ajax: September 10 saw an official welcome/housewarming for the Edward and Svetlana Jermakowicz family who are working full time with the congregation. The ladies continue to serve the community by supplying items for the needs of shelters for abused women and children. The men's meetings have shifted to Saturday mornings with renewed strength and focus. Twenty students are enrolled in the World Bible School correspondence course through the Key to the Kingdom television program. The Jermakowicz' family held a thank you luncheon for the congregation on October 8.

Beamsville: The church now has a picture directory bulletin board. On September 10 the congregation held a bonfire-weiner-roast-devotional at the Great Lakes campus to welcome the new students. Special contributions on September 24, October 1 and 8 were for the travel and work fund for the Zambia mission team. Art and Val Fleming celebrated their 50th anniversary on October 7.

October 15 morning worship was held with the GLCC Alumni at Great Lakes and evening meetings were "get to know your elders" fellowships. Ladies Bible class at Albright Manor had eighteen ladies present. Walt Cromwell will be taking a group of young people to Dauphin, Manitoba for the World Mission Workshop, October 19-22.

Kids for Christ had a scavenger hunt to collect food for community care.

Bramalea: New members: Myralyn Garcia, and her husband Noel, have moved to Mississauga from Guelph. They are originally from the Philippines and Myralyn's mother, Susana Lopez, is visiting for a few months. Irina Berdnikova, originally from Russia, but baptized a year ago in Flatlands Church of Christ, Brooklyn, New York, has also moved to the area. Also, Steve and Angela Corbett and their three children have moved to Mississauga from Indianapolis, Indiana. Steve is Brian's son and Brad's brother.

Joyce McAloney, one of our members, lost her father, Sid Cork, Saturday, September 30 in Hamilton.

Spanish American Encounter, "XVI Encuentro Iberoamericano" was held October 10-15 at the church building. Brethren from

ten different countries attended. Eighty-seven of these were from outside of Canada, 125 registered. The ladies in Bramalea bought and cooked the meals for Tuesday evening, dinner for everyone, and also Wednesday, Thursday and Friday noon meals, plus snacks. The evening meals were divided among five congregations: Bramalea, Strathmore, Waterloo, Guelph and Hamilton. Evening services were held in these five locations. Santiago Molina and Javier Cuarezma were the hosts and their wives, Ann Molina and Isabel Cuarezma took care of registration. Several different Spanish brethren translated for the English contingent. The weather was perfect, getting up to the low 70's. Our brethren tell us that the church in the Spanish community is growing the fastest in the Dominican Republic and Nicaragua. There are now approximately 1500 congregations in Mexico. Monterrey has 30 in that city alone. The lessons were practical, down to earth and the kind of lessons that every member of the church in Canada should have heard.

Collingwood: Ernie Vilon and his wife, Linda, were immersed in the Beattie's little spring fed pond. Chad Dale will be attending GLCC this year.

Cornwall: The Lord added Carmelle Gagnon to His church after a Wednesday night Bible study with the Dover Road congregation. Carmelle has been attending regularly for a while. Jonathan Bojarski baptized her in the St. Lawrence River. Jeremy Bojarski is doing very well in the A.I.M. program in Lubbock, Texas. Anyone wanting to help Jeremy financially may do so by contacting the Dover congregation at 1702 Dover Rd., Cornwall, ON K6J 1W1 or e-mail allen.bojarski@sympatico.ca. Guest speakers were Bethel Bailey and Joel Bojarski. Louie Lacroix has moved to Cornwall from Sudbury and has actively stepped into helping the church work.

Fenwick: Rex Turner left this work on October 21 to move to south east Kentucky where he will be working with a church where his father grew up and preached from time to time.

Grimsby: The ladies prayer group started meeting again on September 28. The brethren had worship in the park on September 17 and a free car wash with donations accepted for the annual youth rally. An area wide singing was hosted at Grimsby on October 1.

Guelph: The Guelph brethren were invited to the Brantford congregation for a pot-luck lunch and pantry shower for Jamie and Biana Azzoparde on September 10. Guest speakers have been Keith Thompson, Roy Merritt and Mike Gosselin. The brethren had special meetings for the Latin American brothers and

sisters, October 11, 12 and 13.

Hamilton (West): Luke Preston of Sundridge, a student at Mohawk College, has been welcomed.

Meaford: Two of Meaford's teens, Evan Cramp and Ashley Gilmore were baptized this summer. The fourth annual Georgian Bay Fellowship, with the theme, "Shine As Stars." was on September 9, with George Mansfield of Stratford as the featured speaker.

Newmarket: A men's Monday evening prayer group began meeting on October 2. On October 21, the Nova Scotia VBS team held a pot-luck dinner reunion.

Owen Sound: The "Owen Sound Ladies' Renewal on September 29 - October 1 at Riverview Bible Camp used the facilities to capacity with 106 ladies in attendance during a weekend of perfect weather. Teachers were Betty Breeden of Mesa, Arizona, and Doreen Ellis of Waterloo, Ontario.

Don Humphrey of the Sun Valley church in Higley, Arizona will be with us on November 16-19, for a series of lessons on material in his book, "You Can Have a New Life". This will provide an opportunity for community outreach as well as strengthening of believers."

Walter Hart

Sarnia: The congregation is delighted that their building finally has new pews. Sincere appreciation to the men of the congregation for the work they did during renovations. The brethren rejoice with the angels in the baptisms of Winifred and Terry D'Netto on July 23, and Sean Francis on September 9. Connie Hibbard was home for three weeks for a visit, from Western Christian College. Jim Nicholson of South River held a meeting, October 15-17.

The church sent Skip Francis to preach in a gospel meeting in Moncton, NB, September 29-October 1, providing his plane fare and expenses.

The congregation mourns and rejoices over the recent passing of Leah McNeill from the earthly plain to the bosom of Abraham.

Sault Ste. Marie (Pinehill): On August 27, Barry Rosie, missionary to Madagascar was guest speaker. Roger Lansdell held a seminar on "Parenting on Purpose" September 15-17. Cora and Ed Klym's granddaughter, Kylie Klym was baptized in early August in Minnesota. Ed Merrit was baptized into Christ on September 10.

Annie King celebrated her 90th birthday.

St. Catharines (Ontario St.): The special contribution toward the Haiti building was \$2,687.00. The brethren have a new web page: <http://churchofchrist.n3.net>. The ladies had a special breakfast on Saturday, September 21.

Tintern: Kirk McIntee was baptized in

(continued on page 12)

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: September was our annual congregational picnic hosted by Grant and Trich Johnson. We were blessed with a beautiful September day for the picnic. We appreciate Bruce Hoddinott and Rob Burnstad for all their efforts in organizing this year's event.

Flyers were prepared for distribution for our Gospel meeting. This event is slated for November 17-19 and will be presented by Scott Laird of Great Falls, Montana. Scott Laird and his wife Patty were once members here when Scott served as evangelist to the congregation. We are truly looking forward to seeing them and their family again.

The hosting of Vision Canada 2001 has been postponed due to difficulties in booking the "Kings College" facilities. The bookings that were made, now appear to conflict with

bookings made by the University of Alberta in hosting a major sporting event. The decision has been made to move our plans ahead to host Vision Canada in 2002.

The Edmonton congregation has been working to establish the Lord's Church in Grande Prairie, Alberta in keeping with our Lord's great commission. Two couples have already given full commitment to moving there next year. Several other members are considering the possibility of making such a commitment. A trip was made to Tulsa, Oklahoma in order to seek support for this important work through the Crosstown missions committee. Please pray that this work will succeed in bringing glory to our Lord and God.

Shawn Redding

MONTANA

Three Forks: Since the beginning of September, Luke Speegle and Joseph Lukkason have been baptized and added to the Lord's family.

We have made an offer to buy the Mormon building on Main Street. It has great location, access, parking, much class space and will seat nearly 300 people.

Several members have moved in and the church continues to grow. Over summer the youth group has grown to 5.

A gospel meeting was held with Gene

Polvado from Wharton, Texas on September 22-24. Gene gave four challenging lessons on "Being Transformed as Christians," "Handling the Storms of Life," "How to Understand Galatians," and "What It Means to Preach Jesus."

We have started a small-group evangelistic Bible study in our home. We will use this as a way of building a bridge between the community and the church. *David Ford*

(continued from page 3)

with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight. Do not be wise in your own eyes; fear the Lord and shun evil" (Proverbs 3:5- 8). Satan's original temptation of Adam and Eve was to doubt God, eat of the tree of the knowledge of good and evil, "and you will be like God," he said. This pride of life is the big danger of philosophy. Philosophy in itself is not evil, it is how we use it. There is a danger that speculative philosophy may lead to scepticism, agnosticism and nihilism. It can be used to help us know that our only hope and life are in Christ Jesus, "the way and the truth and the life".

Beamsville, ON

Great Lakes Bible College

is seeking a qualified person to begin serving as Principal, August 1, 2001

PERSONAL PROFILE

- Minimum of Masters Degree;
- Experience in church setting and teaching on a formal level;
- Experience in administration preferred;
- Canadian citizen would be favoured, owing to the desire to educate men / women for ministry in a Canadian culture;
- A spiritual person; devoted to the Lord, his church; a man of prayer;
- Theologically sound; willing and able to affirm the inspiration & authority of the scriptures, Jesus as the incarnate Son of God; the uniqueness and singularity of the New Testament church, etc.
- Well respected in and outside the church.

AREAS OF RESPONSIBILITY INCLUDE

- Administration of the Bible College, working directly under the President;
- Development and administration of programs and curriculum leading to diplomas and degrees;
- Supervision of other staff members;
- Budget development, supervision of expenditures;
- Promotion of the Bible College in the church community.

Interested persons are asked to send their resume to, or get more information from:

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

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



The Enchanted Knight, The Life Story of Hugo McCord by Earl I. West, *Religious Book Service, Germantown, TN., \$14.⁹⁵ (US).*

In the past we have reviewed a number of books by Earl West. He is one of the leading authorities on the Restoration Movement. We are greatly indebted to him for his many years of patient labor.

Hugo McCord reminds us of many of the great Restoration leaders. He is highly educated and is also very strong in his stand for faithfulness to the Word. He has been favorably compared to the great David Lipscomb. I have saved all his articles that have appeared in the *Gospel Advocate* over a number of years. He is not popular with some brethren because he is very adept at sensing false teaching and opposing it.

Brother McCord has served the Lord in

many places for many years. He taught at Oklahoma Christian in the early years of that school. He has spoken at many other Christian schools and written a number of books. He has also published a translation of the New Testament. He has preached in other countries such as Northern Ireland, England, Scotland and Australia. The book has an appendix with several excellent studies on elders, plus others on baptism, the tongue, Promise Keepers and even the so-called "Toronto Blessing." This is a powerful book and should be read by all Christians.

Adrift, Postmodernism in the Church by Phil Saunders, *Gospel Advocate, Nashville, TN. 251 pages, \$9.⁹⁹ (US).*

The author asks, "Why is the world

turned upside down?" He sees this in the church as well as in the world. Some are accepting choirs, women leading in worship, instruments of music, etc. Many are less and less likely to ask, "What does the Bible say?" and more and more are likely to ask, "What does the community want?"

Some are more influenced by the media than by the Bible. Some churches of Christ are questioning the basic principles on which we have stood in the past. The idea of "The Restoration of New Testament Christianity" is being rejected. The author answers all this with strong affirmations of the Biblical basis for restoration and the rejection of all departures from the faith. He points us to the perfect example of Jesus who was totally obedient to the Father's will. He quotes John MacArthur who sees the same type of apostasy occurring among the evangelicals.

Sanders encourages us to stand for the truth but to avoid arrogance. He urges churches of Christ to stand fast in faith, hope and love.

(continued from page 10)

September. The congregation took a special collection for the Zambia team, which totalled over \$3,795. The Partnership Dinner at GLCC honoured Marjorie Jones, and Oliver and Sadie Tallman of this congregation. Tintern's new web site is www.tinterncofc.homestead.com. On October 1, two hundred attended a celebration of thanksgiving dinner. Coffee break donations for the Alzheimer Society amounted to \$106.00. Don and Lena Pierce celebrated their 60th anniversary at the church building on October 21, from 2-4 p.m.

Toronto (Bayview): The ladies' class is focusing on lessons that trace back their Jewish roots. Carin Cain has moved to San Francisco for a new job. Olga Portna was baptized on Saturday, September 30.

Toronto (Harding Ave.): The congregation hosted a gospel meeting with brother Earl Greene of Newark, New York on September 8-10.

Toronto (Strathmore): "Michael Tackett was at Strathmore, September 29, 30 and October 1, for a meeting on the theme, "God Has Spoken". The meetings were well attended with a high of 257 on Sunday morning. Some community viewers of the program attended the meetings.

J.R. and Suzanne Kessler, the owners of Vital Video and producers of the Key To The Kingdom program for Television, were also in Toronto to tape three lessons for the program. They taped the Saturday evening lesson, the Sunday School lesson and the sermon at

morning worship. These shows will be shown in about 4 or 5 months on Key To The Kingdom. Remember that the program is on Thursday morning on the Vision network. A special gift has been given to replace the old speaker system in the building with a better and more serviceable one. On October 15-18, Max Craddock was in Clovis, N.M. with Michael Tackett for a meeting with the congregation that supports the work of Key".

Max Craddock

Hilary Gill, husband of Elsie and father of two sons, Ernie and Steve, and a deacon of the congregation passed away on Thursday evening, September 24.

Welland: Harold Bruggen continues to do the preaching and teaching. The Kids for Christ and Tots for Christ programs began again in September and are taking on the project of raising money for the Leprosy Mission this year.

Windsor (West Side): "We heard some very encouraging lessons on the Faithfulness of God from John Bailey on September 15-17. We had a potluck lunch following and helped celebrate John and Rosalyn's 40th wedding anniversary on the 17. It was also forty years since John first began preaching in Windsor. We celebrated on Sunday, August 13 as Kaitlyn Parker confessed her faith in Jesus Christ as the Son of God and was immersed into Jesus for the forgiveness of her sins. In April of 2001, for a month of Wednesdays, Russ Bone of the Parkside Church of Christ in Michigan will be teaching a series of lessons

on Closing the Back Door - integrating all members into the work of the church."

Drew Chapados.

Drew was in a meeting in Thessalon on the week end of October 1.

NEW BRUNSWICK

Moncton: The Moncton teenagers got together and organized some activities following an unexpected announcement from Jesse Pettengill, Caribou, Maine's preacher, who called to say that they were going to bring their teens for a weekend. The entire group of twelve teens helped deliver 750 printed invitations about their meeting with Skip Francis from Sarnia, Ontario. 3,000 invitations were delivered in total. Baptism: We welcome a new sister in Christ, Amanda (Mandy) Williams, a high school student who has attended with her mother, Jeannine for many years. Jeannine was baptized in 1979.

NEW YORK

North Buffalo: The brethren continue their prison ministry with three specific contacts.

MICHIGAN

Ann Arbor: Al Meakes was one of the speakers at the Missions Workshop at WCC, Dauphin, MB. Moses Akpanudo of Nigeria visited on September 10. Seven new deacons have been appointed making a total of sixteen deacons serving the congregation.

OBITUARIES

Leah Lucilla McNeill

Leah Lucilla McNeill passed away in Sarnia, Ontario at Trillium Villa Nursing Home on August 3, 2000. She was 90 years, 8 months, and 25 days old. Leah was the wife of the late Andrew James McNeill (1973) of Sarnia. Dear Mother of William McNeill and his wife Peggy of Sarnia, Marvin McNeill and his wife Mickie of Sarnia, Vilma Whitfield and her husband Don of Scarborough, Russel McNeill and his wife Joan of Port Huron, Jack McNeill and his wife Valerie of Sarnia, and Isabel Walsh and her husband Tom of Sarnia. She is also survived by 13 grandchildren, 27 great-grandchildren, and 1 great-great-grandchild and is Mother-in-law of Helen McNeill of St. Catharines. She was predeceased by her sons Jimmy, Bruce, and Joe, a granddaughter, Kimberley McNeill, brothers, Wilbur, Harold, and Garnet, and a sister, Beatrice.

Leah's funeral was preached by Dennis (Skip) Francis, songs were led by Don Whitfield, and the closing prayer was by Walter Cromwell. Her family was present, along with several who had come to Sarnia from England for a reunion scheduled the following day.

Leah was well liked and loved by the Sarnia church as a faithful sister in Christ. She had not often missed services of any sort, even as her health had failed her the last year of her life. She had come with the aid of her walker, attending even when she did not feel well. She had not been able to attend much in recent months, which she missed greatly, but had been to worship services the previous three Sundays prior to her passing.

Leah was a founding member of the Sarnia congregation, having been baptized into Christ by J. C. Bailey in 1926, and was responsible for several of the members who continue to attend in Sarnia.

Leah has gone on to her much deserved reward. She is now "In His Care".

Hilary Hyman Gill

On September 14, 2000 brother Hilary Gill passed away at the Scarborough General Hospital following a short illness. His family was with him at the time of his death. Hilary was born on September 27, 1917 in St. Vincent, West Indies. After coming to Canada in 1950 he was employed at S. A. Armstrong, retiring in 1983.

Hilary leaves Elsie, his wife of nearly 58 years (They were married on October 19, 1942.). He also leaves his sons, Stephen (Lynne) of Toronto & Ernest (Jo-Anne) of Milton. He also leaves four grandchildren, Matthew, Lee-Anne, Tyler and Kari-Anne. Also mourning his passing is his Church family at Strathmore Blvd. and a host of neighbours and friends.

He heard a program of the Church over a St. Catharines radio station. His comment follow-

ing the broadcast was that if those people practice what they preach that was where he wanted to go. As a result he found the Strathmore congregation and following further study became a Christian. He served for many years as a deacon with the Strathmore Blvd. Church of Christ and is also remembered for his good lessons at the Lords table and for meaningful comments in Bible classes. Hilary was known to do some preaching both at Strathmore and elsewhere.

Hilary was a master carpenter and evidences of his workmanship are seen throughout the building at Strathmore. He often made items for members who needed some carpentry work done. He made many useful and decorative items that are found in homes of the congregation. His love for children was shown in the making of toys for them to enjoy. His hugs, smiles, cheerfulness and faithfulness in completing his many "regular jobs" around the building will be missed by all.

We pray for God's rich blessing on Elsie, Steve and Ernie and their families as they adjust to this major change in their lives. We give thanks that Christians do not need to fear death but rather welcome it as an entrance into God's presence. While we mourn, we do not do so without hope.

A memorial service in Hilary's memory was shared by a full house at the Strathmore building on September 23, 2000. "Precious in the sight of the Lord is the death of His saints." (Psalm 116:15) *Max Craddock*

Thelma Mukitus

Sister Thelma Mukitus passed away at Albright Manor, Beamsville, Ontario on Tuesday, September 26 at the age of 90. She had lived in St. Catharines and Port Dalhousie before coming with the family to Beamsville in the 1950's.

She was predeceased by son Gary in 1997 and leaves to mourn her departure, husband Anthony of Beamsville, and daughter, Wendy Baker of Regina.

A funeral service was held at the Beamsville chapel of the Tallman Funeral Home on September 29 with Don Smith officiating. Internment was in the local cemetery.

Elvis Henry Huffard

(April 24, 1918 - October 13, 2000)
Brother Elvis Huffard, preacher since his mid

teens, early missionary in Nigeria and later in Seirre Leone, departed this life at noon to day (Oct.13). He also did short time mission work in several other African countries, Russia, Scotland and Canada. He was not only a preacher but also an educator having set up many schools in Nigeria. Despite the effects of aging, he had been preaching on Sundays in the area of Henderson, Tennessee, until very recently when incapacitated by a heart attack followed by a stroke.

Elvis will be missed by many brethren and family members including his own large family, sister Evelyn Perry (Eugene) of Beamsville, ON, and brother, Evertt (Elsie) of Henderson, TN. He was predeceased by his parents, sister and brother-in-law, Edith and Ralph Smith, brother, Elza (Beulah) and wife Emily who died just months ago.

A faithful servant has passed to his reward. *ecp*

In Memoriam

Schlarb - In loving memory of a dear husband, father and Opa, Martin; on the sixth anniversary of his passing, October 30, 1994.

There is a bridge of memories
From here to heaven above
That keeps you very close to us,
It's called the bridge of love.
As time goes by without you
And the months turn into years,
They hold a billion memories
And a million silent tears.

If we could have a lifetime wish
And a dream that would come true,
We pray to God with all our hearts
For yesterday and you.

Forever loved and sadly missed, your wife
Louise, children and grandchildren.

(continued from page 9)
and still maintain their dignity.

Too, unsaved men often think that if they submit to going to church, they are submitting to their wives. But when they arrive and see the men leading, they realize their masculinity will not be compromised in the church. Submitting to the men makes us stronger, just as submitting to God makes us stronger. Jesus did it. It's a divine thing.

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.

Who Was and Who Is and Who Is to Come?

As Christians, we all have days clouded by doubt - mornings when we wake up and look around our room with the question "is God real, or am I just victim to the grand collective imaginings of a heritage steeped in Christian tradition?" Doubt is something we all wrestle with from time to time, but doubt itself is not as important as how we respond to doubt. It is in the face of tremendous doubt that we sometimes fail. Yet it is also in the face of doubt that our faith is refined and renewed. In the fog of doubt God shines through and says, "I AM. I am the sovereign Creator and Lord of yesterday, today, yes and forever."

I remember one day in Japan, standing in the classroom at the church's facilities in Sendai, when I felt my faith had been cut to the core. We had been discussing the possibilities of Christianity for weeks with Japanese university students. I remember waking up that morning, feeling the crushing weight of realization pressing down on me. Their secular mindsets, their overwhelming hospitality, their detailed and honest questions, and the sheer numbers of their culture grabbed me in the pit of my stomach and demanded to know if I really believed all that I was professing. It was that day, spent mostly in contemplation and prayer, that I thought about events on Mount Carmel in I Kings chapter 18.

Faced with the oppressive weight of another culture's belief system, Elijah professed that his God was the One True God. Elijah and the prophets of Baal and Asherah arranged a test to prove whose god was true. The prophets of Baal and Asherah built their altar and laid a bull on it, but though they cried out, danced and slashed themselves with swords and spears, their god did not answer.

When it was time for the evening sacrifice, Elijah built his altar, laid wood on it, cut the bull into pieces and had a trench dug around the altar. Three times the altar was doused with four large containers of water and then Elijah prayed this prayer:

O Lord, God of Abraham, Isaac, and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. Answer me, O Lord, answer me, so these people will know that you, O Lord, are God, and that you are turning their hearts back again.

The text says that "the fire of the Lord fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the

water in the trench." That day it was our God's fire that consumed the altar on Carmel. He is still our God.

It is no accident that God is referred to as the One who was and is and is to come. If my God had the power to consume the altar that day on Carmel, then surely He has the power to consume the altars of men's hearts. I take great courage from this thought because I have seen it fulfilled.

Probably the doubt that I struggle with the most is not in regard to the existence of God, but rather whether or not people really possess the capability to change. "How could someone, raised with a cultural and spiritual paradigm so absolutely foreign to my own, give up his or her spiritual heritage and believe what I believe?" It seems so impossible. But, in the face of this doubt, God's truth blazes. Elijah saw the altar consumed in flame and I have seen the Christian story topple the hearts of men.

Masafumi, whom I mentioned as "still searching" in my last article, was baptized into Christianity shortly after the article was published! Our God lives and has the power to turn back the hearts of men! Please be in prayer as our mission team prepares to return to Sendai on a full-time, long-term basis. If you would like to know more about Sendai Missions, please contact us at sendaimissions@hotmail.com.

(continued from page 7)

first part of the sermon could be the questions and confusion, and finally the clarification of who Jesus is. The last part, after the transforming invitation, could reflect on the true meaning of being His disciple.

Following the interactions between Jesus and those questioning Him, the style of the sermon could be deliberately conversational. Its conclusion could powerfully repeat Jesus' invitation and command to rest and discipleship and invite people to respond to Jesus in faith, repentance, confession, immersion, and holy living.

Following Another Message

Many sermons end with an invitation for unbelievers to obey the gospel. This is a very important part of the lesson. It is sometimes helpful to sing a hymn or two between the end of the sermon and the invitation. This can make both the sermon ending and the invitation more powerful and memorable.

In this way, Jesus' invitation to rest and discipleship could follow a sermon or lesson on another, but related, scripture or topic. It stands somewhat in contrast to its

original context, like a beacon in a storm. It is a readily identifiable and memorable call to obedience.

We see that there are many ways in which we can extend Jesus' invitation to others in evangelism. We can help fulfil God's purpose for this wonderful passage by being the hands, feet and voices that carry Jesus' invitation to others, people with names and faces, people who Jesus is calling to Himself. *Winnipeg, MB*

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

Preacher/Evangelist Needed

A congregation of approximately 45 Christians needs a preacher/evangelist. We are located in Halifax, Nova Scotia, Canada. Candidate should be mission-minded and interested in promoting growth within the congregation. Partial support provided.

Interested parties should submit their
resumes to:

Convoy Avenue Church of Christ
48 Convo Avenue, Halifax, NS
B3N 2P8
c/o Mr. Linden Terry
or e-mail to Lterry4900@aol.com

Sudbury Church of Christ

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

Partial support available.

Please send resume to:

Preacher Search
c/o Roy Chapados
500 Camelot Dr
Sudbury, ON P3B 3M7

Don't miss . . . The Great Lakes Lectures

Sunday, November 12 to Tuesday, November 14

Beamsville, Ontario

For more information: call Dave Knutson (905) 563-5374, ext. 219 or dknutson@becon.org

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. will teach
"Introduction to Contemporary Philosophy"
December 11 to 15
at Waterloo, ON
in a short course for credit or by audit.

Contemporary philosophy is dominated by secularism, e.g. post-modernism, and wild speculation, e.g. New Age. Christian thought encompasses the realities of God and man.



GREAT LAKES BIBLE COLLEGE

(519) 884-4310 Fax: (905) 884-4412

62 Hickory St. W., Waterloo, ON N2L 3J4
E-mail: learn@glbc.on.ca Website: www.glbc.on.ca

Ministry Opportunities

Director of Development

Responsibilities will include:

- overseeing the fund raising activities of the school;
- developing good relationships between school and supporters;
- establish a Planned Giving program.

Secondary School Teachers

Needed for the following areas:

- | | |
|-----------------------|-----------------|
| • French | • Math |
| • Social Science | • Science |
| • Computer Management | • Librarianship |

For more details, please contact: Art Ford, President



GREAT LAKES CHRISTIAN COLLEGE
4875 King St., Beamsville, ON L0R 1B6
(905) 563-5374 Email: artford@glcc.on.ca

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:

- 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
L0R 1B6 (905) 563-5374
artford@glcc.on.ca



GOSPEL MEETING

November 26-29

Walking As He Walks **I John 2:6**

Speaker Earl Greene
of Newark New New York

6th - Sun. AM	11:00	Walking As He Walks
Sun. PM	6:00	Demands of Discipleship
7th - Mon. PM	7:30	Discipleships Demands and Changing Priorities
8th - Tues. PM	7:30	Discipleship Demands Righteous and Holy Living
9th - Wed. PM	7:30	Discipleship Demands Making Disciples

PLACE:

Fennell Ave. **Church of Christ**

Hamilton Ontario

327 E. 27th - Corner of Fennell & E 27th

For More Information Call 318-0102 or 385-5775

Excellent Training Opportunity

*for all CHURCH LEADERS
and TEACHERS*

HARDING
UNIVERSITY
GRADUATE SCHOOL
OF RELIGION

*Available for
Christians wanting to grow
or to complete a degree.*

Now holding classes at WESTERN CHRISTIAN COLLEGE

**CLASSES
SCHEDULED**

January 8-12, 2001 - Dr. Donald Kinder
*History of the Restoration Movement
in America*

Fall, 2001 - Dr. Phil McMillion
History Books of the Old Testament

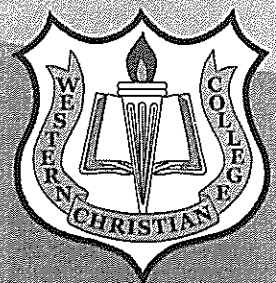
For Information Contact:

Carol Harvey Box 5000 Dauphin Manitoba R7N 2V5

Phone: 204 638-8801 Ext.500 Fax: 204 638-7054

wcc107@mbnet.mb.ca

WESTERN CHRISTIAN COLLEGE



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/Hearthland/Meadows/8939.

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

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

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

PETERBOROUGH: The Lions Center (corner of Hunter St. & Burnham); 10-10:45, Preaching & Lord's Supper 10:50-11:50; Midweek 7:30; ph.(705) 742-5349; 323 Lindan Ave., K9L 1K9; Peter McPherson, ev. (705) 742-5349; Shaun Parks (705) 876-7104..

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

PORT COLBORNE: 700 Steele St., L3K 4Z2; Sun. 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 Diestekamp, ev. 1231/2 Kesfer 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: <sarcfo@ctech.net>; Other contact: Vern Hibbard, (519) 383-6700; email: <vhibbard@ctech.net>

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. LOR 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; gmiansfk@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.

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

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

THUNDER BAY: 501 Edward St. N. (at Redwood), P7C 4R1; Sun. 9:45, 11 (call for summer hours); Wed. 7; Eric Bailey, ev. (807) 473-5353(res.), (807) 577-2213 (off.); email <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. 7:30; Michael Hilborn, 63 Campbell Ave., M6P 3T9; Tony Lewis, ev.; Ph (416) 534-3033; (416) 489-7405 (off.).

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 8; Dick Forsyth, ev., Beamsville, 563-7874; 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; Melanic Wright, treas., 1093 Kingston Rd.#611, Scarborough M1N 4E2, 699-4116; R. Kruse, sec., 20 Bernice Cres. 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, RRR3; Mount Forest,

Box 274, NOG 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: <wsidcofc@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; chrisb777@videotron.ca.

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

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

PROVINCE OF SASKATCHEWAN

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

ESTEVEAN: 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 Punnychy; 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: <stooncofc@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 Parkway Rd., S3N 2L7; Sun. 11:30; 10:15; (306) 783-6877 (bldg); Gilles Guenette, sec. (306) 782-2917.

CALENDAR

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.
- 17-19 Youth Lectureship by Sylvain Arseneault of Laval, QC at Strathmore Blvd., Toronto
- 26-29 "Walking As He Walks" by Earle Greene of Newar, NY at Fennell Ave. Hamilton, ON

December

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

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. ev.) Phone: (403) 272-2111; E-mail: ccfc@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 Hildey 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; Danc 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 Barric 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 Mercedith Rd., V9S 2M4; Sun. 10, 11, Wed. 7:00; Grant Hamman, min. 758-9412 (off.); Les Beamish, sec. 758-6929; cell phone 729-1833.

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

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

PRINCE GEORGE: 4337 Ewen Dr., V2M 5Y8; Sun. 10; For more information contact Grahame Somerville; 562-6708 or Leo Selzer, 964-9120

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: Kstar@escape.ca

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

WINNIPEG (Central): 217 Osborne St. S., R3L 1Z4; Sun. 10 worship, 11:10 Bible School, Wed. 7; Jim Hobbs, sec. for elders (204) 261- 9861; Wayne Turner, ev. (204) 257-7926 (res); 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 p.m.; Daren & Kim Simmons, (709) 643-2629.

NEW YORK STATE

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

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

NORTHWEST TERRITORIES

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

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convoys 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@DIRECT.COM> or Clare Preston, (905) 841-2272

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

BEAMSVILLE: 4900 John St., L0R 1B6; Sun. 9:30, 10:30, 6; Wed. 7:00; Don Smith, ev. (905) 563-7655 (off); 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: <allen.bojarski@sympatico.ca>; website: www.glen-net.ca/e-of-c; fax: 933-1879

CORNWALL: 205 Tollgate Rd. E.; Sun. 10, 11 plus home Bible studies; Wed. 7; Box 42, K6H 5R9; Randy Downton (613) 936-0718; e-mail downton@cnwi.gns.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 Azzopardi, 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>; R.R1, Group Box 174, P1H 2J2; other phones 789-7630/8292.

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

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

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

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

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

Strathmore Blvd. Church of Christ Presents the 3rd annual

YOUTH LECTURESHP

Theme: **Holy Living** (Colossians 3: 1-17)

Target Audience: Ages 13 – 99

Date: November 17, 18 & 19, 2000

Location: 346 Strathmore Boulevard, Toronto

Speaker: Sylvain Arseneault

Evangelist of the Church of Christ in Laval, Quebec

Friday, November 17

7:00 pm – 7:15 pm Singing

7:15 pm – 9:00 pm *A Heavenly Focus (Col. 3:1-4)*

Saturday, November 18

10:30 am – 11:00 am Singing

11:00 am – 12:30 pm *Mortal Combat (Col. 3:5-11)*

12:30 pm – 2:00 pm Lunch Break

2:15 pm – 2:45 pm Singing

3:00 pm – 5:00 pm *Clothing That Fits! (Col. 3:12)*

Sunday, November 19

9:45 am – 10:00 am Singing

10:00 am – 10:45 am *A Forgiving Heart (Col. 3:13-14)*

11:00 am – 12:30 pm *Me, A PeaceMaker? (Col. 3:15)*

5:00 pm – 7:00 pm *Honoring God in All Things
(Col. 3:16-17)*

