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White As Snow



Sister Louise Beaudoin of Quebec City in front of the Tintern, Ontario church building, March, 1999

As we prepare this issue, we are seeing the first real snow of the winter in this area. The dirty, drab gray of the leafless trees and harvested fields has been replaced by pure white glistening snow. Although not pleasant to negotiate on the sidewalk or highway, the snow surely does beautify the view. What a dramatic change!

This change in the appearance of the landscape is used in scripture to depict what the same God that sends the snow does in cleansing us from sin and guilt. He makes us clean, pure and beautiful!

"Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow." (Ps.51:7), was the appeal of David

when Nathan convinced him of his sin.

"Come now let us reason together,' says the Lord. 'Though your sins be as scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.'" (Isa.1:18).



Love Your Neighbour as Yourself

Donald Perry

The Challenge

"We believe in the progress of mankind onward and upward!" This was a popular Unitarian saying at the turn of the last century. Is such optimism reasonable at the beginning of this new century? Great advances have been made in knowledge and technology. In "The Great Nobel Debate" held in Stockholm in 1991, a group of Nobel laureates gathered to discuss the state of the world soul, and to debate the question, "Is mankind on balance harnessing its intelligence to build a better world?" There was strong evidence on both sides. "We are the bad child of the universe (James Oppenheim) and "Heaven's masterpiece" (Francis Quarles) at one and the same time.

Allison Barrett, pastor of The First United Church of Hamilton, and Peter George, president of McMaster University, in their millennium message in The Hamilton Spectator of January 1, 2000 wrote: "Yet, what the last century of technological and scientific discoveries has shown is that the quest for knowledge alone is not enough. We have learned that the best minds on the planet can be harnessed to build a bomb or send a man to the moon, but they have not yet invented the moral compass that will guide us to the kind of world we all want to inhabit. They affirm that the real challenge of the next century, or indeed the next millennium, is the development of the "radical selflessness that we will need to survive, let alone thrive." They dare to suggest that our problems, big and small, have "been the result of a kind of chronic myopia that makes us utterly unable to imagine what it might feel like to be someone else. They propose a very human answer: education, socialization and human wisdom.

"Love Your Neighbour as Yourself"

The solution to man using his intelligence and his resources to live well was given to man a long time ago by God: "Do not seek revenge, or bear a grudge against one of your people, but love your neighbour as yourself. I am the Lord" (Leviticus 19:18). Jesus defined the scope of this in his sermon on the mount: "You have heard that it was said, 'Love

your neighbour and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your father in heaven" (Matthew 5:43-45a). He told the story of the Good Samaritan when he was asked, "Who is my neighbour?" (Luke 10:25-37). Jesus identified that this command to "love your neighbour as yourself" was indeed the second greatest commandment after loving God with ones whole being (Matthew 22:34-40).

Jesus' inspired disciples also taught the basic importance of this law. In Romans 13, Paul writes that "he who loves his fellow man has fulfilled the law." He specifies some of the ten commandments and then concludes that whatever other com-

God makes the difference.

mandments there may be is summed up in this one rule: "Love your neighbour as yourself" (vss. 8 - 10). In his letter to the Galatians, he strongly declares freedom in Christ from the law as a way of salvation. Then he writes that this freedom should not be considered freedom to break the law, for he says, "The entire law is summed up in a single command: 'Love your neighbour as yourself'" (Gal.5:14).

James calls this law, "Love your neighbour as yourself," the royal law. He showed that this law was fundamental to one's faith in "our glorious Lord Jesus Christ" (James 2:1). When the believers in Jesus Christ showed favouritism and discriminated between rich and poor, he asked bluntly, "Have you not discriminated among yourselves and become judges with evil thoughts?" Then he wrote, "But if you show favouritism, you sin and are convicted by the law as law-breakers" (James 2:4, 9).

Maturing in Loving

Man is forever optimistic about the possibilities of progress for a better life. History records utopian schemes to set up communities and political unions which promote peace and progress. The philosophy behind communism was that if men did not possess land and goods, but shared the goods owned by the state, then

they would be equal socially and would not envy one another nor lust for more. They would have a loving, peaceful society with everyone's needs fulfilled. Well, it did not work out very well. The New Age Movement contains the assumption that mankind is evolving to a high order of consciousness so that people will act lovingly toward one another when they have "realized" that they are gods. Such hopeful dreams do not have much substance to them.

God makes the difference. The first and great commandment is to "love the Lord your God with all your heart and with all your soul and with all your mind." John wrote, "Whoever does not love does not know God, because God is love. This is how he showed his love among us: he sent his one and only Son into the world that we might live through him" (1 John 4:8, 9). And again, "This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers" (1 John 3:16). As we grow in our faith and knowledge of God the Father, Jesus Christ the Son, and the Holy Spirit, we will grow in our love. "We love because he first loved us!"

To learn to love God takes a lot of prayerful study of the scriptures and meditation on their meaning for our lives. To learn to love our neighbour as our selves, we need a lot of faith that overcomes the world (1 John 5:4), and a lot of the "love of Christ which compels us" (2 Corinthians 5:14). If we are to learn to practice love in our relationships, we will need a lot of the wisdom that Paul prayed about: "And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ - to the glory and praise of God" (Philippians 1:9-11). And we will need a lot of patience as we "grow in the grace and knowledge of our Lord and Saviour Jesus Christ." This is a life-long endeavour.

Beamsville, Ontario

Purpose and People

Edwin Broadus

Life is a learning process, and one thing we learn is that this process is never-ending. Many things are hard for some of us to figure out. One of these is how to live with purpose while not missing out on each day's unexpected opportunities, especially opportunities to serve people. Some are so agenda-driven that they don't have time for the unexpected. Others are so busy "smelling the roses" that they never finish anything they start.

Some would say none of this really matters. But surely it is apparent that the Christian life can never be a purposeless life. We are called for a reason. Paul defines this aim in a general way when he says, "We make it our goal to please him" (2 Corinthians 5:9). Pleasing God involves both who we are and what we do. We are to be holy as God is holy (1 Peter 1:16), but we also need to realize we have been created in Christ to do good works (Ephesians 2:10), and good works always help people (Matthew 25:31-46).

While purpose can be described in general terms like these, we should also seek to know God's specific purpose for our own lives. Too often Christians shy away from the concept that God actually cares about what we do with our lives, as long as what we do is not sinful. But if we have a "heavenly calling" (Hebrews 3:1) that defines who we are and what our ultimate objective is, and if God gives each of us different circumstances, gifts and opportunities, why should it seem strange that God calls each of us to specific kinds of service? Why would God take a personal interest in challenging and equipping us and then not care whether we give any consideration to these circumstances, gifts and opportunities?

When we talk about circumstances, gifts and opportunities, we need to recognize that all these relate to people. It's not only that we have tasks to do and responsibilities to fulfill; more than this we have people to serve. When we contemplate our own advantageous circumstances alongside the needs of others, we should ponder the question Mordecai placed before Esther: "Who knows but that you have come to royal position for such a time as this?" (Esther 4:14). As we evaluate our gifts, we need to remember that gifts are given "to serve others" (1 Peter 4:10). When we consider our ever-changing cir-

cumstances - changed marital status, job promotions (or demotions), declining health, advancing age - we need to remember that Scripture teaches us to "make the most of every opportunity" (Colossians 4:5).

It is not uncommon to see Christians, who through prayer and self-examination, come to accept life's circumstances, do well in appraising their gifts, and recognize the importance of serving people, but still do not know how to combine a purposeful life with openness to the unexpected. They begin their day wanting to accomplish important specific objectives that they feel are what God wants them to fulfill. But then people interrupt. Unexpected demands are made. Plans are in shambles. Those who began with such good intentions end up frustrated and discouraged.

It is difficult to envision anyone more single-minded than the apostle Paul.

We need to remember that gifts are given "to serve others".

When he began a missionary journey, he knew where he wanted to go (and where he thought God wanted him to go). Sometimes God had to intervene very pointedly to convince the apostle that he had other plans for him. Acts 16 tells how God directed Paul to preach in Europe rather than Asia Minor. After the Spirit kept Paul from preaching where he wanted to go, God told Paul in a vision to go to Macedonia (Acts 16:6-10).

But when all was said and done, Paul was sensitive to God's leading. Whenever we try to follow God's purpose for our own lives, we need the same sensitivity to the leading of God, for no matter how well-laid our plans, we often find out sooner or later (the sooner the better) that God often has a different plan for us.

The other day something that came up in a Bible class caused me to ponder some of these issues. As I sat there, I realized life is like teaching a class. The teacher needs clearly defined objectives for the class. He needs to be "going somewhere" with the lesson. But he should never be so determined to cover the material that he has no time to listen to the hearts of his students. He must be willing to be interrupted. But even then, he cannot forget his ultimate objectives, for although classes are for stu-

dents and not for covering prescribed amounts of material, they are intended to teach the students. The teacher is faithful neither to his mission nor to his students if he forgets why he is there.

The example of Jesus in these matters is remarkable. He knew his mission and shaped his activities according to this mission. But he also could be interrupted, and he had time for people who interrupted. Jesus "resolutely set out for Jerusalem" (Luke 9:51). He also had a clear concept of a mission "only to the lost sheep of Israel." Yet a woman's plea, "Help me," was enough for him to deviate from that mission to help a foreigner (Mt. 15:24ff). Dean Farrar, in his study of Christ, observed that while Jesus never wasted time, he was never in a hurry. He had something in mind for each day, but he could always be interrupted.

Matthew tells a remarkable story of an interruption in the life of Jesus. While he was teaching, a man came urging Jesus to help his dying daughter. Jesus left what he was doing to go with the man. On the way, an ailing woman interrupted the first interruption by touching his cloak in hope of being healed. Jesus didn't live by an appointment book. But he always lived with purpose. Some might say, "His purpose was people." Yes and no. He had something specifically in mind for people. He came to seek and save people, and he served them in keeping with his mission and not in keeping with their whims and fancies.

Perhaps we balance purpose and people best as parents. Parenthood shapes purpose, — rearing our children appropriately becomes a core purpose in our lives. Christian parents need to have a clear concept of what they want their children to become (in terms of character, dedication to God, benefit to others, and not merely the occupation they pursue or the education they have). These objectives help shape and define how we go about child rearing. But parents see no conflict between these objectives and spending time with their children. Purpose and people merge into one.

This says a lot about how we all need to lead our lives. People don't stand in the way of purpose, but they are everything our lives are about, just as people are first in the heart of God.

Beamsville, Ontario

EDITORIAL

The Power of Purpose

Wayne Turner



Many years ago, as the story goes, during a time of high unemployment, a government began a "make work" project. Many people were hired and put to work building a road. Among the workers, excitement and morale were high. Though they worked hard, they took great satisfaction and pride in their efforts. As time passed, the road grew longer. Then, one day, the workers realized that they were building a road that went nowhere. They lost their enthusiasm and joy. It is difficult for people to work hard on something when they cannot see any purpose for their effort.

Could this be what happened to Elijah after his contest with the false prophets on Mt. Carmel? Although he had fulfilled his role as a prophet by showing there is only one true God, when Jezebel threatened his life, Elijah fled to the desert and begged God to take his life. He had lost his vision and his purpose. As his focus shifted from his work to himself, he complained, "I am the only one left." Discouraged, he dared to say to God, "I have had enough."

Throughout the brotherhood, much has been said about our "identity crisis." The suggestion is that we no longer know who we are, where we are going, nor what we should be doing. Few congregations seem to be enjoying dynamic growth. Some people are very discouraged, while others, looking for ways to try to "jump start" the church, are turning to various sources of information and methodologies for church growth. One often-cited book is Rick Warren's "The Purpose Driven Church." Warren is minister for the Saddleback Valley Community Church, a Baptist church in Orange County, California, which grew from two people (Warren and his wife) to over 15,000 Sunday morning attenders in 15 years. According to Warren, the majority of these people came from unchurched backgrounds. Through books and workshops, Warren has become a very highly sought source for those seeking to replicate such growth in their own churches.

Part of the success of Saddleback lies in the fact that it is a "high demand" church. What this means is that there are well defined qualifications and requirements for anyone who wishes to be part of the church. These are communicated through a series of required classes. Those not willing to conform to this system are invited to go elsewhere. Our brotherhood has experienced the nature and difficulties of "high demand" churches through the Boston Movement. We cannot bind on people what God has not bound. Each Christian, as each congregation, must live on the basis of their own relationship with God and their own faith and conscience.

Warren does have some things to say that are worth noting, especially when he talks about the church being driven by purpose. He notes that churches are often directed and controlled by things like "tradition, programs, personalities, events, seekers, and even buildings." Means can become ends. Churches and people can lose sight of what God intends them to be. If a church loses the vision of what it is and what God wants it to do, it will flounder and fail.

While many of us would be uncomfortable with the arbitrary

system to apply these purposes, Warren's concept and list of purposes are familiar. He writes "...it's Christ's church, not ours ... As the owner of the church, he has already established the purposes, and they're not negotiable." He highlights the statement, "It isn't our job to create the purposes of the church but to discover them." Warren lists five purposes: fellowship, discipleship, worship, ministry and evangelism.

In one sense, it could be said that Warren is only stating what any Bible student already knows. Perhaps the value of his book is that it reminds us of the need to be constantly focusing on the purposes that Christ has given to us. We need to remember who we are - the family of God, the body of Christ, His people - and the important work He has given us to do.

It is easy to get caught up in the routines of "church" and lose sight of our vision and purpose. Could this explain the discouragement, lethargy and lack of effective action and ministry that some are experiencing? Might this really be what our identity crisis is about? Are we trying to define ourselves, instead of finding God's definition? Have we tried to create and define our own purposes for being and contented ourselves with doing good works instead of fulfilling the purposes for which God created and called us out of the world? Have we possibly even turned to the writings and methodologies of men for the answers instead of seeking greater knowledge of God and the strength and power that come through Him, Christ, the Holy Spirit and the Word?

Certainly, there are things we can and should learn from other people. The ultimate solution should come from God. When Elijah lost his purpose, God renewed it. Wouldn't the same be true for those who may have lost their sense of identity and purpose today? Ultimately, our purpose is to glorify God. We do this by shining our lights through our discipleship to Christ, our worship, our fellowship, our service and evangelism, telling those around us of the wonderful love of God and the salvation purchased by His son. The solution to any crisis of identity or lack of purpose will be found not in any human methodology but in a healthy relationship with God and fulfilling His purpose for us. Perhaps the answer lies in more Bible study, repentance and prayer.

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POINT BY PERRY:
**An Alarming
 Trend**



Arriving back in Canada from the mission field in Africa, we were confronted by a noticeably different church than we had left nine years before. Part of our 'reverse culture shock' was adjusting, suddenly, to changes that had gradually been accepted by those who had stayed home. Gradual change is a part of everyday life but abrupt change comes as a shock to many.

We found preachers no longer seeking public opportunities to speak the message, but rather negotiating with churches to have fewer sermons to deliver. Often, casually presented, positive, pious platitudes seemed to have replaced former impassioned preaching on sin, guilt, hell and the need for salvation by the grace of God. Has Paul's charge to Timothy, the evangelist, "Preach the Word; be prepared in season and out of season: correct, rebuke and encourage -- with great patience and careful instruction" (II Tim.4:2), application in these "politically correct", "no guilt trips" times?

This passage seems to charge the preacher to preach at every opportunity, to remind of sin and guilt and to urge the necessary response. Is such too negative, too politically incorrect for our times? What has happened to the public "invitation"?

When brother James Woodroof's book, "The Church in Transition", appeared, it reminded us of the need for change. Our impression was that he was trying to tell us that judgmental, self-righteous, argumentative attitudes needed to be replaced by more understanding, kinder, gentler approaches to those we hope to win. Such, he pointed out, was more in tune with the thought patterns of the times. Even though he was not suggesting that we compromise our convictions, many were alarmed. Was alarm justified?

We soon began hearing of something known as the 'new hermeneutic', a new way of interpreting and understanding the scriptures. Was this the result of a genuine desire for a better knowledge of God's will or was it, deliberately or sub-

consciously, an effort to adjust the message to the more tolerating, pluralistic, relativistic culture in which we find ourselves preaching it? It certainly tended to enable some, in all good conscience, to broaden the brotherhood by being more inclusive. It seems to have enabled members and even some preachers to move to denominations and accept and even teach their ecumenical position. The importance and necessity of baptism, which is so dominant in the scriptures, seems not to be a concern. The uniqueness of the church as the body of Christ, faithful to Him in all things, seems no longer to be a conviction.

God sets the standards.

Sure, we must love all men. Surely, it is not pleasant to exclude others. Surely, it would be nice to reach out the arms of fellowship to a wider circle. But, can we do this and please God? When we do this, does it add them to the "saved"?

Is it possible that we might be tending to conform to the pattern of those about us rather than being transformed and thus being able to approve the "good, pleasant and perfect will" of God (Rom.12:2)? In its early days, the church was able to bring about changes in the world about it -- even to the point of being endorsed by the Roman Emperor, Constantine. Today, our fear is that culture is fashioning the church instead of the reverse as should be the case.

With the coming, in recent years, of a large influx of immigrants of other world religions, our proneness to pluralism has widened our circle of acceptance and approval even further. The resulting

world view threatens to seriously affect the propagation of the gospel. This view goes beyond "any church will do" and gradually concludes that "any religion is okay".

Under the heading, "Is Jesus the only way? (Eroding confidence in the global mission)", a news release in reference to the January/February issue of "Faith Today" magazine states, "Not everyone on overseas missions or attending Christian post-secondary institutions believes that Jesus is the only way to reconciliation with God, . . .". The same release points out that greater immigration has caused multiculturalism to impact the faith of some Christians so that they are "re-evaluating their beliefs and passion for sharing the gospel". It is further noted that Christian colleges and mission agencies are putting forward, "theological interpretations" lending to this "re-envisioning the impetus of the gospel".

God sets the standards. Do we dare to be more inclusive than God? God tells us that sins are washed away and we are saved by baptism (Acts 22:16, I Pet.3:21). We must not say otherwise. The one baptism is into the one body of Christ (I Cor.12:13; Eph.4:4,5) and he is the only way to come to God (John 14:6).

The pressures of the surrounding culture have caused many Christians to gradually adopt ever lower moral standards to the point that they are no longer seen as lights in the world. Now the devil is subtly using cultural pressures to influence those who have held out on morality to make them less sure of once held and scripturally supported views in regard to salvation. Alarming is it not? *ECP*

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CHRISTIAN YOUTH

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Don't Believe Everything You Hear!

Shortly after we were married, my bored young wife decided that she would rather ride in a truck with her husband all day than stay home and be bored. She never repeated that mistake. I could tell that she was bored and thought that perhaps buying her a newspaper at one of my stops might somewhat relieve her boredom. We continued on our trip and she settled in to read the paper. We were traveling west on the 401; I had my fully loaded truck doing the speed limit and was beginning to calculate the amount of time it would take to reach our next stop, when I heard BonnieLee take a sharp intake of breath. I consider myself to be a fairly alert driver, especially when driving something as heavy as a truck, but sure that her sharp intake of breath indicated that I had indeed missed something, I jumped on the brake with both feet and began to prepare to shift down as my eyes searched for the danger that I had surely missed, but could not find. My heart was racing. My breath came in short pants and the hair on my neck stood up as my body released adrenaline into my system. I again scanned for danger as I prepared to take evasive action. I shouted, "WHERE IS IT?" BonnieLee replied in an equally loud voice, "At Zellers and it is 50% off!" I then realized that her sharp intake of breath was the result of a sale she had found in the newspaper, not danger on the road. I had, in trying to avoid what I perceived as imminent danger, caused a dangerous situation. The sweat was still rolling off my forehead as a steady stream of trucks passed me, wondering what kind of idiot would hit his brakes like that for no reason. They shook their heads and fists and made obscene gestures. I had passed on my fear to them and nobody likes to be made afraid without reason. I realized that I needed to interpret better the signs of danger I heard from others. BonnieLee went back to reading the newspaper disappointed that I was not as excited about her 50% off sale as she was.

For more than two years we have heard about Y2K. The warnings grew more

intense as the date approached. We heard that while North America may be ready, countries like Russia certainly were not. We heard how we might be infected by Y2K problems through the World Wide Web. We heard some predict the end of civilization as we know it at Y2K and as the date approached they began to hedge their bets, if not Y2K then soon after. Many in the religious world jumped on the bandwagon, predicting the end of time and Jesus' return at Y2K. Christian bookstores were full of books describing the impending apocalypse. The survivalists made their voice heard and predicted the col-

"Above all else, guard your heart, for it is the wellspring of life." (Proverbs 4:23)

lapse of our entire infrastructure. Civilization, as we know it, was expected to crash. We were instructed to buy freeze dried food, water and all the drugs we might need for months into the future, to convert all our cash to gold, build a bunker and purchase a gun and ammunition to protect ourselves, our family and our bunker from all those too foolish to prepare.

Y2K has come and gone and nothing occurred that is even in the realm of the dire predictions that had been made. Some are saying that nothing happened because we prepared so well. Maybe, but we were told that Russia had made little or no preparations and they seemed to survive well. Some, in an effort to salvage their credibility, are saying that the doom they predicted will actually occur in a few months or years. If one predicts doom long enough, they may eventually be proven right. We heard the eccentric crazies tell us that Y2K = 666 (what kind of math is that) and that computers and the Internet were tools of Satan to bring down civilization. I have had days when I thought my computer was possessed by demons, but I usually find out that the

problem is operator error.

All this reminds me of a nursery rhyme that I heard years ago. In Chicken Little, the shout was made that the sky is falling. The sky wasn't falling but when it was shouted over and over and over again, believers soon got in line and shouted along. The Internet is an amazing source of information. With a computer and access to the Internet, one has available literally thousands of libraries full of information. Students will no longer go to the library to find the work they need already checked out by someone else in their class. From their own home and study desk, they can easily access the information they require. With our computers, we can communicate via email all over the world in seconds. I am now only scratching the surface of this fantastic medium.

We are discovering the Internet is also a tool for those with hearts so black that they frighten us. We frequently hear of pedophiles that use the Internet to seduce young children. We hear of some who spread their message of violence and hatred via the Internet. We know that the purveyors of pornography are finding the Internet to be a great medium by which to communicate their filth. We could go on and on but it is just too depressing.

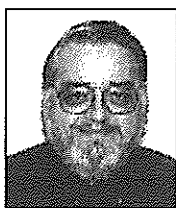
What are we to do? Should we reject this fantastic tool because some abuse it? Have we rejected paper, books and magazines because some use that medium for evil purposes. No! But we have learned to discern. We have learned to carefully examine what we read, see and hear to ensure that it is good and true. We have learned what sources cannot be trusted and what sources we can generally trust. We have learned to discern. Perhaps we should see all the lies and half-truths about Y2K as being another lesson about discernment.

We know that what we see, hear and read has a powerful influence on our lives. Advertisers know that truth and use it well. So do those who would influence us for their own evil purposes. We must guard our hearts against all evil influences. We must ensure that we feed our hearts a steady diet of that which is true, noble, right, pure, lovely and admirable (Philippians 4:8). We have access to the truth (Bible) that will set us free from those who would control us with their lies. Use the truth well!

BMC

The Mourner

Max Craddock



Most of mankind will face times of sorrow and mourning, perhaps at the death of a loved one or the loss of some special and cherished possession. It is human to do so.

In thinking of mourning, one may sometimes remember the weeping prophet, Jeremiah. He was called to be a prophet of God during difficult and perilous times. When he was called, he did not feel he could do the job. He said, "Ah, Sovereign Lord, I said, 'I do not know how to speak; I am only a child'" (Jeremiah 1:6) God told him that he would give him the words so not to worry. Therefore, Jeremiah was commissioned to the heart-rending task of uprooting, tearing down, destroying and overthrowing in an effort to later build and plant. (Jeremiah 1:10) He was a man of sorrow and mourning and there are at least three reasons for his mourning.

First was the fact that his people, the people of God, were guilty of forsaking God and falling away from relationship with Him. "The word of the Lord came to me: 'Go and proclaim in the hearing of Jerusalem: I remember the devotion of your youth, how as a bride you loved me and followed me through the desert, through a land not sown. Israel was holy to the Lord, the first fruits of his harvest; all who devoured her were held guilty, and disaster overtook them, declares the Lord'. Hear the word of the Lord, O house of Jacob, all you clans of the house of Israel. This is what the Lord says, 'What fault did your fathers find in me that they strayed so far from me? They followed worthless idols and became worthless themselves.'" (Jeremiah 2:1 - 5) How sad it was that Israel did not stay true to their commitment and remain close to God.

Jeremiah talks more about the problem of backsliding than any other of the Biblical writers. His people had become idolatrous and apostate and therefore God had rejected them. Chapters 2 & 3 enlarge on this problem. In chapter 5 one is given insight into how serious the problem had become. "Go up and down the streets of Jerusalem, look around and consider, search through her squares. If you can find

but one person who deals honestly and seeks the truth, I will forgive this city." (5:1) What a commentary!! He needed to find only one and things would change...however, that one could not be found.

The people had made a change in their motivation. Again in Jeremiah 8, consider these words beginning at verse 5, "Why then have these people turned away? Why does Jerusalem always turn away? They cling to deceit; they refuse to return." Those are sad words..."They cling to deceit..." Through Jeremiah, God says that He has listened but His people have not said what is right. None has repented from wickedness but rather each one pursues his own course. Because they have left Him, God rejects them. This truth is dramatized by the linen girdle in chapter 13.

Preaching without seeing response is tough.

This rejection of God and His will and the people's universal backsliding broke the heart of the "weeping" prophet. So he mourned, first of all, because of the backsliding rejection of God's will by the nation.

Jeremiah was further distressed at the inevitable doom of the city of Jerusalem. In his preaching, he had told the people their best course of action would be to surrender when the opposition came. This only succeeded in making them angry and led to his being persecuted by the people.

God had decided to allow His people to fall and told Jeremiah, "So do not pray for this people nor offer any plea or petition for them; do not plead with me, for I will not listen to you." (Jer. 7:16) The seriousness of God's decision is further emphasized in 11:14, "Do not pray for this people nor offer any plea or petition for them, because I will not listen when they call to me in the time of their distress." Preaching without seeing response is tough. Preaching, when you know, because God told you, that there will be no response, must be terrible. Jeremiah mourned because he could not even pray for his people to turn and thus save Jerusalem.

On top of these things Jeremiah also

mourned over the continued, incessant opposition of false prophets. These prophets suggested that the people had nothing to worry about because they were in the "holy city" of Jerusalem. Since, they said, the temple of the Lord is there you will be safe. Jeremiah warned, "Do not trust in deceptive words..." (7:4ff) The words of these false prophets gave a false hope to the people, thus, they were not willing to listen to God's prophet Jeremiah. The sad effect throughout the ages is that people will listen to the pleasing words of the false prophet but reject the truth of God.

It is no wonder that Jeremiah was a mourner. The backsliding of God's people; the doom of Jerusalem; the opposition from false prophets is enough to cause any true prophet in that day to mourn. The unheeded call for repentance must have been very difficult for Jeremiah to accept, even though God had told him such would be the case.

Jeremiah's preaching is not all about doom and gloom, however. He spoke of a better day in several passages. For example, 31:31-33, "The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them, declares the Lord. This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people." (also note 23:5-10; 30:4-11; 33:15-18)

The mourner could then be known also as the joy giver. While for the people of his day his message was one of sorrow and doom, he also held out the hope of the ages, first given in Genesis, that God's son would destroy Satan. No matter how bad conditions may be, God is still God. He is still a God of love. He will still reward those who submit to Him. As Jesus reminded us, His Church, God's Kingdom, would never be overcome. (Matt. 16:18)

Let us rejoice in the positive promise through Jeremiah and take hold of it.

Toronto, ON

Christ Over All

Roy D. Merritt



As I sat down at my desk to write this article about faith in Jesus Christ as the divine Son of God, I was called to the church building to witness a happy event. One of the students in our Bible Correspondence Course had expressed a desire to be baptized this afternoon. How fitting that I should interrupt my writing about my Lord to hear another believer make the Good Confession. A small group of us rejoiced greatly to see this baptism - about the twelfth in two months at this congregation.

From such joyous sights and sounds, I now returned to write in praise of the One whom the Apostle Paul declared to be "God over all, forever praised! Amen." (Rom. 9:5). Even the Amen here is important because it helps to identify this statement as a fundamental belief.

I have on the desk before me a book by Stephen Jay Gould, an agnostic Harvard professor of Zoology. He is described on the dust cover as "the world's preeminent Darwinian theorist." His book presents an appeal for peace between science and religion. He appeals for the adoption of the principle which he labels NOMA. This is an acronym for "Non-overlapping Magisteria". He defines a magisterium as "a domain of authority in teaching."

At first glance this principle sounds attractive and reasonable. It soon becomes evident that he grants religion a very small role in man's approach to life's vital questions. It is true that a great deal of bitterness and abusive language have often characterized dialogue between these two important areas of man's loyalty. On second thought, it is obvious that even when suspicion and name-calling have been eliminated, there will always be tension between those who over-emphasize the power of human reason and those who stress the need for faith over reason in successful living. For instance, "the work of the cross" will always seem foolish to what Paul labels "the wisdom of men". Faith and love are natural allies and must have the preeminent magisterium.

Gould, in his first chapter, recounts what

he describes as "A Tale Of Two Thomas's". He observes that the Disciple Thomas makes three prominent appearances in the Gospel of John, each to embody an important moral or theological principle.

The first such appearance is in John 11:16 where Thomas is willing to go to death with his Lord. The disciple shows faith in Jesus even when his reason tells him that the trip will end in disaster.

Next, Thomas asks a question in response to a great declaration by Christ at the Last Supper. With comforting and majestic words, Christ promises that He is going to prepare a place for His followers. He will bring them to Him later. Thomas asks what seemed to him a logical question, "Lord, we don't know where you are going, so how can we know the way". (John 14:5). Jesus' reply is a marvelous expression of Himself as the way to the Father, the personification of truth and the source of eternal life. From a mere mortal, this would be arrogant nonsense

His cross and resurrection validated His claims. . .

and blasphemy. Thomas and the Apostles would have reason to remember these words well. In a few hours, the one who spoke them was to go to the Father as He promised. Moreover, by His death and his resurrection He was going to make possible their entrance into His Father's house

THOMAS SATISFIED -

AN EYEWITNESS ACCOUNT

The third appearance of Thomas is the one that Gould would agree with most easily. It is after the resurrection when Jesus has already appeared to the little group of Apostles in the absence of Thomas. When the others told Thomas, "We have seen the Lord!" Doubting Thomas calls for tangible evidence of his Lord's resurrection. "Unless I see the nail marks in his hands and put my hand into his side, I will not believe it". (John 20:25). A week later, Jesus gave Thomas the scientific proof that he had required. "Put your finger here, see my hands. Reach out your hand and put it into my side. Stop doubting and believe." (John 20:27). Then a wonderful change

came over Thomas. He exclaimed in joyful adoration, "My Lord and my God!" (John 20:28).

Gould approves of Thomas' final response upon being presented with tangible evidence. His main criticism of the persons involved is directed at Jesus. He writes, "But I cannot think of a statement more foreign to the norms of science - indeed more unethical under this magisterium - than Jesus' celebrated chastisement of Thomas: 'Blessed are they that have not seen, and yet have believed.'"

I see a major flaw and inconsistency in Gould's criticism of Christ's chastisement of Thomas. He was not dealing in the domain of science but of faith. Then, too, even scientists must accept the testimony of others concerning thousands of things outside the discipline in which they do their research.

THE IMPORTANCE OF FAITH AND LOVE

We are complex creatures whose faith and love for Christ must rely upon the testimony of others. Our faith should not be a blind faith without evidence, but a belief system built upon the promises of an historical figure. Eyewitnesses and others who had a chance to investigate His place in history have given us irrefutable accounts of One who lived, taught and acted in a manner that no human could fabricate.. His cross and resurrection validated His claims and gave first-century contemporaries the boldness to march across an empire with the Gospel (good news) message.

Certainly there is no antagonism between the biblical teachings of Jesus Christ and science. However, Christians must insist that scientists seek to do the loving thing rather than just what is possible or even practical in the their domain of science without constraints of ethics and love. This is where true Christianity shines brightest in a world that has seen science without such constraints unleash horrible powers in devilish disregard for their fellow men.

1. Stephen Jay Gould, Rocks of Ages
2. Scripture from NIV

St. Catharines, Ontario

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FOR WOMEN BY WOMEN

Articles for publication and/or reactions to this page should be sent to Linda Hammett Rt. 4, Box 164, Vincent, OH 45784.



God's Messenger Angels Part 2 *Earth Angels*

Kathryn Haddad

In part one, we discussed the fact that angel means messenger in both Greek and Hebrew. There are four kinds of angels: protection, destruction, warrior and messenger. We likened men to warrior angels and women to messenger angels.

Messenger angels visited Hagar, Abraham, Sarah, Samson's parents, Zechariah, Mary, and Joseph about their children. They visited Moses about freeing the Israelites, Elijah about drought, Daniel about the Messiah, Zechariah about the temple, shepherds about the Messiah, women about Jesus' resurrection, and the apostles about Jesus' return in the clouds some day. They also visited Philip and Peter about whom to teach, Paul about being saved at sea, and John about heaven.

Was the work of these messenger angels inferior because they did their work in private? Not at all.

We discussed prophets (*esses*) as being a kind of messenger angels. Prophets were not interpreters or preachers, they were just deliverers of God's messages. Miriam revealed God's message to the women, Deborah to Barak, Huldah to five royal ambassadors, Noadiah to Nehemiah, Anna to everyone she saw in the temple about baby Jesus. Only Isaiah's wife and Philip's daughters are mentioned as prophetesses with no examples. All with examples prophesied just to women or in private.

For further direction, let us look at 1 Corinthians 11, which compares women with angels. This letter to Corinth is divided into three sections.

Part I--complaints Paul received about their congregation, including a letter from them regarding their problems ("Now for the matters you wrote about. . .", 7:1).

Part III--public assemblies of the church, beginning with his introductory statement in 11:17, "In the following directives I have no praise for you, for your

meetings do more harm than good." Many Bible publishers have placed the heading "Public Worship" at the beginning of chapter 11. This is wrong.

Part II--private Christian lives, as follows:

(a) Chapter 7--Marriage--. . .not divorce. . .unbelieving husband has been sanctified (converted) through his wife. . .live in peace. . . How do you know, wife, whether you will save your husband? . . ." (7:1, 12f, 15f).

(b) Chapter 8--Don't offend by eating meat offered to idols. "Now about food sacrificed to idols. . .not becoming a stumbling block. . .if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall" (8:1, 9, 13).

(c) Chapter 9--Don't offend by taking advantage of your rights or in local customs. "Free? We did not use this right. . .put up with anything rather than hinder the gospel. . . I'd rather die. . .make myself a slave. . .to win as many as possible. To the Jews. . .to win the Jews. . .I became weak to win the weak. . .by all means possible I might save some" (9:1, 9, 12ff, 19ff).

(d) Chapter 10--Don't offend by eating meat offered to idols. "Flee from idolatry. . .eat anything sold. . . If you think you are standing firm, be careful that you don't fall. . . Everything is permissible, but not. . .beneficial. . .not. . .own good but. . .may be saved" (10:14, 12, 23, 33).

Now having set the scene--peace, not offending, not falling, saving souls--he resumes the marriage topic he started in chapter 7 but in more detail for saving the unbelieving spouse.

(e) Chapter 11a--Men and women praying and prophesying. "Follow my example as I follow the example of Christ. . .every man who prays or prophesies. . ." (11:4).

The passage in 11:1-16 emphasizes why the woman prophecies in private as women

always had done. Thus, even before Paul gets to 14:19-36 where he tells women, even prophetesses, to remain silent in the public assembly, he has already explained why. The why is exciting! It is about both exaltation and humility and ultimate salvation for both the man and women. Let's look at it.

God, Save My Husband

The phrase in 10:24 and 33 is a summary of what Paul has been talking about in chapters 8-10 and will continue to talk about in chapter 11. "Nobody should seek his own good, but the good of others. . . I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved."

This introduces the why of women prophesying in private. It has to do with not discouraging the men but rather saving men's souls! Paul has already said in chapter 7 that if someone is married to an unbeliever, she should remain married and save him by a good example. Now he's back to marriage. (Although this passage talks about behaviour of both men and women toward lost spouses, we will concentrate on the behaviour of women toward lost husbands.)

I would like to encourage you to read 1 Corinthians 11:3-16 from the NIV in preparation for the next part in this series. In the next article, I will share some variations of my own on this passage as we continue this study of angels.

Windsor, Ontario

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 Fax: 905 792-8623
 E-mail: straker@echo-on.net

ONTARIO

Ajax: A congregational meeting was held on December 5. Ed Jermakowicz has been a guest speaker for four Sundays, two in December and two in January. Devon Bennett tendered his resignation on December 5 and placed membership at Strathmore Blvd., in Toronto.

Beamsville: Their scripture theme for 2000 is "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ." (2 Peter 3:18). The Kids for Christ went caroling at the Albright Manor on December 17. Dave MacKenzie's parents, Don and Vi moved to Beamsville in early January from Waterloo. Dora Hunter was able to move from the hospital to Albright Manor. The brethren enjoyed a New Year's Eve party. Dr. Lynn McMillon of Oklahoma City will be holding a 5-session "Family and Marriage Seminar" on February 4, 5 and 6.

Bramalea: Newly formed fellowship groups met in various locations the evening of January 9 and were well attended. The GLCC Chorus is to sing at Bramalea on January 16 following the Sunday morning service and a pot-luck meal. Organized by our teens, the youth were "camping-in" at the building on the evening of January 14 through Saturday morning. Mylene Dziejwir, daughter of Rody and Nancy Ostil was baptized into Christ December 26. Mylene and her husband, Drake and two sons, Jeremy and Jordan live in Cobourg. Dr. Colin Cameron moved to Brampton from Barrie. Jack Russouw, father of three of our ladies from South Africa, passed away December 28 in Capetown, S.A.

The young men conducted the Sunday evening services on December 26. There are now 13 WBS teachers with 88 students.

Brantford: A congregational meeting was scheduled for January 25. Jamie Azzoparde from Guelph was a guest speaker December 12.

Collingwood: The brethren held a devotional at the Nursing Home on December 23. Poinsettias and small plates

of cookies were delivered to people in the senior citizens homes. Mitchell Zimmerman, infant son of Daniel and Lisa is to have cranial surgery sometime in February.

Grimsby: On December 13 the ladies had a special get-together to reveal their secret sisters. On January 2 the brethren hosted an area wide singing. Walter Cromwell was a guest speaker on December 26.

Guelph: Jamie Azzoparde and Bianca Douma have announced plans to be married next summer.

Hamilton (Fennell Ave.): Guy Stopard had surgery on his neck on December 6 and was expected to be off work for about four weeks.

The meeting with Michael Tackett "was very enriching. There were some 24 different people who were taking the Bible course in attendance. We thank God for the addition of two new children to His kingdom, Denis To and Stephenn Jeremis. The Ladies will be hosting a Ladies Day on May 13"
Guy Stopard

Hamilton (West): Sheila Anderson was baptized December 5. The brethren had a carol sing and celebration on December 5. On January 2, twenty visitors came and enjoyed a play presented by our young people.

Newmarket: New members from Ottawa are Bill, Kathy, Jillian and Calvin Russell. The brethren had a New Years Eve celebration at the building. The ministry teams are meeting regularly, planning different events.

Omagh: Linda Keown of Georgetown, was baptized Friday morning, January 7 by Bryan Meneer in the presence of her mother-in-law, Annie (Gladwell-Keown) Bowring at the Bramalea church building.

Sarnia: 1999 ended with both joy and sadness. Rejoice with the angels over the commitment of Patrick Carl Russell, Ann Marie Volk, and Laura Doherty, to the Lord, in being baptized into Christ this year. It was a wonderful privilege to have Wanda Spiers as guest speaker for the ladies Bible class concerning work in the Ghana, Africa mission field. The congregation rejoiced over her presence, but was saddened by the reason she came home, the death of her father. The annual senior's dinner was much appreciated and thanks go to all the young ladies who assisted in making it a success. The fall gospel meeting with James Meadows, director of East Tennessee school of preaching, was a great success. Mary Rastall has put in many hard hours of labour on our flower garden. Her efforts have had tremendous results.

Rejoice with Leah McNeill in celebrating her 90th birthday on November 8. She now resides in the Vision Rest Home in Sarnia.

Sault Ste. Marie (Pinchill): Nathan Klym was baptized on Sunday, November 7. Ross and Lorna celebrated their fortieth anniversary November 14. Seventeen men had a special retreat at the Lansdell's residence. The congregation had a planning session on November 27. On December 21 there was a congregational carol sing at "Pathways" and other places. The brethren packed and gave out socks and toiletries at the "Soup Kitchen" December 15. They had a farewell for Frank and Linda Wier who are moving west. Approximately twenty students are planning to come from Abilene Christian University in the spring.

St. Catharines: David Gregoire was baptized on Sunday evening, December 12, Mike and Margaret Kuryluk along with Keith and Lois McDonald on Tuesday evening, January 28, and as we edit this we just learned of another. The brethren were having a training session following the men's meeting on January 8 for those leading in worship. Planned to begin on January 9, was a six part series on beliefs regarding the "1000 year reign." The December 26 bulletin reports 154 members, 8 baptisms, 35 correspondence courses and 28 visitors who signed cards during 1999.

***Selkirk:** At the annual picnic at Long Point, on the beach, on September 19th, Mary Kay Helka, sister of John Hoover, was baptized into Christ in Lake Erie. This was followed by a period of joyful prayer and singing on the beach.

Stratford: The congregation has changed their meeting times. New times are 10 a.m. for worship and 11 a.m. for Bible study.

Thessalon: The New Years Eve sleigh ride and skate was well attended. The brethren were in charge of the birthday party at Algoma Manor. George Raven died tragically Thursday, December 16 due to drowning, following a car wreck. A memorial service was held January 8.

Thunder Bay: John Whitfield went on a two-week trip to Nepal. On December 19, the brethren had a pot-luck dinner with games and a gift exchange.

Tintern: On January 2, 2000, Oliver and Sadie Tallman were presented the Millennium Citizen award by the Town of Lincoln for outstanding service to the community during the twentieth century. A special collection of over \$1500.00 was taken for the extra needs of their mission-

(continued on page 12)

NEWS

- PRAIRIES -



by Wayne Turner
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Most of the Prairie congregations have been busy with seasonal and New Year's activities. We wish all a happy New Year. May all be drawn closer to God and more effective in His service in 2000.

One of the very encouraging trends in bulletins from the Prairie congregations is the emphasis on prayer. Several have lists of specific prayer concerns, requests and thanks which reflect a thoughtful and meaningful approach to our heavenly Father.

SASKATCHEWAN

Regina: Spring Renewal 2000 is planned for April 7-9. This year's theme is

"Stepping Through the Door." A special emphasis is being placed on presenting adult opportunities to become involved in different areas of community service and ministry. Featured speaker is Allan Dunbar, President of Puget Sound Christian College in Washington. Murray Sanderson from the Preston Road congregation will be the worship leader.

Ken Patterson passed away on Sunday, January 9. His funeral was on January 13. Ken was a long-time member of the congregation, and well known through the prairie congregations.

Weyburn: In December, John Bailey presented a series of lessons on Relationships.

MANITOBA

Dauphin: Bill and Wendy Ulrich gave a report on their trip to Zambia.

Winnipeg: One of the congregation's major prayer concerns over the last several months has been Nicholas Denby, Bea and Brad Denby's little nephew who developed cancer shortly before his first birthday. The

Denby family has reported that the surgery went well and the prognosis, for the first time, is wonderfully positive. They want to thank everyone of the literally thousands of people who have been praying for him.

The addition of a second, evening broadcast of Key to Kingdom has resulted in a dramatic increase in the number of Manitoba responses to the program.

Valerie Turner and Russell Quirey were married on Dec. 21. Both are students at Oklahoma Christian University. Lord willing, they hope to spend the summer working with the church in Kentville, Nova Scotia.

For several years, the congregation has been considering future possibilities. The present building is totally boxed in with limited parking and no room for expansion or growth. The congregation recently purchased property on Waverly Street in the southern part of the city. This is in a growing and very active part of the city, and due west of the University of Manitoba campus.

(continued from page 11)

aries. These included Roy Merritt, Rick Pinczuk, Ray Fillion and projects in Ghana. The junior youth group gave delicious holiday treats to their seniors and elders.

Toronto (Strathmore): Guest speaker was Carlos Campbell. On December 18 the young people had a party at the building. On the 23rd and 26th, the Key to the Kingdom program that was recorded in Canada was aired. The special contribution for this program, taken on December 12, totaled \$2,216.00. A "Sharing Our Faith" class was to begin on January 15. Devon, Monica and Denecia Bennett moved back to Strathmore from Ajax. The brethren had a New Year's Eve fellowship at the building. A Bible teachers meeting was planned for January 23 and a pot-luck for January 30.

Waterloo: On December 12, Javier Cuarezma, Jim Dale and Geoff Ellis gave an illustrated report on their activities in the Dominican Republic. The service ministry was looking into participating in the Habitat for Humanity effort. Bill Schwarz has been found to be free of cancer. The brethren had a progressive dinner at the church building on New Year's Eve. The first ladies Bible study of the year, January 4, was on the topic, "Domestic Support." There were about fifteen

teenagers among the thirty-some attendees at the "Yes to the King" GLBC lectures with Gary Bailey and Phyllis Stanley as guest speakers. Moses Velasco led the singing. Mike McCabe and Jamie Azzoparde also spoke.

Windsor (West Side): On December 19, the brethren were invited to the Haddad's for a potluck party, talent show and devotional. January 9 the brethren had a pot-luck and devotional following the morning service. A mission report from Tim Johnson in Moncton, New Brunswick stated that a new missionary is hoping to work in Saint John, NB.

NEW BRUNSWICK

Moncton: The "new" building has contributed to the coming of many visitors. Over 5000 tracts and invitations have been distributed in the community. There have been five conversions during the year and all continue faithful.

There have been 190 requests for the correspondence course in the New Brunswick area resulting from the Key to the Kingdom TV showings and several dozen of these are active. Many such contacts in the Saint John area are being followed up by the small group of Christians there.

MICHIGAN

Ann Arbor: The appointment of three additional elders, Karl Luttrell, Jack

Osinski and Steve Sewell, brings the total to seven. Mike Wright, having discovered on his own that he needed to do so, was baptized on December 10. George and Sarah Wilbur and Emily Massengill were baptized on the 19th and the Wilbur family place membership on the 26th. John and Senetra Owens also placed membership.

A leadership seminar with Patrick Meade is scheduled for March 5-8.

*Bulletins from September and October report the beginning of a weekly devotional on the University of Michigan campus; the baptisms of Estelle Mattocks (86), and Jack Lauderman; the placing of membership by Bruce McClendon, Garry, Linda and Emily Massengill and Gerald and Judy Ouellet; an average weekly contribution of \$4,383.00 (\$700 above 2 years ago) and an average Sunday morning attendance of 239.

NEW YORK

North Buffalo: The brethren had their monthly evening of fellowship on Sunday, December 19. An open house hosted by the Zachary's was held on December 27. The brethren went caroling at Tonawanda Manor.

(* These items were misfiled and thus are late. Our apologies to those involved. ecp)

NEWS

- FAR WEST -



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

BRITISH COLUMBIA

Victoria: January 2 was a day of fasting and prayer about the future. Prayers were held over the afternoon and the fast was broken with a meal together late in the afternoon.

Doreen Mann is collecting used eye glasses, pharmaceutical supplies, medicines and vitamins for the Zambia Medical Mission 2000 project.

Vancouver (Oakridge): The last potluck of the year was held on December 20th. From New Testament times to the present, potlucks have been an opportunity to grow closer in fellowship while enjoying each other's food.

December 19 was the day of general elections of trustees for the church. Trustees are a requirement set by the government of British Columbia for the church to be classified under the Societies Act, which gives us status as a non-profit organization. While the trustees do not decide the spiritual direction of the congregation, they are nevertheless, a part of being a church in British Columbia.

ALBERTA

Edmonton: We did not have any baptisms in December. However, a number of one-on-one Bible studies continue to be held, sowing the seed for a harvest in the new year. In total, twenty-four souls were added to the Kingdom in Edmonton in 1999.

Our average attendance for the year was 318 people, an increase of 11 over 1998.

We said farewell to John and Laurie Williams and their family. John took a sales position in Saskatoon. Their presence in our fellowship in Edmonton will be missed.

In early December, Aimee Bouchard returned from WCC. We welcome Aimee back into the youth ministry.

Also in December, we did a sad farewell to Mary Moes. Mary passed away and went to be with her Lord on December 11.

Garry Killeen resigned as deacon on December 12. He has served the congregation for several years in different capacities.

A lock-in was held for the teens on December 17. Nine teens attended, although none of them managed to stay up for the all-night event!

We also held a New Years Eve fellowship in the building. About fifty people attended the "soup-in-a-bun" dinner, games, and devotional that helped usher in the new year. Thanks to all who planned and led the event.

Plans are being made for the annual

Edmonton Ladies Retreat (January 28-30) and the Men's Retreat (March 17-19).

David Ford

Communion Supplies

"Passover Matzos".....\$4.65/pkg
Disposable Comm Cups.....\$16.99 US/M

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TEACHER NEEDED

Shuswap Christian School is a small K-7 elementary school sponsored by the Salmon Arm Church of Christ.

This provincially accredited Group 1 school, founded in 1978, is in a log building next to a municipal park.

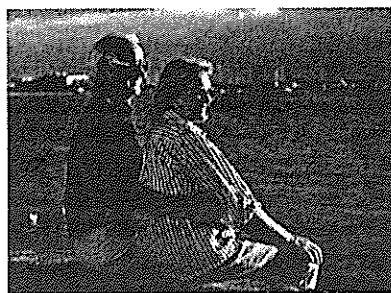
Teachers are to be active members of the church of Christ and be eligible for a British Columbia teaching certificate. This is a position for someone willing to be a good Christian role model and working to grow professionally.

Salmon Arm is located on the Trans Canada Highway half way between Calgary and Vancouver.

For information contact:

Doug Kendig
Shuswap Christian School
Box 789
Salmon Arm, B.C. V1E 2N9

Great Lakes Bible College presents . . .



Walter Hart: "The Christian Home"

Spring 2000 Short Course

March 6 - 10, 2000

Waterloo Campus

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

Credits: 2 credit hours

Accommodations: to be arranged

Director: Dr. Geoffrey Ellis, Principal

Registration — \$25

Tuition — \$80 for credit

\$40 for audit



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

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)



Biography and Sermons of Marshall Keeble, Edited by B.C. Goodpasture, Gospel Advocate Classic Series, 102 pages, \$ 9.99 (U.S.)

Some of our senior readers may recall hearing the great black evangelist, Brother Marshall Keeble. If I remember correctly, I believe he spoke at one of the "June Meetings" here in Ontario.

This volume is part of the "Gospel Advocate Classic Series" which are reprints of books that were printed some years ago. The Gospel Advocate is rendering a great service in making these classics available again. The covers are also very attractive.

Brother B.C. Goodpasture who served as editor of the Gospel Advocate for many years edited this biographical sketch and five sermons. Goodpasture said in the preface, "It has been the judgement of all that these sermons should be preserved in the vernacular in which they were delivered, otherwise they would not be Keeble's at all."

Brother Keeble had many responses in his meetings. It was not unusual for him to have close to 200 baptisms in a meeting. He is said to have baptized about six thousand people in his lifetime. He preached almost daily all year long.

Keeble preached without fear or favour. He dealt forcefully but kindly with false doctrines. He was commended by men like H. Leo Boles and N. B. Hardeman. The book contains several photos and charts of all the sermons. It could be a great reminder of how to preach the truth in a plain and forceful way.

Batsell Barrett Baxter, The Man and the Message, by Roland Delevar Roberts, published by the author at New Hope, AL. \$ 14.99 (U.S.)

Willard Collins, President Emeritus, David Lipscomb University says, "After I had spent an afternoon with this book, I felt like I had been on a visit with Batsell Barrett. This book contains so much human interest material that I had never known about the lives of Wanda and Batsell Barrett. He comes alive in a real

sense in this volume. It will do you good to read it. The story will bring tears to your eyes and there will be moments of great rejoicing. This book will be read by thousands!

I am sure that Brother Collins knew Brother Baxter better than any of us in Canada. However many in this country who had the opportunity to hear him preach and spent much time with him would agree wholeheartedly with this assessment. Many photographs enhance the book a great deal.

The Dynamics of Preaching by Warren W. Wiersbe, Baker Book House, Grand Rapids, Mich. 173 pages, \$10.99 (U.S.)

This is the first in a new series "Ministry Dynamics for a New Century" which is edited by the author of this book. We have reviewed many of Wiersbe's books in the past. He is a very capable author and specializes in books for preachers.

Although we cannot endorse everything that he writes, he does give many helpful ideas for understanding and preaching the Word of God. There is much practical wisdom in this book for both the novice and the veteran preacher. The book deals with preaching Christ and the Scriptures. Preaching is to real people, to be understood, to effect change, an act of worship, etc. etc. All of this and much more is covered in this relatively small but powerful book.

When Christ Comes, The Beginning of the Very Best, by Max Lucado, Word Publishing, 207 pages, \$21.99. U.S.

Here is the latest from the prolific pen of Max Lucado. According to a list I have seen it is now the top religious bestseller in the United States. While our brother has been severely criticized for some of his actions and words, he remains one of the finest religious authors of our time. This is truly a life-changing book!

He begins by describing what might happen when Christ returns. He mentions the various responses that might occur when that great event takes place. Lucado is able to take this very difficult and controversial subject and make it understand-

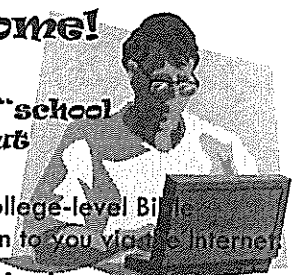
able and relevant. He writes "Don't be troubled by the return of Christ. Don't be anxious about things you cannot comprehend. Issues like the millennium and the Antichrist are intended to challenge and stretch us, but not overwhelm and certainly not divide us. For the Christian, the return of Christ is not a riddle to be solved or a code to be broken, but rather a day to be anticipated. Jesus promises that He has ample space for all of us and He has prepared a glorious home for us. We can trust in His promises."

Lucado is adept at using many illustrations, translations and references to the original languages. This book helps us to understand many of the complex questions related to the return of our Lord. It shows the glorious hope of the resurrection and the error of such false teachings as purgatory. There will be a "Brand-New You"; one like Jesus after his resurrection. You will receive the "crown of righteousness from the Righteous Judge." Lucado uses current examples of Mark McGuire and his home-run record and the story of Oskar Schindler to illustrate these great events.

In one place he seems to give approval to the doctrine of salvation by faith alone but in other places he shows that real faith includes obedience.

A Study Guide of 104 pages will prove useful for personal and class study. (This is included in the book.)

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2000

DV8

FOLLOWING A DIFFERENT ROAD IN LIFE

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

...WITH PAUL HODNETT FROM BEAUMONT, TEXAS

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

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

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

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

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

Brent Williams (519) 538-5106

Toll Free: 1-800-416-1692

Fax: Scott Mansfield (519) 538-5486

Email Kalvin@bmts.com

Address Meaford church of Christ

113 Nelson St. West

Meaford, ON N4L-1G3

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ALBERTA SPRING
FELLOWSHIP

APRIL 21 - 23, 2000



13015 116 Avenue Edmonton, Alberta

Ontario Christian Camping Workshop

hosted by *Strawberry Point Christian Camp and Camp Omagh*

*At The Beamsville Church Of Christ
on Saturday March 25th , 2000*

Come be a part of a day full of workshops and seminars aimed at helping you present God's Word to young people in an Outdoor setting, a Summer Camp or VBS program.

8:30 am *Continental Breakfast*

	<i>Rm. A</i>	<i>Rm. B</i>	<i>Rm. C</i>
<i>9:00 am - 9:45 am</i>	Igniting Young People's Interest With Exciting Activities -Darryl Culley-	Using Low Ropes and Creative Obstacles To Build Team Skills -Teresa Keefe -	Introduction to the C.I.T. Program at Camp Omagh - Max Craddock -
<i>9:50 am - 10:35 am</i>	<i>First Aid & Legal Issues in a Camp Setting</i> - LuAnn Pickard -	<i>Practical Application for Low Ropes session</i> - Teresa Keefe -	<i>Making Crafts Creative</i> - Sharon Ellis -

10:35 am - 10:50 am Break (Refreshments available)

	<i>Rm. 11</i>	<i>Rm. 14</i>	<i>Rm. 18</i>
<i>10:50 am - 11:35 am</i>	<i>Campfire Songs Demonstration</i>	<i>Making Nature Exciting For Kids & Teens</i> -Sharon Valli-	<i>Making Crafts Creative</i> - Sharon Ellis -
<i>11:40 am - 12:25 pm</i>	<i>Inspiring Worship For Teens</i> - Rick McBay -		<i>Using Outdoor Camping To Open God's Word to Young People</i> - Jim Dickie & Dave Knutson -

Register by phone: (905)-563-7303 or by email: ncwalker@vaxxine.com

World Mission Workshop



Crossing the Border Christianity in a Pagan World

**Western Christian College
October 19-22, 2000**

For more than 40 years university students, missionaries, and supporters of missions have been meeting at the World Mission Workshop to encourage involvement in God's plan to save the lost. Over 500 are expected to congregate at WCC this fall to hear those working in the field share what God is doing through them and challenge God's people to action. Please begin planning now to be a part of this powerful spiritual event.

Speakers: Missionaries from Every Continent

Mark Brazle

(Former Missionary to Belgium)

Dan Rodrigues

(Former Missionary to Mexico)

Lynn Anderson

(Canadian and US Evangelist)

Praise Leader: **Malcolm McMillan**

(From Victoria, BC)

For Registration Information: Box 5000 Dauphin, MB R7N 2V5
204 638-8801 Ext. 500 ladeal@mbnet.mb.ca