

Gospel

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G.L.C.C. Students Achievers



The student body of Great Lakes Christian College formed a Court of Honour for their fellow students in June.

(L-R) Shannon Mashinter (Female Athlete), Byron Dickie (Male Athlete), Laura Jones (Female Favourite), Terry Beattie (Male Favourite), Kristin Kirkland (Honour Girl), AJ Whitfield (Honour Boy), Tammy Penner (Miss Great Lakes '99) and Lee Whitfield (Mr. Great Lakes '99).

Seated are Becky Gray and David Dimmick, Miss and Mr. Great Lakes 2000.

Where Is The 1960's Generation

Tim Johnson

Much has been written about the generation of people called "the baby boomers," those who were born shortly after the second world war and on into the 1950's. They are often called "the 1960's generation" because of events often associated with them during that decade. Here in Canada, as in the United States, this large population bulge continues to attract the attention of sociologists, government planners, and those marketing products and services.

It seems that in the church this particular generation is mostly absent in so many locations, leaving an older generation at the helm and a much younger group gradually growing into the mainstream of church life. Many congregations are rapidly aging without a middle-aged group to replace them in leadership roles. Many denominations have also experienced this trend, leading to smaller religious groups lacking good quality leadership.

What has happened to the 1960's generation? I ask this question with genuine concern, for I am from this age group. My teenage years were spent in several congregations with large populations of young people who participated in good quality activities led by fine men and women. While some of these same young people are still a part of the church today, now of course older, it seems most are absent.

Historians have documented the tortuous development of this age group. The 1960's were a time of upheaval and rebellion for youth in Canada. Our heroes were hippies and the cry was to rebel against "the establishment". While the Vietnam war was perceived as a great evil to American young people of the day, Canadian youth were also affected. We felt governments had little compassion and corporations seemed content to pollute everything in sight. We were encouraged by our generation to seek solace by dropping out, sometimes into drugs and degrading music. Most young people didn't understand any of this thoroughly, but to appear rebellious was the important thing. Thus our hair had to be long, our clothes made of denim, and we didn't know why. Many Christian young people were lured into these excesses of the times. Those who sought a higher education were confronted with professors who seemed determined to destroy Christian faith, and they succeeded

many times. With a small brotherhood in Canada, a university education often took Christian kids into communities where there was not a healthy, vibrant congregation to offer a safe haven of faith. They soon dropped out spiritually.

Thinking back to that time, it must be noted that in many ways the challenges facing 1960's youth were no different than those faced by every new generation. Perhaps television, radical music, and the Vietnam war pushed the trends of the day, but one suspects there would have been problems anyway. Each age group has always considered the previous one to be obsolete and "stuck in the mud"- religious issues included. Time passes slowly for young people, causing current issues to seem larger and more earth-shaking than they really are. Older people can look at the same things with more wisdom and a bal-

It seems that in the church this particular generation is mostly absent. . .

anced perspective. They know trends and crises will pass, but the young feel it's the end of the world. Perhaps it was the sheer number of rebellious youth in the 1960's that shook us so drastically, or maybe there truly were unique issues and temptations infecting those times. Whatever happened, a large portion of the church's youth headed "to the far country" in pursuit of pleasure, and lots of them never returned.

If we have lost many of our young people from that generation, it seems we have gained many brand new converts from that same age group. Canadians are still religious, even though the older traditional denominations have shrunk. Researchers tell us many middle-aged people are returning to religion because they sense a deep need inside for a spiritual life, something they rejected while young. Rather than returning to churches they consider "traditional" they are seeking out more meaningful experiences. As a result many people of this age group are open to teaching and the church has enjoyed fresh converts. At the same time, former Christians have returned to the faith realizing the value of what they once foolishly gave up.

What is to be learned from our loss of so much of the 1960's generation in the

church?

1. Let's always remember that the world is a sinful place and every generation is subject to many temptations. Peter urged the people of his day, "Be saved from this perverse generation" (Acts 2:40). The 1960's had its peculiar seductions and evils that charmed my age group. All Christians need to beware of Satan's activities no matter the times.

2. Leaders in the church need to be open to the ideas and the energy of young people in the church, especially to youths who are known to love their Lord. Teenagers in my day were well aware of elders who took them seriously. Such leaders were respected and appreciated. Shepherds need to be open to the needs and concerns of all, including the young. "Shepherd the flock among you..." (1 Peter 5:2). This includes younger members. When young people suspect they don't really have a meaningful part to play in the church, they become disillusioned and discouraged.

3. Older generations in the church do well to be careful to set a good example for the young. Churches racked with conflict and pain will not be able to keep their young members very long. "Older men are to be temperate, dignified, sensible, sound in faith" (Titus 2:2). While young people need to be patient with older Christians if and when they act immature (for no one is perfect), youth is particularly sensitive to hypocrisy.

4. In our busy times today we need to be especially careful to cultivate a good quality home life for our children and teenagers. If a young person's home is full of problems or parents are absent most of the time, it will make it hard for him to develop into maturity as a Christian. A poor home will undercut and discourage his church life. "Fathers, don't exasperate your children, that they may not lose heart" (Col. 3:21).

Every generation has its problems. Mine had some significant ones that robbed the church of much of its young people of the baby-boom era. The church is not necessarily to blame. Satan simply did his best in those days to wreck human lives, as he does today. We can learn from his past schemes and move on to better things. Christ's church still has a wonderful brotherhood in Canada and we can look ahead to greater times in the future. *Moncton, NB*

What Comes Out of Your Heart?

Roy Merritt

My personal exposure to lurid, obscene language has been long and extensive. At the tender age of five or six I frequently entered a livery stable next-door to my father's store to get a drink of cold water from a tap. The drivers in that place had a special vocabulary for the restless or balky horses. One, especially, could not form a sentence without the use of language which was incomprehensible to me. This man had a filthy mouth. Later as a growing boy I began to distinguish the language of the livery stable from the pure speech of my parents and Christian friends.

As the years went by I heard much foul language in locker rooms and barracks. Adolescent boys and military types seemed to find it necessary to use expletives profusely as a sign of their manliness. Today it has become commonplace for both genders to lace their speech with vulgar words.

Jesus has given us a plain warning against the use of the mouth to utter corrupt speech. "What goes into a man's mouth does not make him unclean. But what comes out of his mouth, that is what makes him unclean" (Matt. 15:11). In the same context He explained that "the things that come out the mouth come from the heart, and these make a man unclean." Of course his reference included much more than immoral language and included expressing evil thoughts and giving false testimony.

A Desensitized Generation

Our media and entertainment sources have gradually shown a tendency to slip in words that formerly belonged to the vocabulary of the locker room, the barracks or the livery stable. They evidently get attention and are not found objectionable to a generation that has been exposed to them frequently. Even some of the most prominent media are increasingly using such words openly in the name of realism. At first they disguised them with the first letter and the appropriate number of dots. Now they use them openly. Some television programs and movies have decided that foul language is acceptable to most viewers.

It irritates me but does not shock me any more to sit on a plane, a train or a bus and hear people next to me using filthy language or telling dirty stories. I realize that in this secular society they have been conditioned

to talk that way. It does shock me when some one who claims to be a Christian, in frustration or anger, reverts to foul language and does not seem to be ashamed.

The use of the name of God or of Christ in a profane manner has become very prevalent. In this society any sense of awe has been forgotten or disregarded. The ancient Jew remembered the second commandment of the Law which was given to his people on Sinai and repeated later in principle. His scribes and teachers went to great lengths to avoid using the name of God and would use some substitute expression such as "the Glorious One", "the Most High", etc. Now the names of Deity are often used profanely, with no sense of reverence, in a culture that tends to use them as mere expletives. A few brethren can be heard in such a careless use of the holy names of God or Jesus Christ. Thankfully, this dangerous habit is not prevalent among the brethren.

Christians Must Be Pure Speech People

Obviously the use of profanity has been worse in some cultures than in our own. It does not take much imagination to realize that the language of a city like ancient Corinth reflected the disgusting morals of a seaport city with a well-deserved reputation for corrupt living. Christians in Corinth are told plainly that they cannot continue in the old lifestyle. They must represent Christ in a pagan society.

James has a strong warning for his brethren concerning the use of the tongue:

"With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness. Out of the same mouth come praise and cursing. My brothers, this should not be. Can both fresh water and salt water flow from the same spring? My brothers, can a fig tree bear olives, or a grapevine bear figs? Neither can a salt spring produce fresh water" (James 3:9-12).

Speech is one of the special attributes of mankind. Pure speech is an attribute of a redeemed man. It reflects a heart that has been cleansed and a tongue that is surrendered to the Master's service. Christ taught that what comes out of the mouth reveals the state of the heart. What does your speech tell about your heart?

St. Catharines, ON

Spring Time Tour of Israel March 11-22, 2001

By God's grace, Rita and I are making plans to return to Israel, March 11-22, 2001.

Spring time is such a lovely experience in Israel. As the land brings forth the blossoms of early Spring, our hearts bloom with the refreshed insights into Scripture that every visit to Israel provides.

We plan to spend one night on the shores of the Mediterranean Sea not far from where Jonah set sail for Tarshish. We will spend four nights right on the shores of the Sea of Galilee. While there we will visit such places as Nazareth, Chorazim, Caeserea Philippi, Bethshean, Mt. Tabor, Megiddo, and Capernaum.

Then we will spend five days in and around Jerusalem. We will visit Bethlehem, the Garden of Gethsemane, Calvary, the Garden Tomb and walk the Via Dolorosa. We will travel to the Dead Sea and visit Qumran, En Gedi and Massada.

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EDITORIAL

Survivor Fellowship

Wayne Turner



What would you do for a million dollars? At least three different television programs offer this possibility. "Who Wants to be a Millionaire?" is a glamorized quiz show, while "Greed" encourages contestants, after initially working as a team, to challenge and eliminate one another so they can win more money for themselves in their "need for greed". One of the most recent shows, "Survivor," follows a group of people living together on an island, competing for a million dollar prize. Unlike the earlier game shows, that were based on chance, skill or knowledge, these last two shows highlight greed, selfishness and cut-throat competition.

"Survivor" began by putting sixteen people onto an island and dividing them into two different teams to compete against each other. After each event, the losing team had to meet in tribal council to vote one member off the island. The weaker, less socially skilled and more annoying members were selected first. When a total of six people had been voted off the island (about the time each team had worked, lived and competed together long enough to build a sense of community), the teams were merged together for the rest of the competition - until the elimination of nine of the remaining ten contestants. The winner will be the person who has been able to survive both the competitions and the votes.

The program provides an interesting window on how people behave together as a community, especially when divisive pressures are applied. Each person must function out of self-interest. A mistake, either in competition or even in interaction with others can quickly lead to elimination. The show's personnel interview the contestants and encourage them to express their criticisms and frustrations with one another, which further emphasizes the differences and problems between the contestants.

Obviously, the object of the program is not to build a sense of community among the contestants. Only one can win the prize. Self-interest, not the welfare of the group, will ultimately prevail. This is part of the design. Yet, through the early stages, co-operation and teamwork must be involved. Each team must work together to accomplish the daily tasks of survival, like eating. The show portrays the paradox of modern life - people living together in a community while personally functioning almost entirely on the basis of self-interest.

There is a significant parallel to the church - how unity is or is not achieved. Culturally, we have been taught to look after and even to pamper ourselves. Beyond, possibly, our financial limitations, we are able to satisfy virtually every whim or desire. And we do. We expect life to conform to our own preferences and tastes, without regard for others who see differently. We like to be with people who are similar. We do not want to deal with people we see as weaker, less socially skilled or annoying.

It is too easy to bring these same attitudes into the church and to expect it to be a mirror of ourselves - of our preferences and tastes. If we bring the same self-interest which plays such a

prominent role in our day-to-day lives into the church, then our fellowship will accomplish little more than "Survivor" - it will bring us down to a fellowship of one.

The New Testament charges Christians not to pursue selfish interests but to look out for the interests of one another, not to pursue selfish ambition or vain conceit. (Philippians 2:3,4) Paul warns of being like the world where success is often attained in a "dog eat dog" fashion, "If you keep on biting and devouring each other, watch out or you will be destroyed by each other." (Galatians 5:15) We are, instead, to "serve one another in love" (v. 13) and to live by the Spirit and not gratify the desires of the sinful nature (v. 16). The Pharisees viewed the command to "love your neighbour as yourself" through the filter of self-interest. To them, neighbour meant someone just like them. In the parable of the Good Samaritan, Jesus shows that neighbour includes those who are weaker, less socially desirable and even despised. In 1 Corinthians 12: 12-27, describing the church as a body, Paul says that we should show our weaker members greater honour. In Romans 14, Paul explains how we are to care for and love those who are weaker, and that if the exercise of our preferences and tastes distresses those who are weaker, we are no longer acting in love because we are destroying our brother for whom Christ died (v. 15). In other words, no matter how much we might believe we are doing good, by forcing our selfish interests - our opinions and choices - on others, we are working at counter purposes to Christ. We are working against him, not for him.

We cannot build unity in Christ while pursuing our own self-interest. The church is not a game of "Survivor" where only the strong survive at the expense of everyone else. It is a fellowship of brothers and sisters, working together in unity so that all may grow together and then spend eternity with Christ. We need to find the love Jesus has for all those who are part of his body, for the weak, struggling, socially unskilled, difficult members as well as the strong. We need the mind and attitude that Paul describes in Philippians 2:

"If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship
(continued on page 20)

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How Long!!!

Max Craddock

Summer time is the season of weddings. Many preachers are very busy during the months leading up to June, July and August doing premarriage counseling in an attempt to help couples be ready for the joys and stresses of married life. How long will the marriage last? The vows say, "Until death shall part us..." It would seem that many today do not enter marriage with that view but have bought into the world view that "change is good". No one wants to live with the same spouse for life!!! After all, variety is the spice of life, isn't it?

My wife and I recently went to Ohio to celebrate, with family and friends, the 50th anniversary of her uncle and aunt. These are wonderful celebrations and cause one to think about what it is that makes some marriages last this long while others seem to fall apart almost before the honeymoon is over. There are perhaps many different reasons why people remain together for a long time. Some of these motivations may be nobler than others.

Accepting the fact that being a Christian and marrying a Christian is a good step in the right direction, let us consider two examples from the Bible that may give some insights worth considering.

First, is the sad example of Ananias and Sapphira, a married couple who tried to walk with worldly views with lip service paid to Christian commitment. This example follows the outstanding example of Barnabas who sold a field and turned the money over to the apostles to be used for the cause of Christ. (Acts 4:36, 37) Whether their actions were "inspired" by what Barnabas did or not, we do not know. However, in the 5th chapter of Acts, we read of their actions and the result.

"Now a man named Ananias, together with his wife Sapphira, also sold a piece of property. With his wife's full knowledge, he kept back part of the money for himself, but brought the rest and put it at the apostles' feet" (5:1,2). It becomes clear that they were trying to suggest to Peter and the others that this gift, like that of Barnabas, was a giving

of the entire amount of the sale. Peter asked him why he had allowed Satan to influence him in this evil. The money was theirs to do with as they pleased. It was not required that you give it all. For this lie Ananias died (5:3 - 6). Three hours later the same scene is re-enacted as Sapphira comes to Peter and repeats the lie and suffers the same result.

What a sad story. Here was a couple who was trying to live in the world and get the praise of the brethren (and the Lord) as well. Such a couple will always have problems because the focus of their lives will always be a little off. This type of life view will always leave a couple open to division and difficulty as they attempt to satisfy both goals. The second example is that of Aquila and his wife, Priscilla, who had moved from Italy to Corinth and met Paul there. They were tentmakers and Paul stayed and worked with them (Acts 18:1 - 3). While there, he also preached in the Synagogue to those who would listen. Later when Paul moved on to Syria, this fine Christian couple went along with him to Ephesus. There Paul left them and continued his journey (18:18, 19).

In time, Apollos, a native of Alexandria, came to Ephesus. He is spoken of as a "learned man, with a thorough knowledge of the Scriptures" (18:24). There was a problem in that he only knew the baptism of John. "...When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more ade-

quately" (18:26). Together they spend their time is "seeking first the kingdom" by sharing their knowledge with another who needed to know.

Later Paul will write concerning them, "Greet Priscilla and Aquila, my fellow workers in Christ Jesus. They risked their lives for me. Not only I but also all the churches of the Gentiles are grateful to them. Greet also the church that meets at their house..." (Romans 16:3,4) Their single, common goal seems to be to serve the Lord.

Is it possible that their common goal of doing the work of God was part of the "glue" that kept their marriage solid? Is it wrong to assume they had a very solid marriage? If the ultimate goal of any life is to seek first the kingdom and the seeking of this goal brings completeness to the individual life, does it not follow that when a husband and wife both seek first the kingdom that their marriage will be blessed as well?

While one might give a number of bits of wisdom about building a strong and happy marriage, surely the best advice possible is that both husband and wife truly and honestly seek first the kingdom of God. As they grow closer and closer to God in these efforts they will grow closer and closer to each other.

How long? With God's help, joyfully until death shall part us.

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Jacob's Hand

It was a summer evening and I was baby-sitting a child who was exceedingly ill. As is typical with sick children, he was having trouble sleeping. Every half hour or so he would come to the top of the stairs and call down, asking for my company while he fell asleep. I would lie by his side and he would pull himself close to me, putting his arms around me, pressing his sweaty yet cold body up to mine.

It was quickly approaching mid-night when once again I heard his all too familiar cry for comfort. Being a home in the country, it had become quite dark outside. The lower quarters were dimly lit by periodic lamps which acted as my guide. I bounded up the stairs in the same way, for the same purpose as I had half a dozen times earlier that night. I reached the top of the stairs and entered a darkness I hadn't prepared for. It was not only the absence of light; it was the absence of emotion, the absence of hope, the absence of life. Blindly I groped the air in an attempt to grasp the ebony blanket that surrounded me. For what seemed like hours my world ceased to exist. The gradual weakening of my knees was my only proof that I still existed. In a voice slightly louder than a whisper, I managed to choke, "Where are you?" Without a word the small child reached up and placed his hand in mine, then proceeded to lead me through the velvety night.

Often in my life as a Christian and in my journey to become a Christian, I have found myself surrounded by a tangible darkness. The absence of love, the absence of hope, the absence of God. Clutched with fear, swimming in the tarry blackness I manage to gasp, "Where are you?" Then God reaches down with something so simple as the kiss of the wind, the voice of a loved one or the fragile little hand of a child, and leads me through the darkness to the safety of his arms.

New York, New York

In November of this past year, I was able to participate in a school trip to New

York City. After the eight-hour bus trip, we stopped for half an hour to unload our things at the hotel and then were herded off for our first action packed night in the big city. I, being a pessimistic country girl, knew that there was no way that I would enjoy New York. Learn from it, perhaps, learn to appreciate it, also possible, but fall in love with it, never.

That first bus ride into Manhattan only amplified my displeasure with the city. It was eight o'clock at night and we still managed to find stop and go traffic. I glanced down at my schedule and saw that the Empire State building was to be the night's entertainment.

As we unloaded the bus, I firmly clutched my purse in one arm and the most intimidating looking male I could find in the other and headed into the building. After a half hour wait for the elevator we ascended to the observation deck.

As the doors swung open, I instantly gasped and my lungs filled with the frigid November air. From all points of the balcony, as far as my eyes would take me, I saw lights; tiny little lights exploding through the night sky. It was like looking at stars in the country, except in the country the stars don't usually advertise for Buick.

As gorgeous as the view was, my eyes, more often than not, wandered downward. I watched the tiny little people scurrying about on the ground below. I wanted so badly to pick them up and move them five blocks north just to see what they would do. As one woman passed I wished I could pick her up and ask, "How much time did you spend on your hair this morning? Do you worry about looking fat in those pants? Are you thinking about some project for work, or that promotion you want so badly? Do you wonder where you'll be in six months? I was watching you, why weren't you watching me?" "When God plucks you from your everyday life, what does he say to you? When he changes your course entirely, do you try to find your way back to where you were, or do you stay on

the new road He chose for you? He's watching you. Are you watching him?

Everything I Need to Know in Life, I Learned From My Father

1. The Extensor Digitorum Lateralis is a muscle.
2. The best way to slow down is to coast, not brake.
3. Wet sand makes fabulous dribble topping for a sand castle.
4. When stubbing my toe, banging my head or breaking my television; the blame can always be placed on the chair, door frame or cat respectively.
5. The gallbladder is located on the liver.
6. Hard work is a way of life worthy of my participation.
7. Reading the Standard, watching golf re-runs, and seeing the Leafs lose, are all strenuous activities.
8. Heart break happens, but so does moving on.
9. Spouse and best friend are synonyms.
10. Have kids as soon as I can afford it.
11. I've never been too young to start financial planning.
12. I will never regret buying quality.
13. If I pull down my pants in front of a boy, there are consequences to be paid.
14. Always beware of the "practical gift," it may come with two hundred pounds of cement (Dad received a wheelbarrow for his 13th birthday, and the next day received cement to haul in his new toy).
15. If I fall down the first thing I will do is take my hands out of my pockets.
16. Neck ties are only intended for those who have necks.
17. Never leave the table before my children.
18. Take joy in making others happy.
19. If an opportunity is coming my way, I should move towards it, not just wait for it.
20. It's okay not to know where I'm going, as long as I'm going with the Lord.
21. Serve in every way possible.
22. Make all my decisions prayerfully.
23. Give all the time and money, I can afford, to others.
24. Love.
25. Live for God.

[Editor's Note: The above articles were written by Amy Whittington and appeared in the Beamsville church's Bulletin in June. Amy is a graduate of Great Lakes Christian College and will be attending university in Waterloo in the fall. Amy is the daughter of Ed and Rhonda Whittington.BMC]

Grace in Ephesians - Part III

Grace from the Believers

In the first part of this study, we noticed Grace for the Unbeliever. The second part, Grace for the Believer. This third part, Grace from the Believer, presents the greatest challenge to me because it seems to me that grace would be a central, observable characteristic of the children of God.

Grace is a gift that would be impossible for people to earn for themselves. It is a gift that they in no way deserve. Grace also has the idea of charm or being attractive. The Greek word is "charis". The English words "charisma" meaning gift and "charismatic" meaning a strong personality come from it.

EPHESIANS 1:3-8,12. The praise of God flows from believers. They thank God for his glorious grace, (v 6). This is grace from the believers. Also, because of their life, others will praise God, (v 12). It is a gift because no one must do so for justification. The Messiah completely paid the debt for our sins. Believers freely praise God because of the joy of their salvation.

EPHESIANS 3:2. The administration or stewardship of God's Grace. A steward is a person who is to look after the property of another. This gives a new view of living. All that believers have belongs to God and has been given to be used for the glory of God. As believers learn to live gracefully, they will freely share the grace of God with others. This will be seen in what they say and what they do. They will learn to share freely with others the blessings God places in their care.

EPHESIANS 4:14-17. The Lord has entrusted each believer with a spiritual gift - a grace (4:7). Paul lists some of the gifts and their purpose in 4:11-13. Many different gifts are listed in other letters (Rm 12:3-8; 1 Cor 12:1-31; 13:1-3; 14:1-40; 1 Pet 4:10-11). The purpose of the gifts is to build up others. The use of these gifts is an exercise of grace from believers.

EPHESIANS 4:29. The RSV uses the words, "impart grace" and the NIV, "it may benefit". The literal translation is "it may grace". When believers live in such a manner that they bless others, they are imparting grace.

The spirit of the world makes it easy to impart guilt to keep from accepting responsibility for one's own actions. Years ago I saw a cartoon in a magazine. It pictured a man in a convertible that had crashed into a

pole. He was shaking his fist at an unseen woman, saying: "You and your skin tight, flesh coloured treading pants!" He was trying to impart guilt on the woman.

The scriptures teach the significance of words (Matt 7:17-18; 12:33-37; Jas 3:1-12). Our words reveal what is in our hearts. As God's new creation, we will develop new standards of conversation. Instead of hurting people with our words (the word sarcasm comes from the Greek word meaning "to tear flesh"), we will want to use words that will cheer, comfort, help and stimulate others to love and good works.

Imparting grace to those with whom we agree is easy. The challenge is to truly express grace to those with whom we disagree or to those who might have harmed us.

Gracious living expresses gratitude to God and others. What believers say and do will help others know God. Good words sincerely spoken at the right time, in the right tone of voice will be a blessing to others. An encouraging word may be worth far more than one might think or measure.

CONCLUSIONS:

The emphasis on grace has a double meaning.

First, it encourages us. Our God is living and active. He is also life-giving. In the beginning, he created the world. He made all living things, and he climaxed his creation by making people.

However, Adam sinned and fell from God's high purpose. Sin cuts people off from God, and they die. As a plant cut off from its root dies, so sin cut us off from the source of our spiritual life. God had to recreate us, bring us back to life. He did it through Christ.

Just as in Adam God gave physical life, so in Christ he gives spiritual life (1 Cor 15:45). We come to life in him. God brought us to life by his grace. He made us alive with Christ, he raised us with Christ, and he placed us spiritually with Christ. All these gifts of God's grace are in union with Christ (Eph 1:3). We came into this union by being united with him in a death and resurrection like his (through baptism) and by continuing to live under his life-giving guidance (see Rm 6:5-11).

Second, it is humbling. Our place as his people is because of God's activity; God's

creative handiwork (Eph 2:10). There is no room for us to take any credit for the change that comes about in our Christian lives. We are God's product from beginning to end. He created us physically. He loved us when we were powerless to do anything to earn his love. We were dead in sin. He brought us to life.

God does not give his grace because of anything we do. After all, he gave us his grace while we were dead in sin. In this, we see God's nature, his kindness and love. We can only receive it by a living faith.

He created us spiritually for good works (Eph 2:10). We do the work of God in the world because of gratitude for what God has done for us in Christ. The world needs us. We do not have to wait for someone to tell us what to do. God prepared our work for us.

By grace God chose Israel to be his holy people. Israel had been honoured with the title "God's first born son." God had redeemed Israel from Egypt. Now these terms apply to what God has done for Christians. We will not find the new promised land on a map. It is in a world of spiritual reality, where redemption means rescue from harsh masters like guilt and shame.

Richard Kruse, Toront

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POINT BY PERRY:

Involvement

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Our society tends to be quite entertainment oriented. Most people are spectators who expect to enjoy the performances of a minority of talented, trained and paid specialists. Attending events or tuning in to programs does not constitute being involved in any meaningful way. Watching others be involved in health enhancing activities does not do much for one's health.

The spectator, non-participatory trend has even transferred to the religious realm. It was several decades ago that Peirre Berton drew attention to this in his book, *The Comfortable Pew*. It showed that many of those studied were contented to worship and avoided the discomfort of involvement in the work that should follow. Have you tried to find volunteers to teach Sunday School, lead Bible study groups, head up ministries, do routine tasks, visit shut-ins, do benevolence, function as deacons, etc. lately? Church bulletins, church announcements and conversations with church leaders reveals that it is becoming increasingly difficult to find people willing to teach Sunday School or become involved in demanding activities.

In the New Testament, the church is often referred to as a body and members are likened unto parts of the body, each contributing to its well-being and productivity. (See Rom.12:4-8; I Cor.12:12-31; I Pet.4:7-11; Eph.1:22,23; 4:11-16). This figure, not only teaches submission and loyalty to Christ, the head, but necessarily calls for participation by all members. Every part of the body has its purpose and is to be involved according to its particular ability. There is something that each can and should be doing in the working of the body.

Some may mistakenly see worship meetings, occupying a pew, as their main function in the church. Such may feel that their attendance and/or participation from pew or platform constitutes sufficient involvement. Even here the trend seems to be to look to the trained and the specialists and expect to be entertained or edified by their "skilled" performance.

Although God is the object of worship, participation is not intended to be for enjoyment as much as for instruction, correction and encouragement of each other. Yes, we do need to be involved in this activity

wherein we are to edify one another. This should produce a zealous desire to become involved in the real work of the church. Hence the slogan, "Enter to worship, depart to serve." To receive and not give is to stagnate like the Dead Sea.

That we each have different abilities is appropriate, since there are many different tasks in which to become involved. If asked how you are involved in the functioning of your church, what would your answer be? Remember, every member should be involved in some way. We read, "From him (Christ) the *whole body* joined and held together by *every supporting ligament*, grows and builds itself up in love, *as each part does its work*" (Eph.4:16, italics added). Does this describe your congregation?

There has been a tendency to wait for members to recognize their gifts and volunteer to be involved. Others, with less initiative or less zeal have, for the most part, not been harnessed. Fewer and fewer people seem to be motivated to take the initiative and become involved.

One attempt to improve this situation has been to organize the whole church into ministries (or committees) with specific areas of responsibility. This has met with mixed success due mainly to two factors, 1) Failure to involve every member, -- only part of the congregation being involved, and 2) Ineffective leadership of ministries where volunteers are not organized and kept active in carrying out the responsibilities of the ministry. They soon feel that they do not have much involvement and fail to take ownership.

An example of a functioning ministry might be a visitation ministry. Volunteers would be expected to be on the alert and take note of absentees, the sick and elderly and visitors. Then, at regular meetings, these needs should be discussed and assignments accepted to do the visiting. The results would then be reported at the next meeting or written out for the leader.

Another attempt has been to employ a "minister of involvement" whose task it is to search out, encourage and even train members to be involved according to their particular gifts. This writer is not very familiar with this approach. Is there someone out there who is and is willing to submit an article explaining how it works? Are there conditions, - - size, composition, etc. in a church which point to this as the way to accomplish the involvement of more people in more activities? Are there cases where it has really been effective?

Each of us should be involved in such a way as to do our part in maintaining and improving the health of the body so that it will be able to represent Christ and act for him in reaching out to the lost for whom he died.

If those who lead have failed to help you become involved, take the initiative. Volunteer to do what you are able and would like to do. Make suggestions. Seek advise. Become involved. *ecp*

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A Composed and Quiet Soul Hopes in the Lord (Psalm 131)

Paul Birston

If you had to paint a picture of trust and tranquility, what would it look like? A father and son fishing from a boat on a glass-smooth lake? A baby sleeping in a mother's arms? It is likely that each of us would come up with a different image. It would depend on what we each relate to, and on what we are looking for. And who would not want to have a place in the ideal picture of peace and quiet?

Psalm 131 contains a vignette of a composed and tranquil soul. What follows is a meditation on this picture and clues on how we can develop the trust in The Lord that leads to composure and confident quietude.

Though it is a short song of trust, Psalm 131 implies a depth of experience that comes from a long walk with the Lord. The superscript identifies it as "A Song of Ascents, of David". David was a person of deep spiritual experience, who had a strong relationship with God.

The psalmist begins by addressing the Lord: "O LORD, my heart is not proud, nor my eyes haughty." His opening, and the words that follow, indicate an intimacy in his relationship with God that comes with deep spiritual experience. He speaks, knowing the Lord will understand and accept his confession. We do not know what has happened in his life, but it is cause for reflection on his reliance upon, and humility before, the Lord, the ever-present existing One. God knows it all before we tell Him; our acknowledgement, "getting it off our chest," helps us to find peace and resolution. We can trust Him, He understands. We can find peace in talking to Him.

The heart of the psalmist, the centre of his soul, is not proud. It is not filled with the presumptuous pride that seeks independence, or worse, equality with God, or superiority. His eyes are not "haughty," or "lofty." They are not set above their proper plane to look at things beyond their grasp. They are content to let those things out of reach go by. Is our world not filled with millions of eye-catching images hoping to trap our affections? We can let these things go by and trust The Lord for even better things, things that last.

The last two lines of verse one expand on the tranquil humility of a heart right

with The Lord:

Nor do I involve myself in great matters,
Or in things too difficult for me.

It's so easy to rush around chasing a dozen things at once. "Involve myself" here literally means, "go after", or "walk". It's not necessary to chase and strive for worldly greatness; instead trust Him. And didn't many of us, when we were young, emulate our heroes and imagine ourselves doing great things like them, being stars? Instead of regretting our unfulfilled dreams, trust Him. Realize that the great complex issues of our time will pass away, along with the "great" names that are part of them. When they are gone, the Lord will still be. Leaving the great things to Him, we do the humble tasks He assigns. Let Him exalt you in His time (1 Peter 5:6; James 4:10).

Notice in verse two what role our psalmist has to play in his peace:

"Surely I have composed and quieted my soul." The word for composing can lit-

The heart of the psalmist, the centre of his soul, is not proud.

erally mean "make even, flat, uniform, or lay out smoothly". "Quieted" can also mean "silenced", "stilled", implying tranquillity.

Notice who is doing the composing and quieting. Yes, it is the person, not God. This person seems at a distance from his soul; he can work on it. We have an important part to play in humility. God commands it; with His help we must humble ourselves: "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time" (1 Peter 5:6). We are responsible for not allowing our feathers to get too ruffled. How? By trusting Him, turning it over to Him, patiently waiting for Him. It takes practice.

Next, we are given a beautiful picture:

Like a weaned child rests against his mother,

My soul is like a weaned child within me.

A weaned child is past the need to clamour for nourishment, yet is not past the need of the nurture of the mother. There was the rest that came after being fed at her breast. Now there is rest that comes from just rest-

ing in her presence: security. Trust the Lord for rest and security. We always need Him. He is always there. From time to time, rest in His presence just for the sake of enjoying Him.

Good things are worth sharing. The psalmist wants his kinsmen to share what he has found:

O Israel, hope in the LORD

From this time forth and forever.

He began with "O Lord" and closes on "O Israel." Here is an exhortation for the whole nation to place its hope in the Lord. Don't bother placing your hope where it does not belong and where it cannot be fulfilled. Place it in the Lord. He is the source and guardian of hope and trust. Is this not what we, as God's people, have found: hope and trust in God and His Son, Jesus Christ? We, like Israel, are to share it, looking forward, "from this time forth." As Christians, our peace comes from faith in Jesus and His death, burial and resurrection for our forgiveness and salvation (Romans 5:1-11).

We can only share what is ours. Through practice, we make hope and trust ours. We keep our hearts humble. We look to God's affairs. We cultivate a smooth and tranquil soul: "make it your ambition to lead a quiet life" (1 Thessalonians 4:11b); we pray for leaders ". . . in order that we may lead a tranquil and quiet life in all godliness and dignity" (1 Timothy 2:2b). We rest in the Lord. We trust in Him for the blessings of a composed and quiet soul. We hope in Him, now and forever.

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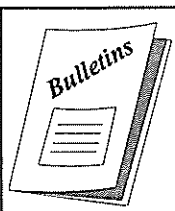
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FROM THE BULLETINS

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The Difference between Business and Church

Roger Lansdell

Many times in discussions and in things that I have read, I have heard what I call "business principles" being applied and compared to what churches should do. While there are many worthwhile principles that the business world adopts and uses that we as a church can learn from, it seems to me that there needs to be caution exercised to not overstep in the comparisons we make. The Lord's church is not a business but, all too often, it has been reduced to nothing more than that.

In the world of business, the primary focus is all about efficiency. The elimination of waste and increasing productivity is what it is all about. This focus, in and of itself, is not necessarily a bad focus because it not only improves the bottom line but usually it makes the general work atmosphere better for everyone. "The better you are organized the better the results". Again, to a certain degree, the church and Christians can learn something from this focus. However, there are limits to the comparison that need to be respected.

This past week I was reminded of this as I read the familiar story of an efficiency expert who closed his lecture to a group of employees with a warning. "Don't attempt these task-organizing tips at home," he said. "They only apply to the workplace."

One worker was intrigued. During the question and answer time, he raised his hand. He asked, "Why shouldn't we apply these things at home?"

With a bit of a blush on his face and some obvious discomfort with the question, the expert shuffled his feet and cleared his throat. "My warning is rooted in my personal experience," he began. "I did a study of my wife's routine for fixing breakfast. She made a lot of trips between the refrigerator and the stove, the table and the cabinets. And often she was carrying only one item."

"Finally, I told her what I had discovered by applying my workplace skills to her methods. 'Honey, why don't you try carrying several things at once?' was the only sug-

gestion I gave her. It seemed to make a lot of sense to me."

The questioner asked, "Well, did it work? Did it save time?"

"Yes," the expert said. "It used to take her twenty minutes to get my breakfast. Now I get my own in seven."

The point is clear. The fundamental difference between families (church or otherwise) and business is that the focus of business is efficiency but the focus of families is relationships. While there may be tried and true methods of the office, factory, or store that doesn't necessarily mean they will work equally as well in another place. The reason is because families, whether it be our physical family or our spiritual family, are built on relationships, not efficiency. It's not about good management, it's about love and trust.

For a church family, the role of leaders is not to make the church more business like. The challenge is to empower people to be Christ like.

Again, the workplace may offer many fine suggestions and examples that, in proper balance can be helpful. Being efficient and organized and effective is crucial. However, the church is not nor will it ever be, a business. As a result, the comparisons and the things we can learn from the business world will always have their limits.

The people you love the most simply need to know how precious they are to you. This is true in our physical families. It is equally true in our church family. Those that sit in the next pew or across the aisle need to know that you care about them. How this becomes a reality and a practice in our lives is when we focus on how we can communicate to God that He is important and cared about by us. May we be challenged to make having relationships our focus because in so doing we will be efficient.

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FOR WOMEN BY WOMEN

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Repent of Those Dirty Shirts

Liz Lobert

Imagine that you are at a dinner party. Several other women are there. Some you know well; others are only passing acquaintances. But everyone seems to be enjoying herself. The dinner table is piled high with assorted delicacies, and rich sauces and gravies cover everything. The lavish feast disappears with astonishing speed, and soon everyone is full. As you push back from the table and stand up to visit with your fellow diners, you notice an astonishing thing--each person you see has managed to spill something on her shirt. Some have small drips of gravy on their front while other women's stains are more apparent. As some of the ladies take note of the situation, they begin to talk behind their hands and giggle to one another. Two or three ladies cover their eyes or try to look anywhere but at those too-vivid stains. One matron is going from woman to woman loudly describing the stains and suggesting ways to get rid of them, all the while oblivious to a glaring combination of spaghetti sauce and chocolate sauce decorating the front of her blouse!

A number of "Bible" words have had their meanings change and have evolved over the years. In the past, when I have used the word *repent*, I usually talked about being sorry for past sins or resolving to change in the future. So, what were Jesus and the apostles trying to communicate when they told us we must repent? In Acts 2:38, the Greek word we translate as *repent* has a definition meaning "to change one's mental attitude". The word is also an imperative, a command. In order to be obedient children of God, then, we must change our bad mental attitudes. How can we accomplish this?

James 1:21 reads, "Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you." A bad mental attitude is like a dirty shirt. It is easy to see other people's dirty shirts, but it takes some humility to look down and see our own.

The first step to repentance is to identify the dirty shirt. In Matthew 7:3-5, Jesus tells

us to acknowledge and remove the log in our own eye before we help our brother with the speck in his eye. Until we have the humility that helps us identify and remove our own bad mental attitudes, we are not equipped to help others with their bad attitudes.

So what is a bad attitude anyway? I recommend a study of Proverbs if you want some really specific examples. A few attitudes that we regularly hear in the news and at work are:

- the world owes me a living
- I am better than you
- nobody is around when I need them
- life isn't fair

There are some pretty common bad attitudes even among believers.

- Someone else will serve if I don't want to get involved.
- If someone hurts me, I'll get her back.
- She should say sorry first. She started it.
- Everyone here is so hypocritical.

I have an example from my own life that shames me deeply to admit. Even now I cringe at the pride and arrogance of my attitude. There was a time when I unconsciously believed that the people around me at work were stupid. An ugly stain to be sure, but when I looked down at myself and finally saw it, I determined to change.

Step two in repentance is to decide what to change into. We know from Matthew 12:43-45 that if we cast out sin (in this case a bad mental attitude), we must replace it with goodness or the sin will return to us seven times worse. Any woman I know, who found that the shirt she had on was soiled, would go, as soon as she could, to her closet and find something to change into.

There are many examples of good attitudes in the Bible. Matthew 5:1-12 has a list of nine proper mental attitudes. Philippians 2:1-11 is an illustration of Jesus' attitude. What could be more desirable than an attitude that Jesus displayed? In my closet I found humility for my pride and servitude for my arrogance. I decided that I needed to have the attitude that each person I meet is valuable.

So, we are wearing a dirty shirt, and we have found a clean one to replace it. Finished? James 1:22-25 says that it is possible to listen to the word and not do what it says. If we don't follow up our decision with changed action, we are like a person who looks in a mirror and immediately forgets what she looks like when she turns away. We go back to our old ways. Ouch!

The last step in repentance is to act on the decision. Jonah 3:1-9 is a dramatic example of what proper inward repentance looks like outwardly. An entire city, from the livestock to the king, covered itself in sackcloth and changed her evil ways after Jonah's warning of God's impending judgement reached her. Changed action reinforces a mental decision and makes it real.

In order to put my own decision into action, I had to practice finding the value in each person I met. I used words of praise and encouragement and acts of service to show each person my new attitude and to make her feel valued. At first, I had to work to find the value, but before long, it became second nature to find the beauty in the people around me. Then I found another dirty shirt.

It happens like that, you know. We never reach perfection no matter how many dirty shirts we change. That bothered me for a while, but then I realized something. While I live on earth, I need to be constantly alert to my own bad attitudes. Jesus died for me, and when I face God on judgement day, I will find that Jesus has bleached my shirt clean!!

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ONTARIO

Barrie: Art and Emily Jackson celebrated their sixty-five years of marriage on June 29 at the Grove Park Home in Barrie.

Beamsville: The men's Wednesday prayer fellowship continues to meet at the truck stop each Wednesday morning at 7. Wednesday evening meetings began in homes on June 21 at Donald and Dianne Perry's home. Dianne Perry was the speaker on June 22 for the ladies Thursday night Bible class. Myrna Perry recently retired from David Lipscomb and has placed membership with the congregation.

Bramalea: Walter Straker has completed nine years of service here. The congregational fellowship groups concluded for the summer months. Washroom renovations were completed in June. Plans continue for the Ibero-American Encounter meeting on October 10-15. On June 24 we had a work day at Camp Omagh. Youth activities included a barbecue and fireworks on July 1 and an end-of-school party for both youth groups. Walter Straker directed and taught at the Prime-Timers on July 4-7. Sixteen campers attended. With regard to Key to the Kingdom, we have 153 students from our area enrolled, with 65 of them active.

Brantford: There was a congregational meeting on June 11 and a church picnic on June 18.

Juliana Parker, youngest daughter of Steve and Ann, was baptized on Sunday night, June 11.

Grimsby: The brethren had a pot-luck at noon on June 10 for the students from Great Lakes Christian College who had been attending services there. Shane Frost was baptized on June 11. He is the son of Wes and Sian. The brethren had a "bring a friend" day planned for July 16 with a pot-luck at the church building. Their VBS is planned for August 14-18.

Guelph: There was a wedding shower for Jamie Azzoparde and Bianca Douma on July 9 and a picnic on June 25. Out of town guest speakers were Mike Gosselin, Bob Hibbard and Keith Thompson.

Meaford: Heather Gonder was baptized on Monday night, May 15.

Newmarket: 125 jars of baby food are being sent to an eleven month old baby with a rare disease. A barbecue with a time of singing in the afternoon is planned for July 30. Everett Kent and Keith Thompson were appointed to serve as elders in the congregation, along with David Ellis and Wes McLeod who were already serving. Preparation plans continue for the VBS mission trip to Nova Scotia, August 18-27.

North Bay: Henry Pepin, who was married Saturday night, had a stroke on Sunday, which affected his left arm and leg.

St. Catharines, (Ontario St.): Campaign 2000 results were as follows: 490 correspondence courses from people who signed up to learn from God's word. The campaigners knocked on over 5800 doors and told people about the Lord's church in St. Catharines as well as the Key to the Kingdom television program.

Selkirk: "Stanley McNery did the preaching for us May 14 and June 18. At 91 years of age, he still has a good command of the scriptures and delivered two great lessons. We look forward to having him preach for us again soon." *John W. Hoover*

St. Thomas: Muriel Thompson, formerly of Newmarket, celebrated her eightieth year on July 6.

Stratford: The church had a picnic on June 25. Tina Ross is back from England and ACU.

Sundridge: "The first weekend of May was a time of worship and learning of new songs. This was conducted by Rayburn Lansdell who also preached on Sunday morning. The next Sunday there were two groups from GLCC. The girls group sang before the Bible classes. The young men's quartet led the eleven o'clock worship entirely in song. Andrea Preston was baptized on the long weekend in May by her Dad, David. Duane May and Lacey Whitfield are to be married in August. We pray that they will have a marriage blessed by the Lord." *Pauline Frost*

Thunder Bay: Vacation Bible School was planned for July 3-7 for children in kindergarten to grade 6.

Tintern: In June the Tintern congregation participated in a series of four Sunday evening area-wide worship assemblies with the Beamsville, St. Catharines (Ontario St.), and Grimsby congregations. They held a retreat at Camp Omagh on

Friday and Saturday, July 1 & 2. VBS was July 3-7 on "How Shall the Young Secure Their Hearts?" In early June Sarah Gosling (one of our "Laker kids") was baptized. David Peirce is working in the Let's Start Talking Program this summer in Thailand. Graduates this year were Darren Book, Karen Ellis, Kerri Dickie, Tracy Dickie and Cory Smith. High school graduates were Caley Cramp, Byron Dickie, James Holston and Amy Hannah. Duane Stuart, from Battle Creek, Michigan was guest speaker on June 25.

Toronto (Strathmore): Santiago Molina took a mission trip to Honduras in late May. On June 10, a day of work helped the seniors with tasks that needed to be done. The annual youth lectureship is being planned for November 7-19. On June 17, some brethren from the congregation visited the food bank for a tour and hands on activity in sorting and packing food. A bring-a-friend day at the end of May resulted in a good number of visitors and an attendance of 199. Nicola Dawson has placed membership. The ladies class held a pot-luck and fellowship luncheon on June 24.

Waterloo: Gladys Vance, Paul and Sally's mom, has placed membership with the Waterloo congregation. The Widow's Fellowship Group met for a Strawberry Social on Saturday, June 24. A barbecue for the high school and university students was on June 29.

NEW BRUNSWICK

Moncton: "Our second community pamphlet was mailed out into 2000 homes recently. We hope to write and send out one more in the fall. The Lord has blessed us with several interested new people who are close to obeying the gospel as personal studies continue. Tim Johnson spoke in a gospel meeting in Caribou, Maine in early June. Good communication exists between the Moncton church and several small congregations along the border in Maine. Key to the Kingdom correspondence contacts are numerous in New Brunswick, especially in Saint John. Pray for the work in this province." *Tim Johnson*

NOVA SCOTIA

Mill Village: David Hallett reports that they have finished paying off their building and want to say "thank you" to those congregations and individuals that helped with funds for the project.

QUEBEC

Montreal: The brethren in the Montreal area are hosting a great campaign to try to

(continued on page 20)

NEWS

- PRAIRIES -



by Wayne Turner
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E-mail: <newsprairies@gospelherald.org>

NEWS PRAIRIES

(NOTE: As you may have noticed, in recent months, we have not been able to include news from the Prairies. We would love to hear from more congregations. If your congregation's news is not included here, please ensure that we are regularly receiving bulletins or reports. Please keep in mind that we are trying to focus on news that is of interest to brethren across Canada and that highlights the spiritual, evangelistic and service activities of the congregation. Thank you. E-mail reports can be sent to: <newsprairies@gospelherald.org>. W.T.)

SAKATCHEWAN

Estevan: Congratulations to Cecil and Lavine Bailey on the occasion of their 65th anniversary on June 5. A tea in their honor was held on July 9.

Moose Jaw: Spring has arrived on the prairies and God has blessed us with an abundance of moisture so everything is lush and green. The crops are all in and up- we are blessed to live in a country such as this!

Our ladies met every other Tuesday morning from October to April 12 for a time of Bible study and fellowship. This was a time to study, learn and visit with each other and was very much enjoyed by those who attended.

We continue to be involved in hosting services at the Senior Care Homes in Moose Jaw. This is a time of singing, prayer, a lesson and visiting and is enjoyed by the seniors who live in these homes.

Sunday, February 20th, was our "Bring-A-Friend" Sunday and we had seven visitors in attendance. Visitors were invited to stay after our worship service and share a pot-luck lunch with us.

On March 2nd, we were thrilled to welcome Dan and Brenda Brown as part of our congregation when they were baptized into the Lord. Dan and Brenda had been studying with Ron and Judy Hegdahl for several months prior to their baptism. It's always wonderful to have new brothers and sisters in Christ!

We continue to have a time of prayer each Sunday afternoon for about the first 20 or 30 minutes of our afternoon service. Prayer requests are listed on the board at the front of the building and then one of the men prays specifically for these requests. We have three areas that we pray about-- thanksgiving, petition and praise, and some Sundays the board is full and overflowing with prayer needs.

Some of the ladies of the congregation bake cookies or muffins for the Hunger in Moose Jaw Children's Program for students who may have come to school having had no breakfast.

We continue to collect non-perishable grocery items for the Moose Jaw and District Food Bank. This collection also goes to help out people in our community.

A special collection taken in May for Clearview Christian Camp amounted to \$487.00.

Our hearts were deeply saddened when on May 13th, our brother and friend, Hugh McBride passed away at age 69 years. Hugh had fought a hard battle with cancer for the past long time. His funeral was conducted by Ron Hegdahl on May 16th. Hugh was such a kind and gentle man and we know he will be missed by all who knew him, but especially by his family. We know that Hugh's soul has found its way to the Light and it is with love that we entrust him into the hands of the Ultimate Caregiver.

We continue with our "Last Sunday of the Month Fellowship Time" when we share a pot-luck lunch together at noon. If any are passing through our area on the last Sunday of the month, please join us for worship service and plan to stay and have lunch with us. This is a time of relaxed fellowship and visiting. We'd be glad to have you!

report from Moose Jaw

MANITOBA

Dauphin: We rejoice to hear that Beth Gingrich was baptized at the end of May. Beth is from Minot.

Deacons were installed on June 25. They include: Scott Roberts, Larry Deal, Bernard Krogsgaard, Don Husband, Doug Ewing, Dwight Muller, Kenton Hoimyr, Ron Johnson, Mark Husband, Wayne Olson, David Muller, and Kerry Roberts.

The Youth Rally was a great success with 72 students registered, with over forty coming from places like Minot, Bismark, Winnipeg, Saskatoon and Regina.

The congregation is in the process of looking for a Youth Minister.

Western Christian College will be host-

ing this year's World Missions Workshop, October 19-22. This annual event is hosted by one of the brotherhood colleges or universities each year. The 1999 workshop was held at Oklahoma Christian University.

The Dauphin bulletin reported the sudden passing of Ray Jardine, 45, husband of Debbie Jardine of the Estevan, SK congregation. Ray also left his four children.

Winnipeg: Sean Leung and Darcie Hall were recently baptized.

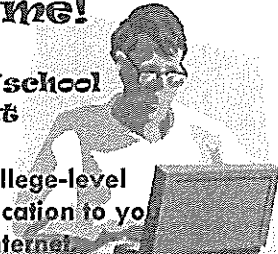
The congregation welcomed back two former members who have been away for a long time. Pat Mills (nee Schofield) and husband George returned after living for many years in New Zealand. And Marguerite Bulmer moved back to Winnipeg after many years in Corpus Christi, Texas.

We are sorry to report the passing of brother Ben Zacharias, a long-time member of the church in Winnipeg. Ben was known for his gentleness and warmth, his willingness to help, his generosity, his faithfulness and his love for his family. He is survived by his wife, Helen, and his children, Melinda Harder, Ray Zacharias and Irene Jacobs, all faithful members of the church.

Congratulations to Monica Muller who graduated from the University of Manitoba with a degree in Law and Valerie Turner Quirey who graduated from Oklahoma Christian University with a degree in Communications.

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 **Great Lakes Bible College**

NEWS

- FAR WEST -



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

ALBERTA

Calgary: Over spring, we have hosted the African Children's Choir, organized our bi-annual clothing exchange, had a leadership retreat and ladies retreat, wrapped up our first Alpha course, appointed new elders, sent Jason and Sheryl Moriarty to Papua New Guinea, and began planning our summer events. There have also been countless opportunities to serve God and our community.

We are presently anticipating the addition of new staff members and struggling with lack of classroom space. We currently have 38 children under 5 years old and expecting 5 more babies this summer.

Summer plans include a family picnic in June, Stampede Breakfast, Vacation Bible School and junior and family camp in July. There will be another junior camp in August. In September, a Ministry Fair, clothing exchange, and a small group leaders retreat are planned.

Our elders are Bud Ashby, David Bailey, John Coghlin, Richie Ried, Bill Rubel and Gary Zorn. New to our congregation in February were Colin Hattrick and Steve and Aisling Gamble. There have been 7 baptisms in 2000. Nathan Heywood, Albert Bearchell, John Gordon, Chris Becker, Becki Tyssen, Kelsey Holmgren and Daniel Brown have all been added to the Lord's family.

Edmonton: Our small-group evangelistic Bible studies have, for the most part, wrapped up for the summer. Herb Anderson's study will continue through the summer months. Dave Friesen will hold a Bible Talk Equipping Workshop in August to help prepare everyone for the commencement of our Bible studies in the fall.

Congratulations to Ray and Tonya Shurvell on the birth of their daughter, Alyssa Katherine on June 16. Alyssa is a sister to Curtis and Matthew.

David Ford made his annual reporting trip to the Crosstown Church of Christ in

Tulsa, Oklahoma. He and his wife, Kris, met with several families during their five day visit. David also met with the missions committee, taught the Wednesday evening class, and presented a report on the work in Edmonton. Crosstown has been providing financial support to Edmonton for several years.

Bob Lewis from Longmont Colorado was in Edmonton to present a Family Enrichment Seminar on June 16-18. The weekend was attended by about 80 members. Bob's messages were both inspiring and practical. We hope that this weekend will help strengthen marriages and family ties. Thank you to the teens and to Linda Ross for providing baby-sitting.

Rob Burnstad was installed as a Deacon on June 25. It was encouraging to witness Rob's growth into this role in the church and to hear how much this appointment means to him and his wife Jolene.

On June 25, the elders announced that David Ford will be leaving Edmonton, effective September 1, to work as an evangelist for the small congregation in Three Forks, Montana. David has served the church in Edmonton as the youth evangelist since September, 1996.

In June, we also launched a new Bible education program called "The Way." This program is intended to help people of all ages grow in Bible knowledge and make application of scriptural principles to their lives. It is an interactive card collecting game where participants draw a challenge cards (there are five levels of involvement) that require them to find the answer to a biblical trivia question, memorize a verse, etc. We have several members of the congregation involved in this program already. Thank you to Tina Clark, Randy Fiske, Molinda Goodin, and Linda Hoddinott for organizing and planning this program. Many other members are involved in doing artwork, making materials and game pieces, typing, serving as people who have the answers, registering. ... We hope this program will challenge and encourage everyone to grow.

David Ford, evangelist.

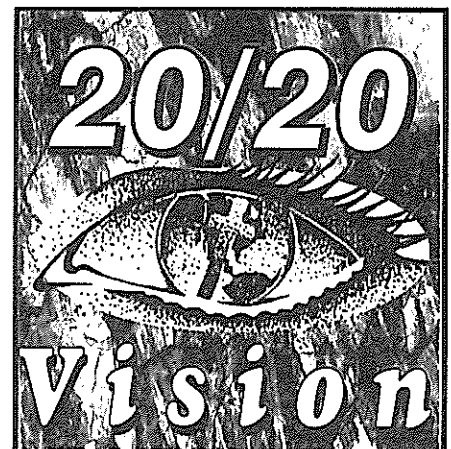
BRITISH COLUMBIA

Vancouver, (Oakridge): The Simon Hui family will be moving to this area the first week of July. Simon will work with Cantonese and Mandarin Chinese people,

trying to establish a work with them. He plans to be with us, at least part time and also with the Delta congregation.

God is doing a mighty work among us. The satellite school has more than 20 students studying four nights of the week. New classes will be added in the fall.

The administrator's workshop for satellite schools will be held the weekend of September 8th and 9th at Sauk River Camp in Washington State. At this time, Murial Garcia and Steve Hasbrock are planning to attend. This will give us two administrators for the school and a greater potential for outreach.



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BOOK REVIEWS

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



The Churches of Christ in the 20th Century, Homer Hailey's Personal Journey of Faith by David Edwin Harrel, 472 pages \$34.95 USD.

Richard Hughes of Pepperdine University says, "Hands down, this is the best treatment of the 20th Century Churches of Christ in print. Broadly thematic and brilliantly told, this book weaves together the story of the mainstream of Churches of Christ along with the sub-stories of various dissenting movements that round out the picture of Churches of Christ in the 20th Century."

Why are some churches of Christ different from others? Why do some have little or no fellowship with others? What led to this unfortunate situation? Why are some preachers welcome in some pulpits but excluded by others?

Have you ever wished for a history of the churches of Christ in the 20th century—one that is written by an unbiased, well-informed author? Here is that book! Yes, it is expensive, but for the serious reader it is well worth the expense. We often spend as much (and more) on trivialities.

Harrel sees the life of Homer Hailey as a window on the history of churches of

Christ in the 20th Century. His life spanned almost the entire century. He taught at both Abilene Christian College (now university) and Florida College which tells us a lot about his journey of faith.

The author writes, "Whatever my readers may think of Homer Hailey, I will be surprised if they do not find his life story engaging. I visited Homer shortly after his ninety-fourth birthday in 1997, just before he moved out of the house that he and Winda had built in Tuscon. He was fragile but robust in spirit, 'How are you doing, Homer?' I asked. 'Well, brother Eddie,' he replied with an intellect and wit as sharp as ever, 'I can't get around real good anymore, but I sit real good.' Few people have lived so fully or have given themselves to it more robustly. The hundreds of thousands of Christians who are now living their lives in churches of Christ will profit from knowing about him and his century."

Darwin's Leap Of Faith, Exposing the False Religion of Evolution by John Ankerberg & John Weldon 392 pages, R.G. Mitchell Family Books, Willowdale, On \$18.99 CD.

The authors do not claim to be scientists but as one prepublication reviewer (Ph.D. Biology) said, "If an evolutionist read the entire book, he didn't see how he could continue to believe in evolution". Another reviewer (M.A. Zoology) referred to it as "an outstanding and detailed analysis of the myth of macroevolution..." The authors have written a number of books regarding creation and evolution, the cults and other false teachings. We would differ with them on such matters as the plan of salvation and the nature of the church.

Taking a stand against evolution is far from popular because so many accept it as a matter of fact. Anyone who doubts it is seen as "ignorant, incompetent, or irresponsible.": There is evidence that many theories that were almost totally accepted in the past were later discarded. This theory is so fully disproved that it is amazing that anyone could possibly believe it! Even believers in the theory, when writing about its possibility, use terms such as "terribly low", "not conceivable," "infinitesimally small", "highly implausible," and "unimaginably small." If religious people had proposed the theory it would have been laughed out of court.

The authors argue for God as the only plausible answer to the questions about origins. Unfortunately, they are not as biblical and plausible in discussing the plan of salvation. They give four and a half pages listing recommended reading on the evolution controversy.

Great Lakes Bible Lectureship - November 12 - 14, 2000



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"Christ - the Power and Wisdom of God"
"The Most Excellent Way"

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For more information contact: **Dave Knutson**
at Great Lakes Christian College (905) 563-5374 or dknutson@becon.org



MISSION NEWS:

KOSOVO Convert

I knew you would want to know that the first person with whom Ken Sandifur has been studying with in this little country of Kosovo has been baptized. She has been studying with Ken for several months and studied with Marie-Claire when we were there in May. She is a strong young woman who is committed to following the Lord and will be a great help in leading others to Him.

Other teachers are needed to go next year. We are attempting to keep four or more teachers there all the time and thus far have people going throughout the remainder of this year and a few scheduled for next year but more are needed. Some financial assistance is available for experienced personal workers. If you or anyone you know, can go for a month or longer please contact us.

This is a unique opportunity. You can play a part in establishing the first congregation of the Lord's church in Kosovo. Contact <PIPBILL@compuserve.com>.

Everett Ferguson to Address New Formed Archival Society

In a bid to retrieve rapidly disappearing records, artifacts and memorabilia associated with the Restoration Movement in Canada, an archival society has been formed. Incorporated in March of this year, the Canadian Churches of Christ Historical Society (CCCHS) will hold its first meeting at historic Everton in Ontario on Saturday, August 19. Dr. Everett Ferguson, professor emeritus of Abilene Christian University, well-known historian and former editor of the Restoration Quarterly, will be the guest speaker at the gathering that will take place in the 1861 stone, former "Disciples", building in Everton. Beginning at 10:30 a.m. with registration and refreshments, the society will convene its first annual meeting at 11:00 a.m. Lunch is scheduled for 12:00 noon--participants are encouraged to bring picnic lunches. Dr. Ferguson will speak at 1:30 p.m. on the theme, "The Vision for a Free Church." Following will be a mini-tour of surrounding historical sites, with activities concluding at 4:00 p.m. All interested persons are invited to attend the day's activities.

The society has the following stated purpose: "The Canadian Churches of Christ Historical Society exists for the purpose of gathering, organizing and preserving historical materials and for the encouragement of Restoration studies pertaining to Churches of Christ in Canada." Contributions are invited of such items as photos, books, periodicals, church records, letters, family histories, minister's records, oral histories, etc. Valuable items may either be donated to the society or placed

with the society on permanent loan. Along with its commitment to preserve archival material, the society is determined to provide for its accessibility and to encourage study and interest in our collective past. The society will appreciate hearing from all across Canada and beyond who may desire to participate as members, submit archival materials, access the collection for study, and/or contribute funds for the support of the society's activities. The society's status as a charitable organization is pending.

Meeting August 4, 1999 to launch this undertaking, founding members of the society and their elected officers are as follows: Claude Cox (chairman), Max Craddock, Jim Dale (treasurer), Geoffrey Ellis (secretary), Ron Knight, David Knutson (vice-chairman), Don Perry, Eugene Perry (historian), Walter Straker, Doug Tallman, and Fred Whittington. Membership in the CCCHS is limited to members of Churches of Christ (a cappella), with associate membership available for other interested individuals. The annual membership fee is \$25. The society's mailing address is 120 Moccasin Dr., Waterloo, ON N2L 4C3 (519-885-3702).

Geoffrey H. Ellis

The Great Montreal October Campaign

The congregations of Montreal area are planning to host a great campaign in the Montreal area, to try to reach as many people as possible. It will be October 8 -15.

Montreal is a multi-cultural and multi-language Metropolis, where about three and half million people live. Since our church buildings are too small we have decided to rent a large building in order to accommodate a big number of people.

We plan to have invitations in the major local newspapers, especially in French and in English, to put invitations in mailboxes, make door to door visits and conduct family Bible studies using the strips of brother Miller.

We invite every one who wants to serve the Lord to Montréal for this date and would like to host as many workers as possible in our homes. However, we cannot provide for the travel expenses. All the brothers and sisters, who speak only English, will be assigned to work in the areas most populated by English speaking people.

The official language of Montréal is French, but many, especially business people and students, speak English also.

There are many newcomers in Montreal. It is possible to hear people saying "good morning" in more than 120 different languages, and this is a great cultural challenge for the church in this area.

We are planning to establish a multi-language Center with volunteers who can answer

the questions and also give information in French, English, Italian, Spanish, Creole, Russian and Chinese. In this manner, we expect to reach the majority of people in the Greater Montreal area.

We have been assured of the participation of several well known brethren, such as Earl Edwards from Freed-Hardeman University, Tennessee; Bill Farris, from Idabel, Oklahoma; Chuck Damron, from Pikeville, Kentucky; Harold D. Mabley, from Pensacola, Florida; Howard B. Bybee, from Searcy, Arkansas; L.V. Pfeifer, from Harding University, Searcy, Arkansas; Rick Janelle from Hickory, North Carolina; Bill Steward from the Bible Institute of Denver; Keith Kasarjian from Daphen, Alabama; and Walter Straker, from Bramalea, Ontario.

The cost of the campaign will be about \$ 8 800 U.S. (or \$ 12 000 Can.). The local congregations in Montréal will provide \$ 2 300 U.S., even though they are small congregations. The Main Street congregation in Pikeville, Kentucky has already contributed \$ 3 000 U.S.. Therefore, we need to raise \$ 3 500 U.S. (or \$ 5 000 Can) more.

If you can help us, please send your contribution to "Montreal Church of Christ, Campaign 2000", Charland street 2500, Montreal, Quebec, Canada H1Z 1C5.

Everyone who sends help will receive a completed account of the money received and how it has been used.

If everything goes well, as it seems, we intend to repeat the same campaign next year. We would appreciate receiving your comments or suggestions.

In His Name, Silvio Caddeo

Addresses of congregations in Great Montreal and names of the local preachers who support the initiative:

In Montreal:

2500-1510, Charland St., Montreal (Quebec) H1Z 1C5 - Canada

Silvio Caddeo, caddeo@total.net

2401 St-Jacques St., Montreal (Quebec) H3J 1H7 - Canada. James Bell, jtbell@sprint.ca

In Verdun:

503, 5th Ave, Verdun (Quebec) H4G 2Z2 - Canada. Roger Saumur, rogersaumur@sympatico.ca

In Laval (North shore):

503a 12 Ave. Laval (Quebec) H7N 4C2 - Canada. Sylvain Arseneault, sylvainarseneault@videotron.ca

In Longueuil (South shore):

493 De Cherbourg St., suite 310, Longueuil (Quebec) J4J 5C4 - Canada.

Paul Gauthier, pgauthier@qc.aira.com

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AND THE
HEART OF GOD'S PEOPLE."**

Saturday, September 23rd

8:00 a.m. - Coffee and Muffins

9:00 a.m. "Taking an honest look at Positive and Negative Church Growth principles"

10:00 a.m. "The True Art of Persuasion"

11:00 a.m. "Having the Proper Attitude"

Sunday, September 24th

10:00 a.m. "Conditions of the Successful Soul Winner"

11:00 a.m. "Let's Grow!"

6:00 p.m. "The Biblical Basis for Church Growth"

All meetings are to be held at Mohawk College. Mohawk College is at the corner of West 5th and Fennell Ave in Hamilton, Ontario. Signs will be posted for direction to meeting place inside the college. Any further questions please call Mike Gosselin at (905) 389-3977 or e-mail church_of_christ_hamilton@hotmail.com

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artford@glcc.on.ca



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Kickoff for the Annual Campaign

*Fallman Auditorium,
Great Lakes Christian College campus*

**Hosted by Great Lakes Christian College
and Great Lakes Bible College**

OBITUARIES

Philip Morphy

My father went to heaven on Thursday afternoon, June 30. Paul and Claire and their families and I were in Welland just days before the passing. My father was blessed with a fruitful life, even though he had cancer for eleven and a half years. He was in the hospital for less than a week and was kept comfortable with medication. He died peacefully just after a time of singing and prayer.

(A memorial service on Saturday, July 8 at 300 p.m. at the Niagara Falls church building was attended by a large group representing many area congregations. ecp)

Your prayers for my mother and our family are greatly appreciated. We all eagerly look forward to seeing him again soon!

Peter Morphy

Murial Tulloch

Murial Winnifred McNalty, daughter of Thomas and Emma McNaulty, was born eighty-seven years ago. She was one of nine children, five girls and four boys.

As a young woman, Murial married

Thomas Tulloch with whom she shared her life for fifty-eight years until his passing on February 13, 1993. In 1947, they moved to a farm in the Griersville area where they raised their two children - a son, Ronald, and a daughter, Ruth. After Ron married, Murial and her husband continued to farm along with him and his wife Barbara. In the fall Murial and Tom worked in the apple harvest. In the fall of 1966 they moved to Meaford and continued working at apples full-time until they retired. After Tom's passing, Murial continued to live in Meaford until her death of June 26, of this year.

Murial and Tom were faithful members of the Griersville congregation. When Griersville merged with the Meaford congregation in March 1997, Murial, along with several others, placed their membership and joined in the work of the Meaford church.

Murial will be best remembered for her quiet ways. She was a very private person and often left the impression of being shy. Yet she was caring and friendly in her own way. Murial was definite in her beliefs and opinions; but was not one to be argumentative or cause a fuss - a truly meek individual. Several commented on how they had been impressed by her and of the impact she had on their lives. A common compliment paid

to her was; "I can't ever recall her being angry or unkind." Murial was a "home person" who enjoyed an uncomplicated lifestyle. She was content with simple pleasures such as tending her flower gardens, going for walks regularly, and baking for friends and family. Those who knew her best will remember her as a wonderful person - a beloved family member and a good friend and neighbour.

Besides Ron and his wife Barbara and Ruth and her husband Alonzo Rennie, Murial is survived by two sisters, Edna Preston and husband, Eugene and his wife, Sherry McNalty, and five other sisters; Ina and Amy McNalty and three in Scotland. She is also survived by seven grandchildren, fifteen great grandchildren (one great granddaughter preceded her death), and a number of nieces and nephews as well as several cousins.

A funeral was conducted from the Ferguson Funeral Home in Meaford. Les Cramp and Randy Morrirt shared in officiating and Brian Tulloch, Murial's grandson, presented an eulogy on behalf of the family. Murial will be sadly missed and lovingly remembered by her family and all who knew her.

Randy Morrirt

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& Soul

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August 20 — 25, 2000

with the Fergusons from Abilene, Texas



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"Living a Worthy Life"
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*A cordial invitation is extended to attend
the first annual meeting of the
Canadian Churches of Christ Historical Society*

*at the historic, former 'Disciples' building in Everton, Ontario**

Saturday, August 19, 2000, 10:30 a.m. - 4:00 p.m.

Guest Speaker:

Dr. Everett Ferguson, Abilene, Texas

Subject: "The Vision for a Free Church"

Participants are encouraged to bring picnic lunches.

Registration and refreshments, 10:30; annual meeting 11:00; Dr. Ferguson, 1:30 p.m.; mini-tour of historical sites, 2:30 p.m.

**Turn south on Line Seven from Hwy. 24 east of Guelph.*

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\$18.00 at the door or after Sept. 10.

Bring your Son, Father or Both !

(continued from page 4)

with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross!" (v. 1-8).

Jesus said that it is by our unity and love that the world will know that we are his disciples.

(continued from page 11)

reach as many people as possible. It will be held on October 8-15. Please see article on page 15.

MICHIGAN

Ann Arbor: Attendance at a visitor's day, Sunday May 21, was 257 and 34 packages of cookies were given to visitors. Two

associate minister candidates visited during June. Randy and Tina Pearce, who have three children, have place membership.

NEW YORK

North Buffalo: Members are involved in local prison ministry and are being encouraged to drop various inmates a note and also to visit some in the immediate area.

Copy Deadlines

In order to clarify and simplify the schedule for submitting copy for publication and to relieve us of some of the last minute stresses and make planning easier, we have decided to announce the following deadlines;

The first of the previous month for teaching articles and none time sensitive materials.

Late news items, obituaries and other time sensitive items may be submitted as late as the 12th but the later received the less likely they are to find space. ecp.

News of GLBC Students

Merri Vaughn became Mrs. Mike McCabe on Saturday, July 3 in Port Huron, Michigan. Jamie Azzoparde was one of the groomsmen. He and Biona plan to be married on August 28 in Tennessee. A little over one hundred were at the wedding and about one hundred at the reception. The bride was beautiful and Mike couldn't stop

smiling. They were spending their honeymoon in Peterborough and will live in Sarnia. Mike is going to be the interim preacher in Port Huron while their regular preacher is on leave of absence. Mike has been doing quite a bit of preaching there. Jamie Azzoparde is planning to work with the church in Brantford.

from the Bramalea Banner

Pictures Invited

Readers are invited to submit pictures for use in the GOSPEL HERALD or on the cover. We welcome pictures to accompany news submissions or articles but especially request those suitable for the front page. Send them in as either black and white or colour prints to our Beamsville address.

ecp



**Save Shopping Time
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October 6-8,2000

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For More Information Contact: Carol Harvey
Box 5000, Dauphin, Manitoba. R7N 2V5
Telephone - (204) 638-8801 ext.500 Fax - (204) 638 - 7054
e-mail - wcc107@mbnet.mb.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, cv.

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

CAMROSE: 4901-42 St., T4V 1A2; Sun. 9:30, 10:45; Wed. 7; Ted Archbold, cv., (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, cv, (780) 790-0109.

LETHBRIDGE: 2720 21st Ave. S., T1K 1H8; Sun. 10, 11; Wed. 7:00; Mike Gray, cv. 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, cv. (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, cv. (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, cv. 951-4102; (604) 522-7721 (off).

CAMPBELL RIVER: 226 Hitley 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, cv., Al McCutcheon, sec. 792-0046; V2P 6J4.

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

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

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

KAMLOOPS: 110 Mohawk Cres.; Sun. 10:30; Tues. 7:00 PO Box 2129, V2B 7K5; Dane Bengard, cv. (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, cvs.; 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, cv. (250) 765-3643; Clint Pontic, (250) 491-1900

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

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

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

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

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

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

SALMON ARM: 2460 Auto Rd. S.E.; Sunday 10:00; Call for times and locations of other meetings; (250) 832-3828; Box 51, V1E 4N2; Doug Kendig and John Murray, elders; Blair Roberts, cv.; 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, cv., 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, cv. (604) 241-7544 (res); Spanish services: Sun. 5; Fri. 6:30; Milton Diaz, cv., 432-1749 (res.).

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

VICTORIA: 3460 Shelbourne St., V8P 4G5; Sun. 9, 10; midweek in homes; Kelly Carter, cv. (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, 11:15; Wed. 7:30; c/o D.B. Laycock, Box 266, Miami, R0G 1H0; 435-2413; or contact Ray Winkler (elder), 745-3226; Hugh Gannon, cv., 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@mibnet.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, cv. (204) 257-7926 (res); Rolland Bouchard, youth minister (204) 452-4824; Bible Call 284-9506; 475-6462 (off/fax).

PROVINCE OF NEW BRUNSWICK

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

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convoy Ave., B3N 2P8; Sun. 10, 11; Call Groups meeting throughout the week - call for details; (902) 443-9628 (off.); Keith Brumley, cv. (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, cv; 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, cv. (905) 686-2486.

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

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

BEAMSVILLE: 4900 John St., L0R 1B6; Sun. 9:30, 10:30, 6; Wed. 7:00; Don Smith, cv. (905) 563-7655 (off); e-mail: <dsmith@mergetel.com>

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

BRAMALEA: 750 Clark Blvd. (south of Hwy. 7 on Finchgate Boulevard), L6T 3Y2; Sun. 9:45, 11, 6; Thurs. 7:30; Walter Straker, cv. (905) 789-1632 (res.); 722-2927 (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, cv. 444-2701.

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

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

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

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

GRIMSBY: 63 Casablanca Blvd., south of Q.E. exit; Sun. SS 11:05; Worship 9:45, 6; Wed. 7; Box 181, L3M 4G3; (905) 945-3058; Jeff Cobb, cv. (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, cv. (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: <dpresto@ican.net>; RRI, 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, cv. (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, cv., 548-2245.

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

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

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

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

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

NIAGARA FALLS: 3901 Dorchester Rd. N., L2J 3A8, (905) 356-3412 (turn E. on Thorold Stone Rd. from Q.E. and left on Dorchester Rd.); Sun. 10:30-12, 5:30 (last Sunday of month 10:30, 1); Wed. 7:30; Henry Boland, (905) 356-0107 and Darrin Douglas (905) 371-1581, evs.

NORTH BAY: 73 Gertrude St. E.; Sun. 11:15, 10:30; 6:30 in homes (call for information); Wed. 7; Box 745, P1B 8J8; (705) 472-7040 (off.); David Lock, ev. 78-345 Mulligan St. P1A 3S3; (705) 475-0911, e-mail—big-daver@vianet.on.ca; WebSite—http://www.gcoities.com/Heartland/Meadows/8939.

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

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

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

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

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

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

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

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

ST. THOMAS: 60 S. Edgeware Rd. N5P 2H6; Sun. 10, 11; Wed. 7; Brian Thompson, ev., (519) 633-2210 (off.), 633-2646 (res.).

SARNIA: 796 Errol Rd. E., N7V 2G7; Sun. 9:30, 10:45, 6:30; Wed. 7; Skip Francis, ev., (519)-339-1161 (off) 344-4846 (res.), E-mail: <scarcofc@etech.net>; Other contact: Vern Hibbard, (519) 383-6700; email: <vhbbard@etech.net>

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

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

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

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

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

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

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

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

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

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

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

THUNDER BAY: 501 Edward St. N. (at Redwood), P7C 4R1; Sun. 9:45, 11 (call for summer hours); Wed. 7; Eric Bailey, ev. (807) 473-5353(res.), (807) 577-2213 (off.); email <ebailey@baynet.net>.

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

TIMMINS: 290 Riverside Dr.; Sun. 10, 11; Wed. 7:30; Box 1396, P4N 7N2; for more information call Larry Frost, sec./treas., (705) 268-4526.

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

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

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

TORONTO (Metro East): 7 Elmor Ave. (meets at Wexford Presbyterian bldg., Lawrence Ave. E. between Victoria Park and Warden); Sun 5, 6; Melanie Wright, treas., 1093 Kingston Rd.#611, Scarborough M1N 4E2, 699-4116; R. Kruse, sec., 20 Bernice Cresc. M6N 1W6, 762-5668.

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

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

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

Box 274, N0G 2L0; (519) 334-3077

WATERLOO: 62 Hickory St. W. (at Hazel), N2L 3J4; (519) 885-6330 (off); Sun. 9:15, 10:30, and 6:00 (except 4th Sunday), Wed. 7:30; Javier Cuarezma, ev. (519) 743-2587 (res.); Bill Schwarz, ev., (519) 571-1047 (res.).

WELLAND: 72 Summit Ave., L3C 4G6; 11, 10, 6:30; Wed. 6:30 David Stewart, 834-5652; Harold Bruggen, ev. 732-2465

WINDSOR (West Side): 2255 Totten St., N9B 1X6 (E. of Huron Church Rd.); 254-6262 or 945-4851; Sun. 9:45, 11, 5:30; Wed. 7:30; Drew Chapados, ev., 1179 Harrison Ave., N9C 3J4; (519) 253-3932 e-mail: <wsidcofc@wincom.net>

PROVINCE OF QUEBEC

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

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

MONTREAL (Verdun): 503-5th Avenue, Verdun, QC H4G 2Z2; (514) 765-8919; (French) Sun. 10, 11; Wed. 7; Roger Saumur, ev. (514) 635-5105; Roger.Saumur@sympatico.com; (English) Sun. 10, 9; Wed. 7:30; Chris Blackwell, ev. (514) 747-7417; christ7777@videotron.ca.

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

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

PROVINCE OF SASKATCHEWAN

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

ESTEVAN: 1302 8th St., S4A 1H6; 634-3116; Sun. 10, 11, 7; Wed. 7; Tim Pippus, ev., 634-8195, res.

GRAVELBOURG: 300-2nd Ave. E.; Sun. 10, 11; Wed. 7:30; Box 507, S0H 1X0; 648-3435; Marvin Bandura, Sec. 648-3629

HORSE CREEK: Sun. 10:30 (May-Nov.); 11 (Dec.-Apr.); Lonnie Goodwin, Box 58, McCord, S0H 2T0; (306) 478-2516.

LLOYDMINSTER: 56 Ave. and 47 St., Box 88, S9V 0X9; Sun. 10, 11; (780) 875-4052 (off).

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

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

PERRYVILLE: 20 mi. S. Wynyard on Grid 640; Grid Rd., 7 1/2 mi. W., 2 mi. S. of Wishart; 15 mi. NE of Punnicny; Sun. 11, 10; Box 158, Wishart, S0A 4R0; 835-2681.

PRINCE ALBERT: 264-23rd St. W., S6V 4L6; Sun. 10, 11; 763-3057 (off.); contact Bob Jenkins, 764-6187.

RADVILLE: 714 Beckwell Ave., Sun. 10 (Winter: 817 Beckwell Ave.); Richard Thuc, sec., Box 532, S0C 2G0; (306) 869-3103 (res.).

REGINA: 1825 Rothwell St. S4N 2C3; (306) 757-1825; FAX 757-5727; Sun. 10; Ray McMillan, senior min., 949-0969; Kevin Vance, youth min. 569-7837

SASKATOON: Hours may vary; Please phone to be certain; Office: 343-7922; Bob Parker, ev., 343-7884; Jason Bandura, Youth Minister, 343-8540; location & mail, 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; e-mail: <stooncofc@sk.sympatico.ca>

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

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

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

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

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

YORKTON: 550 Parkview Rd., S3N 2L7; Sun. 11:30; 10:15; (306) 783-6877 (bldg); Gilles Guenette, sec. (306) 782-2917.

CALENDAR

August

- 11-12 20/20 Vision Evangelism at GLCC Beamsville, ON
- 18-27 Newmarket planned VBS in Nova Scotia
- 19 Annual Meeting of C.C. Historical Society with E. Ferguson
- 20-25 Courses on Church of Christ and Christian Living by Everett & Nancy Ferguson at Camp Omagh

September

- 8-10 Michael Tackett of Key to the Kingdom speaks on "The Bible, What's it all about? Ontario St. St. Catharines.
- 15-16 Men's Retreat at Camp Omagh "Father and Son Relationships"
- 23-24 Church Growth Studies with Jeff Read, W. Hamilton church at Mohawk College
- 23 Corporation meeting and Partnership Dinner at G.L.C.C., Beamsville, ON
- 29-Oct 1 Owen Sound Ladies Renewal, "God's Plan for Women", Betty Breeden



"The Bible, What's It All About?"

with MICHAEL TACKETT

from "Key to the Kingdom"

Friday, September 8 - Sunday, September 10

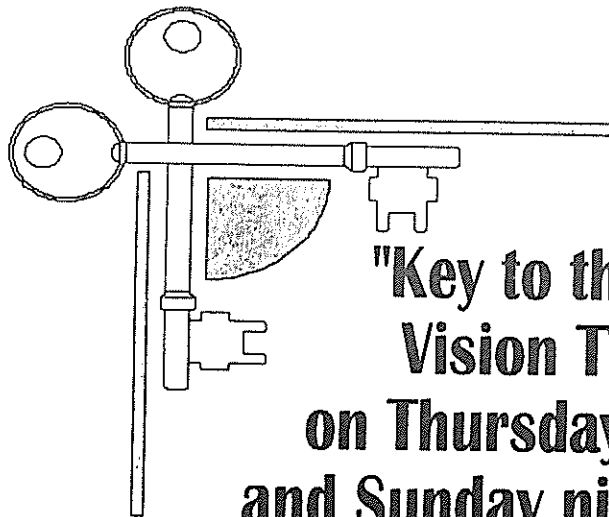
Ontario Street Church of Christ

439 Ontario St.

St. Catharines , ON L2N 4M9

(905) 935-9581

Friday 8th - How God Gave Us The Bible.....7:30 pm
 Saturday 9th - The Bible: God's Grand Book.....7:30 pm
 Sunday 10th - Understanding What the Bible Teaches.....9:30 am
 Sunday 10th - The Bible Is Our Guide.....10:30 am
 Sunday 10th - How Jesus Used The Bible.....6:00 pm



**"Key to the Kingdom" airs on
 Vision TV, Cogeco cable 24
 on Thursday mornings at 8:30 am
 and Sunday nights at 12:30 (midnight)**