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A Red Winged Blackbird Anticipates The Arrival of Spring



Picture Courtesy David Lewis, Grimsby, ON

The bird has made it through this winter. "Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Who of you by worrying can add a single hour to his life?"

(Mt. 6:26,27)



Amos - The Politically - Incorrect Prophet

Roy D. Merritt



His name meant "Burden-bearer". Boy did he ever have a burden on his heart! Like Elijah, Jonah and Jeremiah he was compelled to speak bitter truth to a hostile audience. He had an irresistible commission from Yahweh to proclaim judgment upon a nation in spiritual and moral decay.

This stranger from Tekoa was not a full-time preacher/prophet. His usual occupation was herdsman and fruit farmer. Now in his new role as a prophet he likens the awesome power of his message to that of a lion's roar. It was actually the dreadful voice of God who was judging His people after His patient call for repentance was ignored.

Seven Divine Judgments

Amos, as God's spokesman, thundered seven divine judgments against the surrounding nations (Amos 1:3 - 2:5) He prefaced each with "Thus says the Lord". Perhaps his audience clapped, cheered and shouted approval at the first seven oracles of a condemnation. Some of these neighboring nations were bitter enemies. It would be easy listening to hear predictions of their destruction.

Beginning with chapter 2, verse 6, Amos shattered their enjoyment of his preaching. He applied the familiar "Thus says the Lord" an eighth and final time in the series. This time the lion's roar is directed at faithless Israel to whom he came as the voice of doom. God had blessed them richly as a nation but they had become thankless and corrupt. Now God would bring an unnamed enemy to shatter their nation. From biblical history we know that within two or three decades the Assyrians would come charging down from the north in 722 B.C. Seldom has the world known such fierce and cruel invaders.

The other seven chapters of this prophetic book continue the warnings with various powerful types of imagery. Israel is doomed under its present circumstances. "The lion has roared; who is not terrified? The Lord God has spoken; who will not prophesy?" (3:8). When God speaks there can be no gainsaying or indifference.

As we enter a new millennium, we Canadians need to contemplate the mes-

sage of Amos and his contemporaries, Hosea, Micah, and Isaiah. The period in which Amos preached and wrote was very much like our own in many ways. There was great prosperity and the absence of any recognized threat of disaster on the horizon. It seemed that they had never had it so good. Luxury seemed to abound in every form with beds (perhaps benches) of ivory and ivory-decorated houses for the rich. The rich got richer and the poor got poorer as it often happens in times of plenty.

It is a sobering study to compare their society as depicted by God's messenger with our own. Obviously much is different by reason of the advances of knowledge and tools which enrich our lives. Yet human nature must contend with the same false values that entrapped God's people in the eighth century B.C. Complacency and

Our responsibility is to speak the truth in love

moral decay can eat at the spiritual health of a man or a nation. Another of God's messengers summed it up succinctly in a proverb; "Righteousness exalts a nation but sin is a reproach to any people." (Prov. 14:34).

A lion-voiced prophet like Amos would have been deemed politically incorrect in our own society. He was viewed as a "Fundamentalist", "puritan" radical by the elite of Bethel. They were quite content to overlook the rot that had entered the lives of the majority of their people, as long as they could live without any disruption in their indolent dishonest and immoral life style. Amaziah, the priest of Bethel, told Amos to get out of town. He would have many modern-day counterparts if certain ungodly practices were denounced publicly. On the other hand in some cases the sinful element would sue the preacher for some assumed violation of their licentious behaviour under our Charter of Rights.

What do I mean by licentious behaviour? Another burden-bearer presents the picture of God's disgust with Roman society in first century Rome. The Apostle Paul denounced that society in no uncertain terms. Read carefully his description of a culture which incurred God's wrath (Romans 1:26-32). What A DISEASED SOCIETY

A Diseased Society

Now consider the moral decay which is increasingly eating like a cancer sapping the moral fibre of our own society. Adultery is pictured as a pleasant diversion. Full frontal nudity is cabled into the living rooms of the nation -- infrequently as yet. When one reads the movie reviews, it becomes apparent that the plots and the actors are proclaiming that barn-yard behaviour is beautiful. Sexual relations between same sex couples which were judged loathsome by God in the first century are considered socially acceptable today. Greed is fueled by government endorsed casinos. Gambling addiction is added to alcohol and drug addiction as a common wrecker of lives. The symptoms of moral and ethical decline abound.

Modern Amaziahs Abound

There are many modern Amaziahs who would curse the critic and tell him to mind his own business. Amos summed this procedure up nicely as follows: "They hate him who reproves in the gate, and they abhor him who speaks the truth." (Amos 5:10). Our responsibility is to speak the truth in love. As we do this let us be sure that we use the Lord's plumb line and not our own opinions as the moral and religious standard.

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Preaching and Living with Paradox

(Thoughts from one preacher to other preachers - and anyone else who might care to read along)

Don Smith

Being a full time professional preacher for 22 years has been fun and not so much fun. Preaching is difficult. I refer to "full time" as being hired by a congregation to work in ministry for them (fairly exclusively). I refer to "professional" not so much to differentiate between amateur and professional, but, as one who is being paid a salary and over a period of years of work and experience (and training) is somewhat competent (not arrogant) to fulfill the duties of a preacher. I will attempt to discuss his duties and the paradox of those duties later. Firstly,

Who's in and Who's out?

Living as a preacher means living with paradox. Churches have welcomed, invited for a series of sermons, asked for his opinion on just about everything, and lauded a particular preacher because of his vision, passion, and intelligence. Churches have also expunged a particular preacher who has "fallen off the rails", or one who is preaching a strange philosophy. To tell you the truth, I am not sure why certain preachers are considered "in" and others "out". Having long conversations with an "in" preacher and an "out" preacher is illuminating. In many cases they seem to be saying the same thing on just about any and every topic. Some are older and some are not. Some are adored and some are abhorred. Why? It is an amazing dilemma. Some preachers make the lectureship, gospel meeting circuit (gospel meetings are not so common these days) and others don't - yet the "in's" and "out's" often think, talk, and live alike. Some of us are asked for lectures, sermons, and meeting work in the states (even though some of us are Canadian) more often than we are asked by Canadian churches. Sometimes not. Sometimes not at all and sometimes we are asked too often. Paradox. Sometimes we are in so much demand by so many churches and schools and businesses that our families scream at us to just say "NO". Other times you feel like we have some communicable disease. Who is "in" and who is "out" -- and why? It is a conundrum and paradox.

Preaching and Coaching in Canada

It isn't "what you did for us last year", as much as it is "What are you doing for us today"? Coaches are hired to be successful -

- all the time -- whatever "successful" means. In churches, growth happens. Sometimes it doesn't. Hours of work by a preacher may go for naught. I have worked (you too) 60 hour weeks and sometimes even more hours than that, and things seem to get worse instead of better. You feel like you are on a spiritual titanic. I have occasionally remarked humorously (yet maybe not so humorously), that if I stayed home all week and only surfaced from my cave for an hour on Sunday morning, the life of the church might not only be as well off but better. In reality the answer is sometimes yes and sometimes no. Paradox. God then reminds me of His ultimate control. (just as He reminded Habakkuk, Jeremiah, Paul, and all preachers). God, in His ultimate wisdom blesses a church with incredible people, baptisms, new zeal, new life, and happiness. The preacher then, more often than not, receives praise. But, he knows -- he didn't do it. God did it -- God did it all. Coach of the year award follows a successful season, but the coach knows he hasn't done anything differently than he has ever done in the past. Often it is the same for churches and preachers. God decides to bless certain churches at certain times and sometimes He doesn't. Just as some people, for no apparent reason become seriously ill and others don't. Paradox. We preachers preach because God calls us. It is not because a certain church calls us. But, sometimes it is because a certain church calls us. Paradox.

Trust and Love

There is no better occupation in the world than working as a preacher, especially when his congregation loves and trusts him. He is free to work as God blesses him. His spiritual intuition is heightened. The opposite is also true. He will then feel spiritually cramped. His confidence takes a nose dive. He will never be able to do anything right (as far as some are concerned), even if he does everything right. His zeal is replaced by anxious nervousness. However, if his elders (literally of figuratively) publicly state their love for him, the preacher is then thought of (even by the children in the church) as someone very special. When he is spoken of negatively, or not spoken of at all, even the children will not think much of him. They cer-

tainly won't pray for him and they will not seek him out for any help. A paradox.

A Special Time

Most preachers I know and love (whether they are considered to be "in" or "out") enjoy their work. Most know that what they do on Sunday morning for 20-30 minutes is the highlight of their week. Even if they spend 50-60 hours of ministry work the previous week, they know that God does something special through them on Sunday morning. It is awesome. Spiritual seed is planted in an individual, and the seed is watered, and maybe years later (sometimes earlier) that individual becomes a believer, or has made a huge lifestyle change or has matured significantly. God has started and completed this during the sharing of His word. The amazing thing is that the preacher is more often than not unaware of the fact that God has used him. Even though he really does know it. Paradox. All the hours we preachers spend doing church work is good - but - nothing replaces what God does through the preacher (even when he is unaware of it taking place) at Sunday morning preaching. As scripture says, "It is the power of God". Actually, it is heaven working on earth. Unfortunately, some do not allow themselves to participate fully with God in this very special time.

All of this comes after much work, and yet, God does it all. Paradox.

Does any church know what they want their preacher to do?

Visit. No, don't visit us, we are too busy. Preach 20 minutes. No, preach 30 minutes. (No one wants their preacher to preach 45 minutes). Use more scripture. Don't quote so many scriptures. Tell stories. Do you have to tell so many stories? Be less formal. Can't you be more serious? Study more. Spend more time in the community. Do you have to spend so much time in the community? Write more articles. Get out of your office. Most of all, spend a lot of time with your family. Yeah, right.

A preacher, spending a lot of time in the community, you would think is a bonus. Believe me, not everyone agrees. Does anyone really feel comfortable with how their preacher works? Some preachers spend an

(continued on page 18)

EDITORIAL

The Foolishness of Preaching

Wayne Turner



"Good sermon. I really enjoyed that." Many preachers hear a statement like this almost every week. It is the positive feedback and encouragement that we all love to receive. Preachers need to know that people are listening and benefiting from the lessons. Affirmation is important to everyone. As Christians, we look forward to hearing the Lord say, "Well done, good and faithful servant."

Is praise from the hearers the goal of preaching? Can a preacher become more caught up in seeking human affirmation than in fulfilling his God-given role? Have congregations come to judge preaching by its entertainment value? Do we preach to please men? A comment about "enjoying" a sermon would at least suggest that possibility. Perhaps we need to think about the role and response to preaching that we see in the Bible.

Throughout the Bible, one thing about preaching stands out very clearly. Whether you look at the Old Testament prophets or the apostles and teachers in the early church, there was always a sharp, prophetic edge to their message -- they spoke for God. Therefore, the words that they used and the message they conveyed were God's. Generally, Biblical preachers proclaimed God's presence, His action in and for the world, and His call for all to come to Him and live in righteousness. They gave a practical, personal challenge to their hearers for repentance, obedience, trust and submission to God. They used the words of God to teach, reprove, correct and train people in righteousness. (2 Timothy 3:16). The sword of God's word cut deeply into the hearts of their hearers and demanded response. (Hebrews 4:12) There was no "neutral" ground. One either accepted or rejected the message and the God who was revealed through it. This is why James warns about being forgetful hearers instead of those who hear and do God's will (James 1:22-25).

Because the edge of God's word made people uncomfortable, preaching was often unpopular. The hearers wanted a softer, more comfortable message.

In Isaiah 30:9-11, the people no longer want to hear what is right. "Tell us pleasant things stop confronting us with the Holy One of Israel!" (NIV) Similarly, Jeremiah tells of the "lying prophets" who speak lies in God's name (Jeremiah 23:5,6), who "dress the wound of my people as though it were not serious. 'Peace, peace,' they say, when there is no peace." (6:14,15; 8:11,12) Jeremiah calls this softening of God's word "loathsome conduct."

The response of "God's people" to preaching was often anger and even persecution. Jesus observed the hypocrisy of the religious leaders of his day, who disassociated themselves from the actions of their forefathers who murdered the prophets, building tombs to honor these prophets while at the same time they rejected the messages of John the Baptist and Jesus.

The New Testament also warns of people who would not want to hear the truth of God's word. They would not endure sound doctrine and would seek teachers who would "tickle their ears" (2

Timothy 4:3) and "turn away their ears from the truth." (v. 4) In Romans 16:18, Paul warns of those who will use "smooth words and flattery." The writer of Hebrews notes that already in his day there were those who had become "dull of hearing." (5:11)

Looking at the Bible, it is clear that preaching has never been widely popular. So why do we do it? Why put so much effort into something that seems to produce such unhappy results?

Preaching is God's choice, not ours. Jesus sent us out to preach. Neither popularity nor positive visible results are the Biblical standards by which preaching is measured. Otherwise, virtually every preacher in the Bible would be considered a failure, even Jesus himself. He was rejected and crucified because of his message.

Does this mean that we should preach in such a way as to antagonize and anger our hearers? In the Bible, people reacted to the message, not to the manner or personality of the messenger. Our role is to faithfully preach God's word in love and concern. The outcome is in God's hands. In the Parable of the Sower, the sower's task was simply to scatter the seed everywhere he went. We are to preach God's word everywhere.

The heart of preaching is the message. As 1 Peter 4:11 says, "If anyone speaks, he should do it as one speaking the very words of God." This is where preaching gets its edge, its "prophetic voice." As God's word, it speaks to everyone in a personal and powerful way, calling people out of the darkness of sin into the light of Christ. It pokes, prods, digs, rebukes, reproves, corrects, dares, teaches, encourages, strengthens, comforts. It moves people and shakes nations. It turns the world "upside down." (Acts 17:6 KJV) It pushes for action or reaction. Paul told Timothy, "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction." (2 Timothy 4:2)

May we, as individuals and congregations, know the real power of preaching. May we rediscover the sharpness of its edge. May the voice by which we preach and the voice we hear be the voice of God alone. May we not only listen to preaching, but may we also do everything that our God asks. As His people, how could we be content with anything less?

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Happy Mother's Day

Max Craddock

(Editor's note: We welcome Max Craddock as the new editor of this department and thank David Cornfield who has edited it since 1996. David's health has been deteriorating for some time and we are encouraged to pray for his recovery. Max, who edited the Youth Page for many years, is now, we trust, mature enough to be graduate to this department, ecp)

The words stated above will be said many times on and around May 14th., 2000, as the world again observes the annual Mother's Day Sunday. This is a fine "tradition" and is, according to some pollsters, the third most celebrated holiday in the world. The florists look forward each year to this day as one of the best for people who wish to "say it with flowers". In Humorous Notes, Quotes, and Anecdotes, Leslie & Bernice Flynn, 1973, p. 110, tell of an overzealous little boy who was pledging his devotion to his mother when he began to brag of what he would do for her when he grew up. "Mom, when I grow up I'm going to buy you an electric can opener, an electric toaster, an electric stove, and an electric chair." A very thoughtful little boy!!

For most mothers, the simple gifts of love, respect and, (from children), obedience are the best gifts possible. Motherhood is often a thankless task as husbands and children take the sacrifice and devotion of mothers for-granted. Often, after the death of "mother", husbands and children finally come to appreciate her...when it is too late to properly express that appreciation through love, respect, obedience, flowers or even "electric chairs"!! Perhaps that is why there is Mother's Day.

A house is just a place where people live together in the same building. It only becomes a home when relationships are built and the "occupants" are encouraged to be the best they can be. There is no doubt, from the biblical point of view, that a "house" where a husband and wife work

together to enrich the lives of each other and of the children with whom their union is blessed (by birth or adoption) is truly a "home" worthy of the name. The home where love is shared is truly blessed and often it is Mother who shows the way, in love.

Gene Baron of Littleton, Colorado shared the following thoughts on making a house a home. "A house is a house is a house - until love comes through the door, that is. And love intuitively goes around sprinkling that special brand of angel dust that transforms a house into a very special home for very special people: your family. Money, of course, can build a charming house, but only love can furnish it with a feeling of home. Duty can pack an adequate sack lunch, but love may decide to tuck a little love note inside. Money can provide a television set, but love controls it and cares enough to say "No" and take the guff that comes with it. Obligation sends the children to bed on time, but love tucks the covers in around their necks and passes out kisses and hugs (even to teenagers!).

Obligation can cook a meal, but love embellishes the table with a potted ivy trailing around slender candles. Duty writes many letters, but love tucks a joke or a picture or a fresh stick of gum inside. Compulsion keeps a sparking clean house. But love and prayers stand a better chance of producing a happy family. Duty gets offended quickly if it isn't appreciated. But love learns to laugh a lot and to work for the sheer joy of doing it. Obligation can pour a glass of milk, but quite often love will add a little chocolate." It is often the mother in the household who does many of these things best. (It is very true that men can and do practice these virtues, yet in many homes it is Mother who leads the way.)

Perhaps just here we need to stop and remember that the most important thing in any home, and in any facet of life for that matter, is belief in and obedience to God.

Since an appreciation and reverence for God is the very foundation of any truly worthwhile life, this needs to be taught by deed and word in the home. If it is true, as it is sometimes suggested, that many values for life are more "caught" by observation than "taught" by word of mouth, the importance of daily Christian living can never be over-emphasized. The Bible must be the center of the truly Christian home as reading material and in daily application in every relationship. The word of God must be taught but remember that attitudes and life applications of biblical principles will go a long way toward supporting and proving the Bible to be more than just a "centerpiece on the table".

Mothers, thank you for your love and service to God via your family. It is, indeed, often a thankless task. Often you may feel very far from being the ideal mother. Examples like Sarah, Abraham's wife; Hannah, the mother of Samuel; Abigail, the wife of Nabal; Deborah, the judge and "a mother in Israel"; Elizabeth, the mother of John the Baptist and Mary, the mother of Jesus, may cause one to feel inadequate as a wife and/or mother. Likely all these wonderful women felt somewhat inadequate at times. The important thing about all of them is well stated by Mary when, in response to the message that she would give birth to the Christ, "I am the Lord's servant". (Luke 1:38)

Some mothers may be more beautiful, some more talented in some ways, some more successful in some area of life, yet truly the best quality of any mother is that she is "the Lord's servant". Thank you, Mothers...may God bless you today and every day as you model Jesus before your family and the world.

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Who Wants to be a Millionaire?

Brian Cox

Unless you have been out in space or on a desert island for the last few weeks you are all too familiar with the television show "Who Wants To Be A Millionaire?" and it's many clones. They all have the same basic format, answer the questions correctly and get more and more money. The question itself is rhetorical; it is assumed that everyone wants to be a millionaire. We all accept the basic truth of clichés like, "money cannot buy happiness," but we each believe ourselves to be the exception to the rule. We believe that a million dollars would make us happy, in fact, we might be willing to settle for a lot less in our pursuit for happiness.

Let's ask the question: Does money or material things have the ability to bring us real and lasting happiness and fulfillment? If we answer yes, then we who live in Canada must be the happiest, most fulfilled people on this entire planet.

We are rich today beyond all belief. We may not have all we want, but we have more than anyone else and certainly more than at any time in the last hundred years. We have larger houses and smaller families. In my parent's generation, one seldom had a bed to oneself. My generation shared bedrooms with siblings. Today, many children have their own room.

In my parent's generation, you were considered fortunate to have a radio. In my youth, we had one black and white television set (when we were able to get a colour television, I thought we had it made). Today, houses are full of television sets with one in almost every room. We have so much today that we don't know what to do with it all. We have more cars than we have parking spaces. We have so much stuff that we have no place to keep it. We never seem to have enough room in our closets, even though they are much larger than closets were a few years ago. We have gone into debt to buy these things because everybody else has them and we assumed that if we

had them, too, we would be happy. Yet, we have not found happiness. We see the signs everywhere that people are not happy. In fact they are miserable.

Frustration has produced a rage that too often results in the violence that we see as epidemic in our world. The crises in our families grow worse with each passing day. Economists tell us that our economy is experiencing the largest peacetime expansion in the history of man. Yet people grow more and more miserable. When will we face the simple fact that money cannot buy happiness?

I love to visit those who can remember the depression of the 1930's. There are fewer of them around than there use to be. They tell stories that we find unbelievable today. We wonder how they could live like that. I find it unbelievable that they have happy memories from those years, but they do. You see it wasn't money that bought their happiness.

The second and third decades of one's life are filled with many decisions. What course of study will you pursue in High School and College or University? What type of employment will you aim for? Who will you marry? Where will you live? Will you be faithful to God and active in His church? What types of recreation will you participate in? Will you seek to be of service to your community? So many decisions that your heads spin. You feel dizzy and you wish that you didn't have to make so many decisions.

The impact of the decisions made in the second and third decades of your life will be felt throughout the entire rest of your life. Upon completing your course of study, you may find that there are no jobs in the field you had been preparing for. Your marriage isn't working out like you had hoped and you don't know what to do. You don't really like the community in which you live, but don't want to move either. You find that you have drifted far from God. You can't

remember the last time you were at church and you don't really know how to find God again in the shambles of your life. Yes, you are making some life impacting decisions in the second and third decade of life. These decisions not only effect your present life, but also the life to come.

If we do not determine our own priorities, we will fall into the priorities most dominant in our culture. We don't have to look very far to see that making a lot of money is a big priority in our world. Courses of study are chosen that will prepare one for high-income employment. Employment is chosen only on the basis of cash reward. Life mates are chosen on the basis of their potential to earn large incomes. People are valued by how much money they make. It is no longer just a rat race, but modern day slavery. How does one become enslaved? By poor choices based on faulty priorities!

First, you begin to spend more than you are taking in. You convince yourself that you deserve all that you lavish on yourself. You have to spend money to make money and you have to keep up appearances. Your debt load increases and you find it difficult to even pay the interest. You have to work long hours, at a job that you no longer like, to earn money to keep from having to declare personal bankruptcy.

You no longer find any enjoyment in the things you went in debt to purchase. They are in fact like a noose around your neck. You find that you no longer even know your wife/husband, your children are strangers and Christ and church are but distant memories. Do not let the culture of our day choose your priorities for you. If you do not resist, you will be forced into the mould of our world and thus condemned to a life of slavery and misery.

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"Jesus said, 'Do not judge!'"

Walter N. Hart

"Do not judge, so that you may not be judged." How many people know this verse who hardly know any other scriptures! When we are involved in wrong, when we sin or abuse others in some way, how wonderful to be able to turn aside a deserved rebuke or attempted correction with "Jesus said, 'Do not judge!'" Even church members have said to churches to which they belong, "You have no right to judge me!" That this verse is often abused and misused is sad, for it does have a needed and valuable lesson for us.

"Do not judge, so that you may not be judged" or "Do not judge, or you too will be judged" (NLV) (Matthew 7:1). Just what is meant? We should note that the Greek word that is translated "judge" (*krinein*) can mean "condemn" or "pronounce sentence" or it can mean "to distinguish, choose, to give an opinion upon" (Vine). Only the context can help us determine which is meant.

What Jesus does not mean

What Jesus obviously does not mean when He says "judge not" can be determined by other clear teachings in the New Testament.

1. Jesus is not prohibiting judgments by civil and criminal courts. Neither Jesus nor the Apostles ever questioned the right of legally constituted courts to decide guilt or pass sentence. They did, however, impress upon authorities the need to be fair and honest in judgment. Paul did not object to being tried before Roman judges and accepted that they had a right to judge and even condemn to death (Acts 25:10,11).

2. Jesus is not prohibiting the judgment of the church on those of its members who do not live lives that are moral and godly and in accord with the teachings of the Gospel. He directed that a sin matter among Christians should be taken before the church if it cannot be resolved on a more personal level (Matthew 18:15-17). Paul strongly directed the Corinthian church to deal with a member involved in sexual immorality, and said it was the church's business to judge those within the church (1 Corinthians 5:1-4,11-13).

3. Jesus is not prohibiting private decision as to right or wrong on the basis of God's Word in Scripture; decisions as to what is moral and what is immoral and as

to what is false teaching and what is true teaching. In this very context He tells us to make such judgments or decisions. In the proverbial "Do not give what is holy to the dogs; and do not throw your pearls before swine" (Matthew 7:6) He is telling us there is a limit to how much precious time, money and effort we should spend in pressing the gospel on those who are not interested in it. He later urges us to be "fruit inspectors" and determine between true and false teachers (Matthew 7:15-20). The Apostle John likewise directed us to "test the spirits to see whether they are from God; for many false prophets have gone out into the world" (1 John 4:1).

We must make judgments or decisions as to what is morally right and wrong, and God's Word gives us guidance in this respect. We are to agree with God's declaration that certain attitudes and practices are wrong (Galatians 5:19-21). Paul

Judge with all the facts at hand, and fairly, honestly, not just through a love of condemning

prayed that Christians might exercise good judgment (Philippians 1:9,10). The mature Christian is the one "whose faculties have been trained by practice to distinguish good from evil" (Hebrews 5:14). So we can say, and we ought to say, "that is right," or "that is not right" before God, according to God's Word, the Scriptures.

What does Jesus mean?

So we know some things "Judge not, that you be not judged" does not mean. What does Jesus mean, then? Observe the context!

It is obvious that He is condemning rash, quick condemnation; the spirit that loves to find fault. He is warning against that disposition which condemns without proper examination. He is condemning that spirit that acts out of other motives than love and is always looking for the worst in man. It is so easy to fall into this trap!

Before we condemn or mark as wrong, we need to make sure that we have the facts of the case and are not just being quick to condemn. Barclay tells of a young woman who in wartime

gave white feathers (the badge of cowardice) to two young men dressed in civilian clothes, not knowing one was recovering from wounds and the other had just been decorated for gallantry at Buckingham Palace!

We must beware of jumping to conclusions on the basis of only partial information. We must not make the mistake made by the little boy who said to his father, "I know where horses come from now." The father said, "Where?" The boy said, "The blacksmith makes them." "Did you ever see a blacksmith make a horse?" "No, but when I passed his shop today I saw him nailing the foot on one."

Love is not quick to condemn, and will demand careful examination and adequate evidence on which conclusions are based. As Paul wrote, love does not rejoice in finding wrong and is always wanting to believe the good and hope for the good (1 Corinthians 13:5-7).

We need to remember, also, that **judgment of motives, intentions, and thoughts belongs to God.** We can't see into the heart. There are some things that only God can know (1 Corinthians 4:3-5). It is good not to forget that **ultimate judgment is God's**, simply because, again, only He knows all the circumstances (Romans 14:12).

What Jesus means here in Matthew 7:1 is indicated by what He said in John 7:24: "Do not judge by appearances, but **judge with right judgment**" ("Do not judge superficially, but be just in your judgments"--New English Bible). Judge with all the facts at hand, and fairly, honestly, not just through a love of condemning.

The measure we give will be the measure we get

In this matter of judging, the measure we give will be the measure we get (7:2). "For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you" (NIV). Our attitude towards others often determines their attitude toward us. If we expect to be handled fairly and lovingly by others and by God, then we must show the same spirit. We reap as we sow.

Luke 6:37-38 serves almost as a commentary on Matthew 7:2. As a rule people
(continued on page 14)

POINT BY PERRY:

Calling Evil Good & Good Evil



In Isaiah chapter five we find a parable in which Jehovah pronounces woes upon His vineyard because, despite the fact that He had done all that could be done for it, it brought forth "wild grapes". Among the "woes" expressed against Israel (the vineyard) is, "woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter". (v.20).

So what's new? Does that depiction of the confusion of good and evil not describe the western culture of our day? Following are a few examples:

- 1) Despite the fact that alcohol is the number one drug problem and accounts for many crimes and a large percentage of fatal accidents, the government operates liquor stores and encourages the wine industry in the name of economic good.
- 2) Despite the fact that promiscuity results in the spread of sexually transmitted diseases, ruined lives and many abortions and births out of wedlock, it seems to be the expected and accepted behaviour, seemingly encouraged in many schools. The idea of remaining pure and waiting for marriage is looked upon as old fashioned and unrealistic.
- 3) Despite the fact that gambling has been

widely proven to be detrimental to society, addictive and a common cause of poverty and the accompanying hardships, our government is operating casinos claiming that they create employment and provide funds for charitable causes.

4) Despite the fact that pornography has repeatedly been shown to be a cause of sexual violence and child abuse it is being legally protected in the name of freedom and personal rights.

5) Despite the fact that homosexuality is clearly condemned in the Bible (Rom.1:26,27), is obviously unnatural and contributes to the spread of AIDS, our government is encouraging and supporting such a life style in the name of tolerance, human rights and fairness.

We will give some attention to the last one since the federal government is, as we write this, voting on the "Modernizing Benefits and Obligations Bill, Bill C-23". If passed this bill will alter 68 federal statutes giving same sex partners the same rights, benefits and obligations as common-law partners as well as extending more benefits to common-law heterosexual partners. In both instances the period of cohabitation required would be one year instead of the current three years for common-law partners.

Although the government has apparently ruled that the term "spouse" will be used only of traditional, heterosexual relationships and has, at the last minute, introduced an amendment that defines "marriage" as between a man and a woman, we believe that the Bill, if passed spells a further degradation of our cul-

ture. It erodes the values supporting the traditional family and disregards Biblical standards.

We are pleased that the words "marriage" and "spouse" will retain their traditional and Biblical meanings. Nevertheless, extending the same benefits to unmarried partners on the basis of sexual intimacy does not support the Biblical concept of marriage, but rather, undermines it by rewarding unbiblical unions. These relationships, if seen as legally equivalent to marriage, will become more common to the detriment of the traditional, Biblical family arrangement which has been, until recently, a foundation stone of our society.

It seems inconsistent and unfair that, although most of the benefits and obligations dealt with in this bill are economic in nature, they are based on the sexual nature of the relationship. In the interest of fairness, surely it would seem more appropriate to provide such benefits and require such obligations in connection with people in non-sexual, dependent relationships such as two sisters or two friends on the basis of economic dependency.

By the time that this is read, the government decision on Bill C-23 will be known. Whatever the outcome, the process appears to us to be another effort to call evil good. The fact that protests, such as this article, are condemned as narrow minded bigotry is, in our opinion, calling good evil. Why is it that tolerance is good until it is needed by the Christian community and then it becomes bad?
ecp

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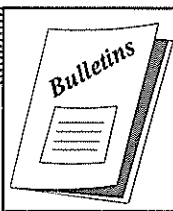
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FROM THE BULLETINS



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

See the Fields That Are White

Max Craddock

When Jesus was left at the well of Jacob, while his disciples went into town to buy food, he used this time to discuss the things of God with the woman at the well. When the disciples returned, Jesus carried on a conversation with them that they did not understand. "Meanwhile his disciples urged him, 'Rabbi, eat something'. But he said to them, 'I have food to eat that you know nothing about.' Then his disciples said to each other, 'Could someone have brought him food?' 'My food,' said Jesus, 'is to do the will of him who sent me and to finish his work'" (John 4:31-34). Jesus found fulfillment in doing the work that God had given him to do and he had therefore, found food in talking with the woman at the well and bringing to her the word of life. While I'm sure that Jesus did not mean that one does not need food for the body, he was making a very important point as to the need of taking the good news to those who are lost.

Then Jesus added, "Do you not say, 'four months more and then the harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest." (John 4:35) We need to lift our eyes to see the Canadian harvest that is before us. So many Canadian cities and villages are without the pure gospel message that we need to renew again our efforts to reach out. So many are lost and wandering and we have the commission from the Master to take the message to them.

There are, of course, problems. One of these is underlined by Jesus as he talks about his work while on earth. In Matt. 9:35-38 we read, "Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.'" In Canada, we have the problem of a shortage of workers. Perhaps that will always be the

case. However, we must work to overcome this problem by taking a greater interest in Canada and doing what we can to help supply the workers. We need to encourage those who are working, in various ways, to spread the Gospel and also to support and encourage those who are involved in teaching and training our young people, as well, we need to help the adults to be able to better share their faith with those they meet.

Strathmore Boulevard, Toronto, Ontario

The Perfect Church

Roger Lansdell

What does a perfect church look like? That's an interesting question that is likely worthy of our consideration since it seems that this is what some are searching for and what, even some church members expect.

When, in my mind, I try to envision the perfect church I picture many things, but of course they are all perfect since this has to be a perfect church. I see perfect elders, each one fulfilling his role perfectly. I see a perfect preacher whose lessons, efforts, life, and family are perfect. I see deacons ministering to all the needs that the church has perfectly. I see Sunday School teachers teaching their classes and involved in their students lives perfectly. In the perfect church everyone from youth to seniors is perfect in their actions and attitudes because they are part of a perfect church. This perfect church has perfect programs that address the needs of the church and the community perfectly. In the perfect church there are no problems, no strife, no gossip because everyone perfectly loves one another. In the perfect church there are no pessimists, only optimists. In the perfect church there are no negative or critical things said; only the positive, the praiseworthy, and that which builds up, is spoken. Wouldn't it be great to be part of a perfect church?

In this perfect church what kind of things would be happening and be taking place? When I envision the perfect church I see a place where there are no superstars but rather everyone is freed to become all that God wants them to be. It is a place where people are involved in ways that they are gifted to be rather than in ways that are

expected. In the perfect church people are passionate about spiritual things and with deepening their relationship with God. In the perfect church all of the programs, ministries and efforts are effective and functional. It's a place where, when Christians gather to collectively worship, they all leave inspired to greater service and deeper commitment. In this perfect church the good news is being shared on a day to day basis by those who are part of the perfect church and unbelievers are being saved. This perfect church is a wonderful place to be because of the deep love that those who are part of it have for one another as they gather outside scheduled church services to fellowship with one another and study about spiritual things.

These are some of the things that I envision when I try to picture what a perfect church looks like. There are likely other things as well that you see when you try to picture the perfect church. However there is a problem. The problem is that none of us are perfect and therefore there are at least two results.

First, since none of us are perfect it very likely means that what we envision the perfect church and it's people to be like, is imperfect. Often we can catch ourselves saying things like, "If the elders were more", or "If the preacher would just....", or "If there was just a program for...". However if we remember that these thoughts and opinions are coming from the basis of our imperfections it should cause us to be a little less critical and a little more humble.

But second, if there was such a thing as a perfect church none of us could be part of it since we all are imperfect. Only those people who are perfect can be part of a perfect church. As a result whenever we demand perfection in the church or in those who are part of it, whether it be those leading or those involved we should be cautious that we don't disqualify ourselves from being part of that church because of our imperfections.

Only God can make a church perfect. He is the only one who is perfect. His plan for a perfect church was to take imperfect people, and to put them together in the midst of their flaws and weaknesses, to rely on Him and use the strengths that each one had in order that the body would be built up and that His name would be glorified.

Would that we would be more satisfied with His plan.

Sault Ste. Marie, Ontario

FOR WOMEN BY WOMEN

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



Are You A Somebody?

Margaret Hibbard

In 1978, after the birth of our third child and shortly before the introduction of our first child to the public school system, we decided to make a "wise investment in their lives". We paid out an exorbitant sum (considering our income) to purchase a set of encyclopedias. We chose **The New Book of Knowledge** by Grolier Limited. Every year since then, we have also purchased the "yearbook" to keep our family informed and up to date on the world. As the year 2000 began, we received another book offer from them, which we did indeed add to our collection. Entitled **The New Book of Knowledge, Milestones of the 20th Century A Super-duper yearbook**, this book is the catalyst for the following thoughts.

This wonderful volume includes such sections as a 20th-century time-line; centennial reviews of business and industry, science and technology; world events; trends and fashions; and so on. The section which drew me was the one entitled "Giants of the 20th Century". As I read about the lives of Winston Churchill, Albert Einstein, Walt Disney, Elvis Presley, Jonas Salk and others who affected the lives of millions of people, I found myself silently protesting. "Wait a minute! What makes them so much more important than anyone else?" The more I thought about those people and the impact they made on our world, the more I began to realize where the real impact is and needs to be. You see, I know what, and more importantly who, has impacted my own life.

I think of my grandmother, Della Hotchkiss. She was not a great world leader, but she was a faithful Christian woman. She raised her family in the Lord's way and encouraged many grandchildren by her presence in their lives. She influenced many people outside of her own family. I recently spoke to someone who told me about visiting in her home in Beamsville. She cared deeply about mission work and evangelizing wherever you are.

Another person who has greatly influ-

enced my life is Eileen Dale, who was a teacher at Great Lakes Christian College when I first knew her. By her patience and kindness over several years as my English teacher, she helped me begin the task of overcoming a terrible stuttering problem.

Someone else who influenced me in many obvious and not-so-obvious ways is my mother, Verna Hotchkiss. A first-generation Christian, she had to learn her Christian parenting on the fly. She has never lived a life of luxury, yet when I was a child, I thought we lived a charmed life. None of my friends learned to make bread on a wood-burning cook stove or do laundry in a wringer washer or sew their first dress on a treadle machine. No one else whom I knew got to run around in bare feet and bathing suits all summer long. Others did not sit up on summer nights listening to the beavers splashing across the lake towards our house. No other child got to miss a whole week of school to stay home and help mom preserve the eight bushels of pears given to help us through the winter.

Our family was always hosting some church activity -- Victoria Day fireworks, church picnics, etc.. We were always at every church meeting there was. We children were encouraged to teach in Bible School and VBS at a very young age. We thought all Christian families were hospitable. There was an effort made to formulate my life according to a pattern. That influence is still present even now that I am a grandmother. My mother and I discuss life situations and how to help others with certain problems. Sometimes she even asks my advice. We are sounding boards for each other. We write down our thoughts and our successes for others to gain assistance from our lives.

Why do I mention all these things? Because none of these people mentioned above are known by the world in general. They have not shaped large populations of the world. They are not "written up somewhere" for their deeds. Or are they? Doesn't Revelation 20:12 tell us about a "book of life" where we can be "written up"

for future notice? These people sewed together the fabric of my life. They got me started in the right direction. They understood the subtle, day-to-day influence of a life lived right before God and on display daily to impressionable young minds. They understood the value of support provided to those who are younger and just beginning their way in life. There are so many ways that all of us can influence others. An excellent study book on this topic is **The Christian and His Influence** by Wendell Winkler.

Do you pine to be in the limelight? Do you want to be recognized as "somebody"? Do you strive for a place in world history? Do you want to be written up for all to see? Please understand that if you are a Christian, you are a "somebody". You are so important to God that He gave you a
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Father, Forgive

Cecil Bailey

Few words that Jesus spoke during his earthly ministry are better known than his cry from the cross, asking God to forgive his bitter enemies. He cried out, "Father, forgive them, they know not what they do!" I erroneously presumed that those to whom Jesus spoke these words were the same 'very large crowd' that had ushered Him so triumphantly into Jerusalem, (Matt.21:1-11), and hailed Him as their king. But I was wrong. During the dark hours of that night that he was mocked and tried, such folks as these would have long since been in slumberland. It would be the visiting pilgrims that were up in the night.

From contemporary, secular history, we learn that the Jews who had been dispersed from Palestine in the three great expulsions by the Assyrians, Babylonians and by Antiochus IV, together with the proselytes whom they had won to the service of Jehovah, were determined to visit Jerusalem at least once in their lifetime, and to those who could afford to do so, much more often. Customarily, they would arrive by the tens of thousands in time to observe the sacred Passover, and those who could afford to do so, would continue their sojourn until the Feast of Weeks, (Pentecost), fifty days later. From Acts 2:8-11, we learn that pilgrims were present at Pentecost from no fewer than 15 countries.

Thus, it was these pilgrims that made up the 'crowd' who cried out for the crucifixion of Jesus. Immediately upon their arrival in Judea they had been grossly misinformed about the life and character of the 'Man from Nazareth'. This, then, was 'the crowd' of whom Mark spoke, in Mark 15:11, when he said, "But the chief priests stirred up the crowd to have Pilate release Barabbas instead." And of whom Matthew recorded, "But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed."

How smug and self-satisfied these pilgrims must have felt to have been able to be of such service to their revered leaders by demanding of Pilate the death of the hated Nazarene, "With one voice they cried out, 'Away with this man! Release unto us, Barabbas!'"

But their triumph and gloating were short-lived. Almost immediately, they heard that this man evoked God's forgiveness for his tormentors and assassins even

while hanging on the wicked cross. How could he do such a thing? But that was but a beginning. Soon many strange stories came to their ears. From Bethlehem they learned that the angels of God had heralded his birth there. Moreover, from indisputable sources, they learned that he had healed the sick, cleansed the lepers, made the lame to walk, and had even raised the dead to life again. "How", they began to ask one another, "could God allow an 'evil man'," as their leaders had portrayed him, "to do such marvellous deeds?" "Could it be that our leaders were simply horribly envious of this man's popularity with the people?"

And so it was that on that memorable day of Pentecost, just fifty days after his death and resurrection, and their arrival in Judea, they were confronted by Peter with the heinousness of their part in the death of an innocent man. Yes, and he was more than a man. Peter declared, "Therefore let all Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." (Acts 8:36).

Suddenly, how gracious and meaningful to them were the words uttered from the cross by their new-found Savior: "Father, forgive them, they know not what they do." Surely, to be forgiven by Him to whom they had behaved so abominably was grace unfathomable, and how simple and yet so profound were the Lord's terms for their surrender to his lordship, "Repent and be baptized," Peter said, "every one of you in the name of Jesus Christ for the forgiveness

of your sins, and you will receive the gift of the Holy Spirit" (Acts 2:38).

When these pilgrims eventually returned to their homes, after sitting at the apostles' feet for many months, they became the pillars of the Lord's church throughout the whole wide world.

Estevan, SK

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place in His Kingdom. He made you the influential limelight in the lives of those around you, especially those whom you are mothering. Who else will lead your children or grandchildren to know, love and respond to God and become a part of His Kingdom? In that world, you are most important! And you will be "written up" for all to see in the Book of Life.

You do have a place in world history! It is right where you are now, doing the job God has given you to do now in the world of His Kingdom. The real limelight is God's due, and we are to give it to Him. "Therefore, whether you eat or drink, or whatever you do, do all to the glory of God" (I Corinthians 10:31). Remember also Matthew 19:30, where we read, "But many who are first will be last, and many who are last will be first." Do your job right, and there will be many who follow after you who will be able to say that you were a "somebody" for them. They will follow your example even as you follow the example of Christ (I Corinthians 11:1).

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are hard on those who have been hard on others, and people tend to be patient and forgiving with those who have been patient and forgiving.

The speck and the log

The picture of the speck and the log (the "mote" and the "beam" [KJV] or the "speck of sawdust" and the "plank" [NIV]) (Matthew 7:3-5) is a humorous one -- yet one that is so often true to life.

Jesus is saying that we must "see" ourselves if we would help others to "see." We must live the life ourselves (or at least sincerely be trying to do so) if we would help others live the life. The blind are not very well equipped to lead the blind!

Note that there is nothing wrong with helping our brother to get the speck out of his eye -- as long as we have acted to clear impediments out of our eye, too! Indeed, it is our duty to help our brother overcome wrong in his life and to rise up and walk again after falling into sin. But there are prerequisites if we would sincerely help him. Galatians 6:1 tells us we need to be "spiritual" (NIV) --that is, honestly and sincerely trying to follow Jesus in our own lives. And we must do any correcting in a

spirit or gentleness, always conscious of our own weaknesses.

In His picture of the man with the log in his eye trying to get the speck of sawdust out of someone else's eye, Jesus has presented a clear picture of the old double standard. Imagine the young man breaking off his engagement with a young woman when he has learned of some impurity in her life, when he has in his life impurity of the same kind! Or, look at the policeman write out a ticket for speeding, with a stern lecture, then, while off-duty, drive far beyond the speed limit! Then there is the member of the church who wonders aloud at the ignorance of others in religious matters and at their refusal to accept Biblical baptism, and yet he bears in his own heart hatred for another, and is not himself faithful in worship or service to God!

Paul was direct and hard about the kind of hypocrisy Jesus was talking about (see Romans 2:1-3, 21-23). We must honestly and earnestly be trying to walk in Jesus' steps if we would help others to do the same. If we want our children to be interested in spiritual matters, to be honest, to be kind and thoughtful -- then we must be leading in doing those things. If we want

loved ones and friends to obey the Lord, or to lead holy lives -- then we must lead the way for them!

If we are carefully weeding our lives daily, we will, when we must help others weed sin from their lives, do it **with reluctance, not satisfaction; with moderation, not exaggeration; and with love and kindness, not harshness.**

We want to be known as a kind, caring, generous people. We want to believe the best about others, not the worst. We do not find it an easy or a happy matter to point out wrong or to expose sin. We know our limitations. Motives and thoughts are outside of our capabilities. The final word is also God's, and how thankful I am for that. We will seek to be consistent in our own lives so that we might, without hypocrisy, be of benefit to others in their fight against sin.

But there is a standard -- a standard of truth and of morality -- and we will uphold that standard -- the standard of God's will, God's Word. We will, in humility, apply that standard and make the necessary judgments based on that standard. And we will never forget our limitations as we do so.

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NEWS

- EAST -



by *Walter R. Straker*
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E-mail: straker@echo-on.net

ONTARIO

Ajax: There was a fellowship activity on March 19 and Brian Boden was guest speaker on the 26th.

Beamsville: Ruth Zimmerman received her documents to enter Papua New Guinea and left on April 9. Wanda Spiers is the new coordinator of PHC and Matron of the clinic and will soon be conducting medical mobiles in Ghana. Paul Taylor has organized a time for men to gather to pray on Wednesday mornings at 7 a.m.

Bramalea: An Ibero-American Encounter meeting was held on March 27 and the next one is planned for May 1 at 7 p.m.. Pauline Darlington, wife of Michael, mother of Christina, Christopher and Michael was baptized on March 18 and Mark Khimani Williams, son of Donald and Sandra on Sunday, March 26, following his father, Donald's, first sermon. Four families were affected by deaths, March 29-April 5. One person was a member of the congregation. Jamie Stowe, age 20, died while driving her van home from Rochester College for the weekend on hwy. 401, west of London. She is survived by an older sister, Jenny who suffered a broken collar bone and her dad and mother, Mark and Leslie. Two other students who died in the crash were Adam Perry, age 20, of Lincoln Park Church of Christ in Detroit and Dan O'Donnell, age 23, a transfer student from Seattle, Washington. Jeremy Cooke, age 22 survived with minor injuries. Seventy-one from the congregation drove to Detroit for the Stowe funeral on April 5.

Brantford: "The Lord continues to bless the work here. It was a great encouragement to have 53, including several teens, present at our evening devotional and fellowship on Sunday, March 26. Brethren were present from Guelph, St. Thomas, Waterloo, Stratford and Fennell Ave. congregations. Brian Cox will be the guest speaker for our gospel meeting April 28-30. A congregational meeting and pot-

luck was held on April 2. The GLCC Chorus will be here Sunday evening, May 14 at 6:30 p.m." *Chris Page*

Fenwick: Earl Greene of Newark, New York preached in a meeting, April 7-9.

Grimsby: An area-wide service occurred on Sunday, April 2 at 6 p.m. The JOY group finished up 21 baskets that were made and delivered by Jeff to homes at the east end of town. The men had a special ministerial meeting on Wednesday, March 22.

Hamilton, Fennell Ave.: Plans include a ladies day on May 13, "The Hands of Jesus" with Jana Waltman from Wichita, Kansas, as guest speaker.

Newmarket: The church is providing a mid-week Internet ministry devotional, for interested parties, by e-mail. It is named "Fishers of the Net". To subscribe, send an e-mail to: imailsrv@coxfamily.net. On April 23, the brethren were having a special program with a dinner following the service. The GLCC Chorus has plans to sing for the congregation on May 28.

North Bay: (via Prayer Warriors) Stephen Bailey, age 21, who has been seriously ill and has had both kidneys removed, has begun the process for a kidney transplant. A new Online ministry called "Daily Word" through e-mail that provides scripture and prayer to help you start your day, <www.northbaycoc.com/bulletin>.

Sault Ste. Marie (Pinchill): The congregation hosted fifteen students from Abilene Christian University from March 11-18. On Monday, March 13, the GLCC chorus sang at 7 p.m. They also sang for the Pathways Seniors home while the Abilene students spent the afternoon playing games and visiting with the seniors. The lady in charge called the TV station and the Sault Star to come and observe the interaction between the students and the seniors. They also made cookies and sandwiches for the soup kitchen and delivered and served them. On Friday, the group took their hosts out for supper. Gladys Forfar has, so far, washed and shipped over 2000 stuffed animals to children around the world with the bulk of them going to the Dominican Republic via her brother.

St. Catharines: Kids for Christ met on Friday, March 31 for a new unit entitled, "Shining for Jesus." The ladies Bible class meets Monday evenings at 8 p.m. A campaign is being planned for June.

Sarnia: "Rodney Hickey turned his

life over to the Lord on February 25, just as our seniors were completing their Senior Bible study. We rejoice with the angels! Vern and Margaret Hibbard attended the East Tennessee School of Preaching Lectureship on Practical Studies in Church Growth. The lectureship was good and the fellowship even better. They returned with much good teaching material purchased for the congregation. The church in Sarnia is looking forward to our Spring Meeting with Max Craddock, May 7-10."

Skip Francis

Stratford: Spring Sing is planned for Sunday afternoon, May 7. The congregation is studying the Minor Prophets on Wednesday evenings. The Spring Bible School, was held March 13-17. From 4-6 on Saturday, the parents were invited to share a meal with the kids while the workers acted out the information and application of the Great Commission.

Tillsonburg: A ladies day with speaker, Elizabeth Lock will be held on June 3. The topics are "Can You Really Love Me Lord, in a Modern World?" "Update on the Work in New Guinea" and "Let The Beauty of Jesus Be Seen in Me."

Tintern: Four young men are planning to be married during the summer; Darren Book, Cory Smith, Duane May and Peter Ellis. The GLCC Chorus sang at Tintern on April 2, during the Bible class period.

Toronto (Bayview): The new preacher, Tony Lewis from Kalispell, Montana is now working full time with the congregation. Welcome to Ontario.

Toronto (Strathmore): Guest speakers on February 27 were Art Ford of GLCC and Carlos Campbell from Bramalea. The congregation has changed its schedule, having family time between classes and worship, from 10:30 to 11:00 a.m.. A children's class is being conducted during the sermon time. The congregation was in charge of Training for Service on April 21. A Friend Day is planned for May 28.

Waterloo: The 25th Anniversary Sunday will be May 7, starting at 10 a.m. Feature speaker will be John Bailey.

Waterloo (Spanish): Javier Cuarezma of the Spanish congregation reports that he is working closely with three Spanish men in regular studies. An intercongregational Spanish lectureship is scheduled for April 21-23 in Ottawa.

(continued on page 16)

NEWS

- FAR WEST -



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

BRITISH COLUMBIA

Oakridge: Tim Quigley was baptized and thus became a part of the Lord's family.

Plans for the B.C. (Beaming Christ to British Columbia) Lectureship continue. The speakers will help us to have a renewed vision of what God wants to do in British Columbia.

South Burnaby: Attendance continues to be excellent with visitors from the neighborhood almost weekly. Recently we had two baptisms, Sandra Perry and her daughter Stacy. On February 27th one of our faithful members, Vi Klier, passed away at age 98. Her family, the Mantons, were members in England, then came in 1906 to Toronto to the Witchwood congregation where Vi was baptized at age 16. Several of our young people are on short missionary tours to Belize, Russia, Tanzania, Uganda and Salt Lake City. We look forward to participating with the Oakridge congregation in "Beaming Christ to British Columbia" on April 21st.

On April 8th we look forward to having Uri Marcus of the Netivyah congregation speak to us. He will also be speaking to the Delta congregation on April 9th. We have just finished an informative series of studies "Encounters with Islam" taught by Erol Dogan, who last year spent a number of months working with the church in Israel. On March 19th, we had a guest speaker, Mike Parker of Wawota Saskatchewan, in contemplation of our securing a youth minister to work with our young people.

May 5-7 are the dates for our youth rally "Got Faith". Our young people have spent a lot of hours preparing for this event. We expect to have an attendance of approximately 150 from the northwest.

Dates have been set for Spruston Road Bible Camp, July 16-29th and family camp August 11-13.

We extend an invitation to all, if you are vacationing in our area to come and worship with us.

The church has a new e-mail address: <SBCC@lightspeed.bc.ca>

Delta: Jay Don's trip to Russia was March 27 - April 18. Jay Don was in Omsk for 2 weeks, with a side trip to Donetsk in

the Ukraine to check out some possibilities there.

Kelowna: A youth rally is planned for May 19-21 with Wade Hodges as the speaker and Troy Hodgson as worship leader. The theme is: "Is it True?".

Ming Paul Lee: We are reaching out to many nations - Mexico, Haiti, Croatia, Peru, India and China with "love gifts" of Bibles, medicine, toys, foods, etc. from Canada.

For our Love Iraq Campaign Y2K, we are collecting medical and school supplies, medical textbooks, computers, soap, toothbrushes, etc. Funds are needed to purchase basic foods such as rice and beans in Jordan. We plan to go to Iraq in October.

Our project 2000 for Zambia, Africa is progressing nicely

ALBERTA

Edmonton: On March 5, the elders announced to the congregation that one of the evangelists serving the congregation, Gerry Bibaud was being released from employment. A congregational meeting was held on March 11, at which time the elders outlined the reasons for their decision.

Herman and Chris Lancaster from the Crosstown Church of Christ visited with the congregation from February 27 to March 6. Herman serves as a deacon on the Missions Committee at Crosstown. Crosstown has been supporting Edmonton for several years. This has enabled us to carry an extra person on staff, which in turn allows us to carry on the Edmonton School of Evangelism, where we train men to be evangelists.

On March 5, the Youth Ministry hosted the visitor's luncheon after services. After lunch, a meeting was held for all teens and parents of teens. Discussed at the meeting: upcoming events, the youth ministry budget for this year and the development of a Youth Ministry Team.

Teen activities for the month: The teens hosted a "Mystery Dinner" for their parents on March 12; they played laser tag on March 19 (16 non-Christian visitors attended this evangelistic event); had a games night on March 26 and a one-day ski trip to Marmot Basin on March 31.

We are busy making final arrangements for the annual Alberta Spring Fellowship, to take place in Edmonton from April 21-23. This year's speakers are: Danny Wieb from Weyburn, and Frank Worgan from Scotland.

Also coming soon is the Edmonton Youth Retreat, May 12-14. Our speaker at the retreat is Rolland Bouchard, youth minister from Winnipeg. The theme: "Where Will You Be When You Get Where You're Going?".
David Ford

(continued from page 15)

Windsor (West Side): Jerry Tallman is continuing his evangelism series Wednesday evenings during Bible study.

NEW YORK

North Buffalo: The brethren were happy to announce the birth of a brand new sister in Christ: Martha Garno, who was baptized on Sunday, March 12. Chris Davis was baptized at Southtowns on March 15. On April 2 the sisters had a Prayer Sister Exchange.

MICHIGAN

Ann Arbor: Troy Gibbs was baptized in early March and Angela Andrews, a freshman at the University, placed membership during the month.



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Spanish "Encounter" Comes to Canada

The annual gathering of preachers, leaders and workers from throughout the Spanish-speaking world, will take place in Canada this year. The sixteenth Ibero-American Encounter is scheduled for October 10-15 in Toronto. Daytime lectures will be presented at the Bramalea Church of Christ, and several congregations in the greater Toronto area will conduct Gospel meetings in the Spanish language in the evening. Typically, up to fifteen Hispanic countries from South, Central and North America, as well as Spain, are represented at these gatherings. A host country is selected, area churches join in supporting the event, and an intense period of mutual encouragement, warm fellowship, and campaign activity is experienced.

Javier Cuarezma and Santiago Molina, evangelists with the Waterloo, Ontario and Strathmore Blvd., Toronto congregations, respectively, took the lead in inviting the Encounter to Canada in this special year of 2000. Both have been active in the various Encounters since the first one was held in Costa Rica in 1985. Molina and Cuarezma are co-ordinating the 2000 Encounter with the help of a steering committee drawn from the three host congregations, Bramalea, Strathmore and Waterloo.

Instantaneous translation of the daytime lectures will be provided, enabling interested English speakers from across Canada to attend. Attendance at the 2000 Encounter will give insights into the progress of the Gospel throughout the Hispanic world, including Canada, where some two million Spanish-speaking people now live. Leaders within Canadian churches of Christ are encouraged to attend the Encounter for the valuable understanding it will provide. Churches of Christ now have Hispanic ministries in Vancouver, Calgary, Winnipeg, Waterloo, Toronto, Ottawa and Montreal, and five full-time Hispanic preachers are serving. Outreach in the Spanish language is needed in every major population center in Canada.

Information regarding registration and accommodation can be secured from any of the three host congregations. The theme of the XVI Ibero-American Encounter is, No Te De Temor Hablar De Cristo, "Don't be Afraid to Speak about Jesus."

Geoffrey H. Ellis

Lithuania - Carson

In the first quarter of 2000 we registered 15 new students for one-on-one studies in

our Bible Study Centre. On average, we conducted 20 one-on-one evangelistic studies per week. As well, we conducted 26 studies per week with members of the congregation who come in to study during the week.

Forty-five different visitors attended worship services in the first quarter of 2000, and our average Sunday morning attendance was 49 people. We began a new benevolent/evangelistic effort in partnership with 10 families from the Waterview congregation and the Christian Relief Fund. 7 children in Klaipeda were registered with the CRF to receive monthly support for purchasing food, clothing and other necessary items. The children all began attending Sunday Bible classes, and three parents also attended with them.

In January, the congregation completed the purchase of a partially finished new building in the city's centre. It will provide a much needed larger worship auditorium, more classrooms, and a third-floor apartment for the Carsons. There is a lot of 'red tape' and paperwork to still go through to get permission to continue construction, but we hope to begin construction in June.

In February, the congregation said a tearful good-bye to Rebecca McKinnon, who completed her 2 year commitment to the work in Klaipeda and returned to Texas. However, also in February, Cliff and Vilmarie Turner visited Klaipeda to see the work and consider joining the Carsons. After their trip, they made their final decision to come and will be supported by the Waterview congregation. Cliff is graduating from the Edmonton School of Evangelism in the spring. They will leave Edmonton in April and will intern at Waterview for three months before moving to Klaipeda in July. The Lord has used this partnership between the Edmonton congregation and Waterview to provide 5 Canadian workers for Lithuania.

In March, a shipment of 6000 Kgs of medical supplies arrived at Klaipeda, being

sent from the Waterview congregation. Local members were involved in helping to unload, sort, and distribute the supplies to Klaipeda's Seamen's Hospital, Red Cross Hospital, and Central Medical Clinic. It is hoped that this display of Christian love and compassion will be of great help to the medical staff and will interest people to know more about the church. Also in March, a wedding was held at the Klaipeda church for one of our translators and her fiancée. According to the bride's father, this was possibly the first such wedding ceremony performed in Klaipeda.

*Submitted by Kevin Carson
email: Kevin.Cath@Klaipeda.omnitel.net*

Key to the Kingdom

According to the March newsletter, this program now reaches 41 countries and "will start over 125,000 new Bible studies in places all around the world."

In Canada there is an average of 70 calls a week for the Bible Course but meeting the expenses of the program is a real challenge. Max Craddock writes, "We encourage all brethren from across Canada to prayerfully consider getting involved in the financial support of this work"

In India there are over 2,200 known responses per week. The addition of cable system in Mangolia and Indonesia will add over 850,000 subscribers.

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BOOK REVIEWS

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



(The review of any book in this column does not imply endorsement of all of the author's writings or activities. kt)

Until I Return, 12 Things Jesus Wants Every Believer To Know by Jeff Walling, Howard Publishing, 229 pages, \$17.99 (U.S.)

It has been my privilege to hear Jeff Walling a number of times as he is one of the preachers at the Providence Road church in Charlotte, N.C., where my son David and his family attend. Also my daughter Karen and her family have heard him at "Winterfest" a large annual gathering of youth and parents in Gatlingburg, Tn..

This is the most inspirational book I have seen in some time. If your faith needs an uplift then this is the book for you! It is based on the moving farewell address of Jesus to His disciples as recorded in John 14-16. The author shows how meaningful these words are for us. His book is divided into four sections: Words of Comfort, Warning, Encouragement and Caution. Walling derives powerful illustrations from a great variety of sources: Being

attacked by a rooster when a child; teaching a child to jump into a swimming pool; the survival of a future U.S. Senator in a Vietnam prison; the prophet Hosea and his unfaithful wife; the pruning of fruit trees; a mother's pride in a newborn (before washing); The Phantom of the Opera; a story from Jim McGuiggan about love; how friendship grows through open communication; how Jeff learned to behave in services through his mother's discipline; a five-hundred canary; how our vision is limited like children watching a parade through a hole in a fence and how a cancer patient with no apparent hope survived. Just imagine giving all the blood of your child to provide a cure for a disease affecting the whole world. Yes, God gave the blood of His only Son to provide the means of saving you and me from our sins. This is a book to read and re-read. Highly Recommended.

Common Sense Preaching by Dee Bowman Florida College Press, Temple Terrace, FL. 222 pages,

The author is an experienced preacher and teacher and shares his knowledge and

(continued from page 3)

inordinate amount of time in their office and are adored. Some preachers spend an inordinate amount of time in their office and are abhorred. Some preachers are into visitation plus, and are loved for it. Others do the same (and are equally gifted) but are not well received. Paradox.

What may be tolerated in one congregation is considered essential in another and anathema in yet another. Knowing all this is going on is of great value. But, the truth is, all of these quirks come to light after a few months or years. Every church has it's own distinct personality. Equally gifted preachers may be well loved in one church and isolated in another. An amazing paradox.

Conservative or Liberal

As far as preachers are concerned, who is "in" and who is "out"? When I write "out", I mean a preacher avoided by other churches. Someone not invited to anything. You know what I mean...a preacher who is "conservative" or "liberal". This is so confusing. I have been a professional preacher for over 22 years (I realize this is considered a long

time for some and a drop in the bucket to others) and I still have no idea how to define conservative and liberal. I suspect some preachers who might view themselves as conservative could identify a liberal preacher immediately. And, let me state that some preachers who view themselves as liberal could identify a conservative preacher immediately. But here is the rub. I suspect that if you chatted for a length of time with a preacher you considered either liberal or conservative, you just might change your mind. Labeling always libels. Always. No question about it. Jesus proved it, in John 9. It is amazing that the 12 apostles thought differently and sometimes not. Just like preachers. I have no idea if I'm liberal or conservative. I have been called both. Maybe we are all that way, depending on the topic, and, like most topics we may change our thinking as time and life passes. All preachers grow, re-think, are born again, and again, and again. So, who is "in" and "out"? Paradox.

Relax and enjoy the ride

"Fresh winds are blowing". I have heard

experience in this excellent book. He shows how God has communicated with us in His Word and how we can communicate that Word to others. This would be useful for both veteran and novice preachers.

The preacher must be humble in his approach to the Word of God and in presenting it to men.

He discusses the major areas of his subject, such as "Who is Qualified to Preach?", "Types of Sermons", "Preparing the Sermon", "The Preacher and His Audience" etc. The need for meditation on the Word is also discussed.

This book is worthy of our highest recommendation.

More Than A Feeling, Worship That Pleases God by Jimmy Jividen, Gospel Advocate Co., Nashville, Tn. 152 pages, \$8.99 (US)

Is there a subject on which there is more discussion and outright disagreement than the one addressed in this book.? What about the leadership of women, solos, praise teams, instrumental music, etc.etc.? Will the church divide on these topics? Has it already divided? What can we do about it? Here is a relatively brief and inexpensive book that deals with these vital topics. Everyone interested in these controversial topics needs to read and study it. It could be used for personal and class study. We highly recommend it.

that stated by famous preachers since I was a boy. It has been stated every decade. Fresh winds need to blow. Always. Jesus said exactly so to Nicodemus. Preachers are encouraged to relax and enjoy the kingdom journey. A paradox? Of course it is. Just like enjoying freedom comes from slavery. Free from sin, slavery in Christ. No preacher is immune from Jesus' reminder that in this world we will have trouble. Some of us had no idea we would experience as much trouble as we have. But, to hear the call of God - to feel that call and enjoy it - to listen for and hear the still quiet voice of God, is another reminder that God is alive, working and acting in us. Relax. Being a preacher is bigger than any preacher. Wayne Gretzky (arguably the greatest hockey player of all time) stated that the game of hockey is larger than any hockey player. He is right.

All of us preachers would do well to work diligently and relax. Paradox.

Don Smith
Pulpit Minister
Beamsville Church of Christ

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OBITUARIES

Edna Irene Knisley

Edna Irene Knisley, beloved wife of Kenneth R. Knisley of Pelham, Ontario, passed away peacefully on Sunday evening, March 12, 2000 at the Welland County General Hospital, Welland, Ontario. She died of cancer.

Edna was born January 28, 1911. In her 90th year at the time of her death, she was the loving mother of Marion and her husband Alfred Angle of R. R. #1 Ridgeville, Ontario and Sharon Tupper of Selkirk, Ontario. Edna will be lovingly remembered by her five grandchildren and several great-grandchildren. She was the dear sister of Evelyn Lamb of R. R. #1 Ridgeville and Jeanette and her husband Reginald Ford of North Pelham.

Edna was predeceased by her first husband Michael Marshall (1959), brothers Raymond, Joseph, Ted, William, and sister Florence.

She attended worship at the church of Christ in Fenwick and was formerly active with the Ladies Aid at Pelham Friends Church.

Funeral services were conducted on Wednesday, March 15, 2000 at the Dixon Chapel in Fonthill, Ontario by this writer. Edna's body was laid to rest at Pleasantview Memorial Gardens near Fonthill.

It was my privilege to have known both Edna and her husband Ken for a little over two and a half years. My wife and I have spent many enjoyable hours in their home. One of Edna's joys was to listen to me play her organ and my guitar. She and Ken were always very gracious during our visits and on all other occasions. We will all deeply miss her presence in our lives; she was a very special lady. We are truly blessed, however, to still have her husband Ken among us, a wonderful Christian gentleman.

Felix H. Turner, Fenwick, Ontario

Kathleen (Mason) Lane

Kathleen (Mason) Lane, known affectionately as "Kitty," passed from this life peacefully at the Welland County General Hospital, Welland, Ontario, on Monday, January 10, 2000. Kitty was a long-time resident of Fenwick, Ontario (formerly of St. Catharines). She was in her 85th year.

Kitty was the beloved wife of the late Earnest Lane (1973), dear mother of William Lane and Rosemary Gilbert of Fenwick, Don and his wife Joanne Lane and Yvonne and her husband Helmut Braun of St. Catharines, and Lynda and her husband Henry Brault of St. Anns. Kitty had 11 grandchildren and 7 great-grandchildren. She was the dear sister of Philip Mason, Dorothy Brickell, and Keith Mason. She was predeceased by a brother Edward Mason and a granddaughter Susan Lane.

Funeral services were conducted by this writer at the Lampman Funeral Home in Fenwick on Wednesday, January 12; interment took place at the North Pelham Cemetery.

Kitty was known and deeply loved by so many, including this writer. She was a very sweet lady, and she is sorely missed by all who knew her, especially her friends and family in the Fenwick church of Christ.

Felix H. Turner, Fenwick, Ontario

Mary Whittington

Scarborough - Mary Whittington passed away on January 20, 2000, after a year long battle with a blood clotting disorder. She was buried in Black Cape, Quebec with her parents. There were two services, one in Scarborough and one in Quebec. Altogether, over 400 people gathered to pay respects and to support the family. Mary was a kind and witty soul who raised her children in the church of Christ. She will be greatly missed by her three children Nelson (of Texas), Nora (of Waterloo), Marcus (of Richmond Hill), their spouses Judy, Stephen, and Lisa and her four grandchildren Lindsay, Landon, Lauren and Reese.

Mary's thirteen siblings are feeling a great loss as Mary was the first to go to be with the Lord.

The Mary Whittington Scholarship and Mission fund has been established at Great Lakes Christian College. She loved education and appreciated the school where her son Nelson attended. Mary will be missed by many.

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Read the Gospel Herald in June to find an answer.

VBS Offerings 2000

- * **Lambert:** "How Shall the Young Secure Their Hearts?" (5 day). Deals with "God's Armour" "Loving Your Neighbour" "Good Companions" "Using Your Talents" and "Daily Growth"
- * **Standard:** "Road Rally 2000 - In the Race with Jesus" (5 or 10 day). Life application lessons on faithfulness from the study of Moses, David, Daniel, Jesus, etc..
- * **Promise Publishing:** "Is There Evidence of Christ in You?" (5 lessons) - Humility, Forgiveness, Faithfulness, Caring and Courage
- * **Gospel Light:** "SonZone Discovery Centre - A Place to Find God's Plan for You!" Creation, Sin, Jesus, Forgiveness and Christian Living.
- * **Veggie Tales:** "VeggieTown Values on the Job" (5 or 10 days) Building citizens who do God's Work.
- * **Group:** "HolyWord Studies - Where kids star in God's story" (5 day). God cares for, protects, loves and saves us and is always with us.
- * **Cook:** Outback Games - Hope of Glory - Jesus in You!

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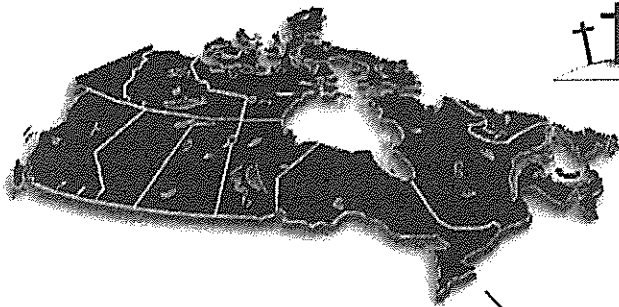
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Bramalea church of Christ
Walter Straker, 905-792-2297, straker@echo-on.net

Strathmore Blvd. church of Christ
Santiago Molina, 416-751-6879, smolina@sympatico.ca

Waterloo church of Christ
Javier Cuarezma, 519-743-2587, jcuarezma@easynet.ca

DIRECTORY OF CHURCHES

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

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

PROVINCE OF ALBERTA

CALGARY: (Northside): 803-20A Avenue N.E. T2E 1S1; Sun. 10, 11, 6; Wed. 7; recorded message; 276-8088; Derek Chambers, ev.

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

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

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

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

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

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

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

PROVINCE OF BRITISH COLUMBIA

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

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

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

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

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

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

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

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

KELOWNA: 1317 Ethel St. V1Y 2X1; Sun. 10:45, Bible study 9:30 (excl. July-Aug.); Charles McKnight (250) 861-9486 and Barrie Forman (250) 764-4313; pager 868-4393., evs.; Wayne Muirhead (250) 861-4008 and Ted Windswill 763-8445, elders.

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

NANAIMO: 1720 Meredith 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: Penticton Retirement Centre, 439 Winnipeg St.; Sun. 9, 10; Wed. 7:30; Box 24082, V2A 8L9.

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

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

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

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

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

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

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

VICTORIA: 3460 Shelbourne St., V8P 8G5; 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@mbnct.mb.ca>

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

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

WINNIPEG (Central): 217 Osborne St. S., R3L 1Z4; Sun. 10 worship, 11:10 Bible School, Wed. 7; Jim Hobbs, sec. for elders (204) 261-9861; Wayne Turner, ev. (204) 257-7926 (res); 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 Oshawa, Whitby, Pickering): 1 Cedar St.; Sun. 9:45, 11, 7; Wed. 7:00; Box 162, L1S 3C3; Ph. (905) 683-2477 or A. Langford, sec., (905) 683-6735; Devon Bennett, ev. (905) 686-2486.

AURORA: 15216 Yonge St. S, L46 1L9; (entrance beside Mac Flemming Paints); Sun. 11; P.O. Box 71523, L4G 6S9; Contact: Scott & Linda Harvey, (905) 473-5631 or leave message; e-mail <sharvey@DIRECT.COM> or Clare Preston, (905) 841-2272

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

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

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

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

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

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

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

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

CORNWALL: 205 Tollgate Rd. E.; Sun. 10, 11 plus home Bible studies; Wed. 7; Box 42, K6H 5R9; Randy Downton (613) 936-0718; e-mail rdownton@cnw1.gls.net; Ann Hotchkiss, sec. (613) 932-5053; bldg. (613) 933-4999; for bus pick up (613) 932-8819.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEWMARKET: 230 Davis Dr.; Sun. 9:45, 11:00, 6:30; Wed. 7:30; Box 21581, L3Y 8J1; Brian Cox, cv., 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 Darin Douglas (905) 371-1581, cvs.

NORTH BAY: 73 Gertrude St. E.; Sun. 11:15, 10:30; 6:30 in homes (call for information); Wed. 7; Box 745, PIB 8J8; (705) 472-7040 (off.); David Lock, cv. 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 Meneer, cv. (905) 383-5259; 875-2939 (off).

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

OWEN SOUND: 835 10th Ave. E., N4K 3H8; Sun. 9:45, 11, 6; Thurs. 7; Walter N. Hart, cv. (519) 372-9042 (res.), 376-6702 (off), e-mail wn.hart@bms.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, cv. (705) 742-5349; Shaun Parks (705) 876-7104.

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

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

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

ST. CATHARINES (Garden City): Ina Grafton Gage Home (Elm Room), 413 Linwell Rd.; Sun. 9, 10, 11; Wed. 7; c/o Roy Diestelkamp, cv. 1231/2 Keefer Rd., Thorold ON L2V 4N1, cv. 227-8336.

ST. THOMAS: 60 S. Edgeware Rd. N5P 2H6; Sun. 10, 11; Wed. 7; Brian Thompson, cv., (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, cv., (519)-339-1161 (off) 344-4846 (res.), E-mail: csarocfc@etechn.net; Other contact: Vern Hibbard, (519) 383-6700; email: vhibbard@cbtech.net

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

SAULT STE. MARIE (Pinehill): 132 Cunningham Rd., P6B 1N4; Sun. 10, 11, 6; Wed. 7; Roger Lansdell, cv. (705) 256-1997 (res.), (705) 949-4988 (off.); R. Whitfield, sec., (705) 949-7612.

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

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

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

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

STRATFORD: 478 Brunswick St., N5A 3N6; Sun. 9:30 Assembly; 11:00 Bible Study; Wed. 7:30; (519) 273-5280, davidross@golden.net (off); George Mansfield, cv. 272-1714, gmansfld@quadro.net; David Ross, 744-2872; John Brush, 625-1045; Larry Hoover, 271-9545; Joseph Kippax, 744-3439.

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

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

TECUMSEH (North Shore): St. Clair Beach Community Center, 13731 St. Gregory Rd.; Sun. 9:15, 10:15; Contact Rick Liebrock, 172 Pheasant Run Dr. RR1 Belle River ON NOR 1A0, (519) 735-0270; Ron Meecham, cv.

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

THUNDER BAY: 501 Edward St. N. (at Redwood), P7C 4R1; Sun. 9:45, 11 (call for summer hours); Wed. 7; Eric Bailey, cv. (807) 473-5353(res.), (807) 577-2213 (off.); email e.bailey@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, cv. (905-563-6348 (res), 563-6311 (off).

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

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 8; Dick Forsyth, cv., Beamsville, 563-7874; Aikins Wiredu, sec., 242-8731

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

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

TRENTON-BELLEVILLE: Sun. 9:45; 10:45; p.m. in homes; Tues. p.m. in homes; P.O. Box 22049, Trenton Center, Trenton, ON K8V 6S3; M. McDonnell (613) 969-0741; J. Short 965-1079; Ron Moore 962-1530.

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

WATERLOO: 62 Hickory St. W. (at Hazel), N2L 3J4; (519) 885-6330 (off); Sun. 9:15, 10:30, and 6:00

(except 4th Sunday), Wed. 7:30; Javier Cuarezma, cv. (519) 743-2587 (res.); Bill Schwarz, cv., (519) 571-1047 (res.).

WELLAND: 72 Summit Ave., L3C 4G6; 11, 10, 6:30; Wed. 6:30 David Stewart, 834-5652; Harold Bruggen, cv. 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, cv., 1179 Harrison Ave., N9C 3J4; (519) 253-3932 c-mail: cwsidecfc@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, cv., 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, cv. (514) 595-6744 (res), (514) 934-0400 (work).

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

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

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

PROVINCE OF SASKATCHEWAN

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

ESTEVAN: 1302 8th St., S4A 1H6; 634-3116; Sun. 10, 11, 7; Wed. 7; Tim Pippus, cv., 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, cv. (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 Punnych; 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, cv. 343-7884; Jason Bandura, Youth Minister, 343-8540; location & mail, 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; e-mail: stoocfc@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, cv.; 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, cv., (306) 842-6424 (off); 848-0645 (res).

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

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

<h1>CALENDAR</h1>	
May	
13	Ladies Day; Fennell Ave. Hamilton
12-14	Gospel Meeting with Micheal Tuckett, Bengough Community Centre, Fri., Sat. 7 p.m.; Sun. 10, 11, 3.
June	
3	"Ladies Day" with Elizabeth Lock at the Tillsonburg Church of Christ. Registration 9-9:30am
17	70th Anniversary, Frank & Edith Kneesliaw Collingwood 2-4pm
24	Retirement Reception for Wayford Smith, 2-4 pm Meaford, ON church building
July	
28-30	58th Anniversary, Saskatoon, SK

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