

Gospel Herald

For the promotion of
NEW TESTAMENT CHRISTIANITY

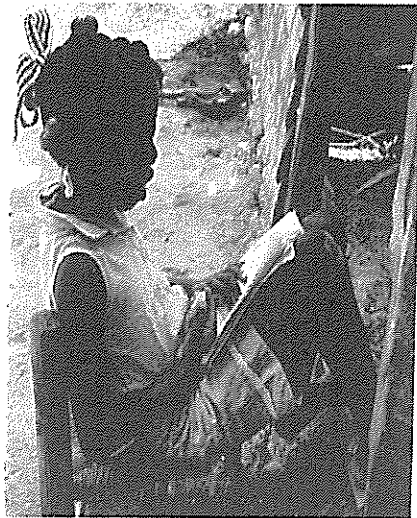
ISSN 0829 - 4666

Vol. 65, No. 9

BEAMSVILLE, ONTARIO

September 2000

Haiti Mission Needs



Dear friends,

My name is Fabi and I'm seven years old. I go to school with my sister Malu who is five. I am writing this letter to tell you that I suffer from fever almost every week because of bad water. All my friends also suffer from fever. Many also have sores on their skin that itch all day and all night. I don't have that because I have a smart mother. They say I am smart too.

My mother built what she said is a filter. She used stones, sand and charcoal. She said that it cleans the water of bad bugs. My mother said that I can't see those bugs because they are invisible. I heard that if we had deep-water wells this wouldn't happen. Getting sick, I mean.

Papire (Creole for Papa Ray [Raymond Fillion]) from Canada takes good care of us. But he is gone most of the time. We all miss him. He wants to dig some wells for us. Would you send him some money so that he can dig wells? Please!

Love, Fabi



Dear friends,

They call me Payee. I have forgotten what my real name is. I was born in the south of Haiti. Twenty years ago I went to visit some friends in Savanette, which is in the center of Haiti. While I was there I lost my sight. I don't know why. Since then I have been dependent on others for shelter and food. Mostly I slept on the ground without a blanket and most days I had next to nothing to eat.

In 1994 Etienne baptized me. For a while I had shelter and food. When Monique and Papire found me in 1998 I was the most destitute person in the whole world. I was so hungry and dirty. They gave me some money. The year after they came and took me to their mission where I am now. This is the first home I've had in twenty years.

I earn my keep by keeping the large yard clean. I do it bit by bit every day. For now I sleep in the storage room. I need my own little house. Just one room with a bed, table and chair. Can you help me build my small home?

The cost would be \$1,000 (U.S.). Actually, we need many of these small homes, as there are many handicapped people who need shelter and food. Monique and Papire will take care of us.

I have asked Papire to bring me a flashlight when he comes back. God will make me see---I know He will.

Sincerely, Payee

(see Haiti on page 13)

Why Do We Worship?

Art Ford

Worship is as old as humanity. To worship is as natural as to live. In our lives as Christians we will have times of private worship as well as occasions when we gather with fellow Christians for worship services. While there are some significant differences in the two, the essence is the same: In our hearts we proclaim the glory of a living God.

As we think about our worship, it might be helpful to note some definitions for the words used to denote worship. The Hebrew word used by Abram in Genesis 22:5, literally means to bow down. To worship is to prostrate oneself before another, to give honour and reverence. Similarly, the Greek means to prostrate, do obeisance to. It refers to the honour, reverence and homage paid to superior beings or powers, whether men, angels or God.

Our English word comes from Old English, "*Worth-ship*". It denotes the worthiness of the individual receiving the special honour due to his worth.

The words are used of men at times, but usually of the divine honours paid a deity, whether of the heathen religions or of the true and living God.

Worship is divinely commanded

The concept of worship did not originate in the mind of man. It is clear from very early in the relationship between God and man that God wants our worship. As the commandments are given to Israel, God says in Exodus 20: 3-6: "*You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand of those who love me and keep my commandments.*" (NIV)

At the time of his temptation, Jesus repeats the command to worship God and reminds us that He alone is worthy of our worship. He further emphasizes the need for worship in John 4:21-24: Jesus declared, "*Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.*

You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth." (NIV)

Throughout the New Testament, it is assumed as something Christians will do. Indeed it is to be a part of our eternal experience with God. From the time I was a child, I have known that the anatomy of worship is singing, praying, preaching, giving and taking the Lord's Supper. While these are the tools of my worship, they are not my worship. Rather, they are the God ordained means to a much greater end.

We worship a God who is worthy.

Have we lost sight of that end? At times, I believe we have. We must take care that worship does not become just another event in our lives. Something we can opt into or out of according to how we feel today. We need a vision for worship that is greater than ourselves. The question at the heart of worship is not, "Do I like it?" or "Am I entertained?". Our concern is to be "Are we honouring God?".

We often speak of the room, where we worship, as the auditorium. Auditoriums have a stage area and a seating area. When I go to the theatre, the performers are on the stage and those seated make up the audience. However, in worship, it is not that way. God is the audience and the worshipers are to be seen as the players. He is the one we are to please. Remembering this will surely help us to keep our worship from becoming either empty ritual or shallow entertainment.

In worship, we declare the **worthiness** of God. The seraphim of Isa 6:3 are an example. "*And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory."* Worship is also a time to recount the **great acts of God**, so that we may put our trust in God and not forget His deeds, but keep his commandments (Ps. 78:8).

Worship reminds us of our faithlessness and of **God's steadfast love**, which never

ceases, despite our sin. Perhaps, more than in any other activity of life, worship enables us to **view our lives** (circumstances and choices) in light of **God's presence and purposes**.

Because of the holy nature of worship, those of us who lead need to take heed. Our leadership can create a culture in which true worship is either enhanced or weakened. With this in mind there are temptations, for those of us who plan worship, to avoid. These may become even greater temptations when we try to enhance our worship by using technology. One temptation is to entertain instead of to worship. Our society has a mentality that has been described by terms like, "supermarket" or "cafeteria" thinking. When our concern becomes what I want, or what do they want, then "I" or "they" start to displace God as the center of our worship. We must first come to grips with the question of what God wants, then fit into it what we want, not the other way around.

For those of us in leadership, the temptation comes to use worship as an opportunity to assert our own gifts or unique personality. This is not to be our means of self-expression or self-actualization. The gifts we have are for a purpose. That purpose is to honour God.

By its very nature, worship is a deeply emotional and spiritual experience. As we think about this, we may be tempted to manipulate the emotions of the worshipper. While we are to be involved emotionally in worship, the focus is not our response, but the revering of God. We must not confuse our feeling of repentance and submission with our acknowledgment of the one who is greater than all our feelings about him!

Have we not often been drawn in two directions as we plan our worship times. We want to have the appropriate expression of worship for the Christians who will be there, but we also want to attempt to evangelize the lost who may be there. I have found myself falling to the temptation to confuse worship and evangelism. Worship is for God and evangelism is for the unbeliever. The following quote of Marva Dawn in the book, *A Royal 'Waste' of Time: The Splendor of Worshipping*

(continued on page 4)

A Tale of Two Families

James Willett

Two families, the Browns and the Smiths, lived as neighbors in a medium size city. Each family consisted of husband and wife and a pre-school boy about five years old. They lived in similar homes in a quiet suburb. Both men held responsible jobs in major businesses in the city and were quite successful in their chosen fields. Mrs. Brown chose to be a stay-at-home Mom, while Mrs. Smith followed an active career in real estate.

Ben Brown was quite fond of his young son and spent as much time with him as he could. He had even been known to take off work early or rearrange his work schedule so he could do things with Joey, or so they could all do something as a family.

Jim Smith loved his son, too, but he felt that, in order to be a success and provide the things for his family that he wanted to provide, he needed to work very hard. As a consequence, he did not have a great deal of time to spend with his son, Jackie. Betty Smith loved her work and was very ambitious, so, while she loved her son, she felt that she just didn't have a lot of time to spend with him. She did try to spend "quality time" with him, however. They hired the best nanny they could find to look after Jackie while they pursued their careers.

Joey was a happy, go-lucky kid, full of life and always cheerful. He watched eagerly each day for his Dad to get home from work so they could get out in the yard and play catch or football or some other game. Often all three of them went for bike rides together in the evening, after dinner.

Jackie Smith, however, never knew just when his parents would come home, and when they did get home, they seldom had time for him. They either brought work home with them, went back to work after dinner, or were just too tired to be bothered. Sometimes they ate out with clients or friends, and Jackie ate alone with his nanny.

Joey and Jackie were friends and often played together. As Jackie watched Joey with his Dad and Mom, a deep longing was in his heart for that kind of love and attention from his own parents. He used to ask his Dad to play ball with him, but his Dad was always too busy or too tired, and tended to get "short" with Jackie if he persisted, so he quit asking.

Ben and Betty could not help but notice what was happening, so they began to

include Jackie in as many of their activities as they could. When the two boys started school, the Browns took Jackie to school and picked him up after school. The two boys were practically inseparable, and since the Browns were not able to have any more children, they were happy for the companionship Jackie provided for Joey.

The Browns were faithful members of the Lord's church and attended all services regularly. When they offered to take Jackie with them, the Smiths were quite agreeable. However, as the boys grew older, the Smiths began to realize that their son was spending every spare moment with the Browns, so they began to look for ways to keep Jackie at home. Instead of trying to be the parents they should have been all along, they took a negative approach to the situation and tried to forbid Jackie to spend so much time with the Browns. They no longer allowed him to attend church services with Joey and his Mom and Dad.

"No matter how hard he tried to be like the Browns, he was still a Smith?"

Jackie had long since realized that, while his parents professed to love him and showered him with all kinds of toys and other things, they did not seem to feel for him what Joey's parents so evidently felt for Joey. As a consequence, he began to wish he could be the Brown's son. In fact, he sometimes thought of himself that way. Once, in elementary school, he even gave his name as Jackie Brown. Now, when his parents forbade him to go to church with the Browns and tried to keep him away from them, his longing to be the son of the Browns grew intense. He had long ago started behaving as much like Joey as he could, and he often thought of Ben Brown as "Dad." In fact, he got in the habit of calling him "Dad Brown." Ben was not quite sure what to do about this. He realized why it was happening and he knew Jackie needed his attention and love, so he just sort of let it slide along.

But of course, no amount of longing on Jackie's part could make him a member of the Brown family. Even though he called Ben "Dad" and tried to be as much like him as he could, he was still a Smith and not a Brown.

In due course, the lifestyle of the Smiths took its toll on them, and they divorced. Neither of them really wanted Jackie, because they each had other "love" interests that made it awkward for them to take their son.

The Browns saw all this, and began to talk about the possibility of taking Jackie into their home. They had always wished they could have another child, and the two boys were already as close as brothers. So they approached the Smiths, cautiously, with the idea of adopting Jackie. Secretly, each of the Smiths was relieved that they might not have to do something with Jackie, but they hemmed and hawed a bit, for appearances sake, before finally agreeing to the arrangement.

Jackie was overjoyed. He had thought of himself as one of the Brown's boys for so long, that he could hardly believe he was actually going to become their son.

In due course, after all the legalities were taken care of, Jackie was properly adopted into the Brown family and could rightfully call himself Jackie "Brown." He had often spent the night with Joey when they were small boys, but of course, he had to go home the next day.

Now he could spend every night and every day with Joey and "Dad and Mom Brown," and still be "at home." While he occasionally felt regret concerning what had happened with his birth parents, he was so happy to finally truly be a member of the Brown family that these feelings occurred less and less often. As for Ben and Betty and Joey, they could not have loved Jackie any more if he had been their flesh and blood son and brother. He was truly and completely a member of their family, in every sense of the word.

The two boys were immersed into Christ when they were fourteen years old, by their Dad, and tears of joy flowed in abundance on that happy occasion.

Application

This story is, of course, fictional. I have written it to illustrate and perhaps help explain a situation in the "Christian" world today that bothers many people.

One of the hardest things for many people inside and outside the church to understand is the relationship of the millions of "good" people in the world, who have never been "born again of water and the Spirit", -

(continued on page 15)

EDITORIAL

Holy Incense and Oil

Wayne Turner



One of the most startling events in the Old Testament is God's refusal to allow Moses into the Promised Land. Considering all that Moses had suffered for God and the people of Israel, being barred from Canaan appears to be the ultimate indignity and rejection. How could God treat him this way?

Moses had not wanted to lead Israel out of Egypt in the first place. When God originally called him, Moses tried to decline the role. God literally forced him into it. Moses faced rejection from Pharaoh and Israel. He also had to deal with their complaining and grumbling. Circumstances continually taxed his leadership - the pursuit by the Egyptian army, the crossing of the Red Sea, the lack of food and water in the wilderness, the fear among the Israelites after the unfavourable report of the ten spies. Certainly Moses deserved a better fate than dying alone on Mount Nebo after only glimpsing the land from afar.

Moses served God faithfully but he made one mistake. In his impatience with the Israelites, Moses said to them, "Listen now, you rebels; shall we bring forth water for you from out of this rock?" (Numbers 20:10), then struck the rock twice with his rod. God had instructed him to simply "speak to the rock before their eyes" (v. 8). Moses had not treated God as holy because he had equated himself with God (v. 12). By refusing Moses entrance into Canaan, God demonstrated the seriousness of acknowledging His holiness (Numbers 20:13). God is set apart, distinct, and unique. In the Law of Moses, God showed Israel how to honour His holiness in its worship and service. The people of Israel and even the implements of worship were uniquely His. In Leviticus 11:45, God proclaimed to Israel "I am the LORD who brought you up out of Egypt to be your God; therefore be holy, because I am holy" (cf. Lev. 21:6).

God required Israel to distinguish between the holy and the common. The holy belonged uniquely to Him. The common belonged to every day life. To take something holy and use it for a common, secular purpose was to "profane" it. Once something was profaned, it could never again be used for the holy.

To emphasize the seriousness of keeping the secular and the holy distinct, God had to provide a clear demonstration. Nadab and Abihu, Aaron's sons, offered, as incense to God, "strange fire ... which He had not commanded them" (Lev. 10:1). God consumed them with fire. Over the years, there has been much speculation about their exact sin. The most likely explanation is found in Exodus 30 where God prescribed the formulas for the incense and the oil that were to be used in His name. These were to be "holy to you for the Lord" (v. 32, 37). Both the incense and the oil were exclusive to Him. No ordinary incense or oil could be used, neither could His holy incense and oil be used for any ordinary purpose. Whoever did so would be cut off from his people (v. 33, 38). God was serious about being revered and treated as holy.

Our two glimpses of heavenly worship at the throne of God have a common theme. The seraphs of Isaiah 6:3 and the four living creatures of Revelation 4:8 proclaim, "Holy, holy, holy is the Lord

Almighty!" Recognizing the holiness of God is the very centre of worship, both in heaven and on earth. This is not merely mouthing the correct words nor mechanically performing the "right" acts, but must be shown in the submission of the worshippers to God's holiness.

In recent years, much has been said about making worship contemporary and "seeker friendly." Our worship assemblies should effectively speak for and to the people of our day. However, the potential danger is that our assemblies may focus more on man than on God-- that they may be based more on secular values, such as audience appeal, than on honouring the holiness of God with joyful reverence and awe. In a commendable desire to draw this generation to the Lord, we may be tempted to elevate personal preferences or pragmatic choices for worship above what God Himself has authorized.

The purpose of worship is not to attract or evangelize visitors, although that is a possible side effect. Neither is worship to entertain or amuse Christians. We are not the audience but participants in lifting up God. We come together to proclaim His holiness, glory and majesty. Worship should bring His people together in unity, in common submission at His feet. May we be a fellowship of God's people shaped, not by human ingenuity and will, but by the humility and love demonstrated in the cross of Jesus Christ.

(continued from page 2)

God and Being Church for the World, suggests an appropriate perspective "Worship is the language of love and growth between believers and God; evangelism is the language of introduction between those who believe and those who don't. To confuse the two and put on worship the burden of evangelism, robs the people of God of their responsibility to care about the neighbor, defrauds the believers of transforming depth, and steals from God the profound praise of which he is worthy". (124)

As we gather with the saints to worship, we need to remember that we do so because God wants our worship. We worship a God who is worthy. Let us remember that the goal of our worship is to proclaim His worthiness in spirit and in truth.

Beamsville, Ontario

GOSPEL HERALD

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

CO-EDITORS

Wayne Turner, Eugene C. Perry

ASSOCIATE EDITORS

Edwin L. Broadus, Beamsville, ON

Max Craddock, Toronto, ON

Keith Thompson, Newmarket, ON

Ronald W. Pauls, London, ON

Tim Johnson, Moncton, NB

Peter Morphy, Mesa, AZ

J.C. Bailey, Weyburn, SK

Geoffrey H. Ellis, Waterloo, ON

Walter Hart, Owen Sound, ON

Brian Cox, Newmarket, ON

Roy D. Merritt, St. Catharines, ON

LAYOUT/DESIGN

Brad Boland

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

Send teaching articles to Wayne Turner, 45 Millfield Drive, Winnipeg, MB R2M 2N9

(204) 257-7926 E-mail: <editorial@gospelherald.org>

Send advertising and subscription information to

Gospel Herald, 4904 King Street, Beamsville, ON L0R 1B6 Ph/FAX (905) 563-7503

E-mail: Eperry9953@aol.com

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

Canadian Subscription \$13; \$25 for 2 years.; Widows & Gifts, \$12

U.S. And Foreign Subscriptions \$17.50 (\$14.50 US) per year to cover increased postage

"Publications Mail Agreement Number 1380834" • "Registration Number 09508"

Indexed by Restoration Serials Index

Articles for this page or reactions to it should be sent to
Max Craddock, Editor, 5 Lankin Blvd., Toronto, ON M4J 4W7,
Phone (416) 461-7406, e-mail <familyties@gospelherald.org>



Who Should I Choose?

Max Craddock

Adam did not have a choice. Eve was made for Adam and so he did not have to wonder about who to marry. In a recent email message the following thought was suggested. Adam and Eve had a distinct advantage over people today in that he did not have to listen to Eve talking about all the men she could have married and she did not have to listen to Adam talking about his mother's cooking. Perhaps there is some value in that?!

Next to the decision to become a child of God, the choice of a person to spend one's life with (or the choice to live without a spouse) is the most important decision one makes and it will have daily impact on one's well being, contentment and happiness. This decision should never be made without careful and prayerful thought. While some might suggest that this sounds too much like buying a car, the person who has made the wrong choice understands the importance of care...only too late! Perhaps the words of Paul in Ephesians 5:15 - 17 about living godly lives can be useful here. "Be very careful, then, how you live - not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore, do not be foolish, but understand what the Lord's will is." While not talking about marriage per se here, Paul's words should ring very true to every Christian seeker of a life-spouse. Every Christian needs the help of faithful people around them to live for Christ in this sin filled world. If this is true in any relationship it is surely true of one's life companion.

Let us consider some "general" thoughts regarding the choosing of a spouse for life. These suggestions have been gleaned from several sources as well as from observation. If you, or someone you love, is seeking a life companion you are encouraged to give some thought to these suggestions.

First, one ought to seek to find someone who will share his/her faith. The Christian who has made the decision to submit to the Lordship of Jesus Christ and is serious about growing to be more and more like Christ will benefit from having a spouse who is

also sharing this goal. The happy and successful Christian home is often pictured as a triangle standing on one of the sides, point sticking up. Husband and wife are shown as on each end of the bottom line with God at the top point. The idea is that as the husband and wife grow closer to God they also grow closer to each other. This illustration is worthy of consideration when one "goes on the hunt for a life-sharing spouse."

Secondly, remember that the dating and engagement period is a time when each party will be on his/her best behaviour. Since each is doing his/her best to please (win) the other they will be very accommodating. This is a time when people need to be open and honest in their relationship, i.e. a time to express expectations, share dreams and openly and frankly discuss issues of marriage and personal expectations. Passion, properly controlled, and romance are very important in the process of choosing one's spouse. However, they will not carry a marriage through all the trials and pressures that lie ahead in the average marriage.

Thirdly, choose someone with goals and feelings that match your own. Compatibility and love are important ingredients to a happy married life. Remember, however, that one may fall into and out of love many times in life. In fact, falling in love is often much easier to do than to stay in love. Having a partner who has the same goals and feelings will go a long way toward making the staying in love easier.

Fourthly, it is advisable to go slow in making a commitment. Although some "love at first sight" relationships have ended in happy marriages...others have not. In general, important decisions should not be made in haste. This is especially true of committing to marriage. Sometimes qualities that look good at first later become problems. For example, one may be very carefree, the life of the party. Later this same quality may be the source of strife because carefree comes to be seen as sloppy and/or without the ability to be serious about important things. Exact opposites seem to attract but may drive each other "crazy" as time goes on. While many such problems can be and are worked out in marriage these same problems can be at the root of many failed marriages.

Finally, be sure to marry someone you can trust. Trust forms the very foundation for marital intimacy. Trust must be a constant in the relationship if a marriage is to grow and bless all connected with it. Partners in the marriage must feel safe with each other... and also when the couple is not together.

More on this theme next month, the Lord willing.

Sudbury Church of Christ

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

Partial support available.

Please send resume to:
Preacher Search
c/o Roy Chapados
500 Camelot Dr
Sudbury, ON P3B 3M7

You are encouraged to
tune in to:

Key to the Kingdom

On Vision T.V.

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

Donations, questions or comments should be directed to

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

CHRISTIAN YOUTH

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



What Would We Put in God's Temple, Cherubim or Asherim?

(2 Chronicles 3 & 33; 1 Corinthians 3:16-17; 6:18-20)

Can you imagine being part of a royal family and taking charge of the throne and a whole country when you're only twelve years old? Sounds awesome, but this is just what happened to a young man named Manasseh. He grew up with the example of his father Hezekiah who was considered a good king. Things had been pretty rough in Israel, but Manasseh's father Hezekiah helped straighten them out for a while. He repaired the temple and helped turn the people back to God (2 Chronicles 29-32).

The temple was meant to be very important to God's people. It was an amazing structure built right in the heart of Jerusalem on Mount Moriah by King Solomon. It was the place where God would make His presence known to His people. Second Chronicles chapter 3 describes the temple Solomon built. Why not take a minute to read this short chapter.

You will notice that at the heart of the temple Solomon built a special room called the "holy of holies." (2 Chronicles 3:8-9). This awesome room was twenty cubits wide by twenty cubits deep by twenty cubits high (1 Kings 6:20 gives the height). A cubit is the distance from your elbow to the farthest tip of your fingers. It equals about eighteen inches or 450mm. This means the holy of holies was a cube about thirty feet or nine metres in every direction. It was covered with 600 shekels of gold (about 18,000 kilograms or 39,683 pounds)! The golden nails weighed 500 grams each (just over a pound).

Inside this perfect golden cube, Solomon made cherubim (the singular is cherub) that were half as wide and high as the room. Cherubim are powerful heavenly winged creatures. Living cherubim guarded the Garden of Eden (Genesis 3:24). King David pictured the Lord riding a cherub (2 Samuel 22:11). Cherubim guarded the ark, which Solomon placed in the holy of holies. The gold-covered ark

contained the stone tablets on which God wrote the Ten Commandments, a golden jar of manna and the budding rod of Aaron (Hebrews 9:4). God would meet and speak to Moses from above these cherubim (Exodus 25:22).

In your mind's eye, can you see a picture of this beautiful room, a gold covered space with these huge winged creatures, the ark, and the glory of God filling it? It must have been an incredible sight to the high priest who could enter it once every year on the Day of Atonement. God intended this room to be special, like no other: beautiful, radiant, holy, ...awe inspiring, like Psalm 99:1 says, "The LORD reigns, let the peoples tremble; He is enthroned above the cherubim, let the earth shake!"

It's hard to believe, but God's people quickly lost sight of this awesome beauty. It was about 240 years after Solomon, following a string of kings who did mostly evil, that Manasseh came along. When Manasseh was only 12, after his father Hezekiah died, he took his place as king. He made some bad choices, "And did evil in the sight of the LORD according to the abominations of the nations whom the LORD dispossessed before the sons of Israel" (2 Chronicles 33:2). You can read about the disgusting things he did in 2 Chronicles 33:3-9.

Notice what he did in verses 3 and 7: he made Asherim and "he put the carved image of the idol which he had made in the house of God" (33:7). Asherim were carved wooden idols of a female fertility goddess. The Canaanites believed they had to win the favour of the "gods" to have rain and good crops. They went so far as offering their own children to please the gods. Can you imagine anything less appropriate to put in God's temple than a wooden idol to worship instead of God who is the only One worthy of our worship? Yet this is what Manasseh did. He filled that beautiful

golden place with ugliness.

Do you think God was present in the temple when Manasseh's idols were there? I don't think so. This was to be a special place for God's presence. When He was present, there were no idols; His glory filled the holy of holies. Notice that when idols were present He was absent; God does not share His place in our lives with idols.

God's temple is still very important today, but it is quite different than it was in Manasseh's day. Today God's people are His temple. Listen to how the Apostle Paul puts it, "Do you not know that you are a temple of God, and that the Spirit of God dwells in you?" (1 Corinthians 3:16). God actually dwells in the hearts of His people. Who He puts in us is much more powerful than cherubim. He places His Holy Spirit within us: "your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own" (1 Corinthians 6:19b). We belong to Him and we are to glorify Him in our bodies (1 Corinthians 6:20b).

We can learn a few things from Manasseh. He didn't make bad choices just because he was young. We know that Jesus' family and the Jewish leaders considered Jesus wise when He too was only twelve (Luke 3:39-52). Josiah was only eight years old when he became king, "And he did right in the sight of the LORD and walked in all the way of his father David, nor did he turn aside to the right or to the left" (2 Kings 22:2). Manasseh had a good example in his father Hezekiah but he caved in to the bad influences of the nations around him. Fortunately, Manasseh eventually had a change of heart and removed the Asherim, but only after he had been dragged off to Babylon with hooks and bronze chains, humbled himself and prayed to God. You can read about his repentance in 2 Chronicles 33:10-13. If we make mistakes, we can, like Manasseh, turn around and change for the better.

You and I didn't have a chance to decide what went into God's physical temple in Jerusalem 3,000 years ago, but we do have the choice about what we put into God's spiritual temple today. We can decide to put good or bad things into our bodies, His temple! Will we put in idols, things that take God's place? Or, will we put in good things, heavenly and holy things. When we are baptized, God places the gift of His Holy Spirit in our hearts (Acts 2:38). His

(continued on page 7)

God's Search

Tim Johnson

Several times recently someone has become lost in our seemingly endless Canadian woods. Often this happens to hunters unfamiliar with the area, people who get separated from hiking groups, or children who wander too far on a camping trip. An innocent stroll in the wrong direction can easily disorient someone and they can't find their way back out to a recognizable spot. It may be days before one stumbles out to a road or a farmer's field. If the weather is bad and they don't have adequate food and equipment, people often die of hypothermia.

It doesn't take long for huge rescue groups to begin an organized search for these people. Police, county rescue teams, even the armed forces are often called upon to systematically scour the forest for signs of the lost person. In many provinces, with such huge forested areas, these kinds of services are vital. It's impressive how skilled and well-equipped these groups are - involving volunteers who know the area, trained dogs, and expensive equipment. They usually find who they're looking for, but sometimes too late.

The Bible reveals God to be a searching Father. Christ's great parable of the prodigal son pictures God as a man who longs for his wayward son to come home (Luke 15:11-32). When the son finally came straggling up the road his dad already knew he was on the way. The story seems to suggest he was watching the horizon every day for his boy.

Earlier in the chapter Jesus portrayed God as one who looks for people like a shepherd searches the hills for a lost sheep, and a woman who sweeps her house thoroughly to find a lost coin. All these parables end with happy rejoicing because the lost was found.

Our God is a searching God! Speaking out through Ezekiel against the godless shepherds of ancient Israel who made a mess of their work, God promised to search for His people Himself and bring them home again.

For thus says the Lord God, "Behold, I myself will search for My sheep and seek them out. As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and

gloomy day. And I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will feed them on the mountains of Israel, by the streams, and in all the inhabited places of the land." Ezekiel 34:11-13.

God looks all over our world for people who will follow Him in faith and love. In fact, the whole plan of salvation is an act of rescue. God mobilized great events in history, used the actions of powerful people, and worked long and hard with his chosen nation to bring Jesus into the world to save us. "But when the fulness of the time came, God sent forth His Son." (Galatians 4:4) "Sent forth" carries an urgency with it. The phrase is something like our English word "dispatched". When all was prepared and the right moment came, God dispatched Jesus into our world to die for us.

The book of Ephesians explains that God "administered" His plan throughout the past, "summing up all things in Christ" (Eph. 1:10). Jesus completed the whole rescue effort that involved the work of "things in the heavens and things upon the earth." His was the final, decisive, most effective part of the plan that accomplished salvation for us. All of the intricate details that God put together throughout the ages were done "according to His kind intention which He purposed in Him" (verse 9). It was God's kindness that motivated Him to do all of this work to save us. When volunteers come together to launch a rescue effort in the forest, they come because they are concerned and they care. Jobs are put on hold, families sacrifice time together, and equipment is gladly donated - because of the kindness of these people. With salvation, it is all the more so with God.

I find it interesting that God uses Christians to search along with Him. Paul urges us to think of our work as though "God were entreating through us; we beg you on behalf of Christ, be reconciled to God." (2 Cor. 5:20). We are to look high and low, to search our town and province, to pray for and work with everyone we can. God is searching through us, speaking through us, because He cares for people and wants as many as possible to come home to Him before this world ends. We are part of the search party. Like those searching in the woods, we can't afford to neglect any area where someone may lie

exhausted and hidden. We must do a good job of hunting for the lost. Souls are depending on our skills, our organization and strategy, our kindness and care.

The cry for help has been raised, people have become lost and can't save themselves. Will you search - and do it carefully?
Moncton, New Brunswick

(continued from page 6)

glory is present in our lives. Will we keep the temples of our bodies free from idols? What would we put in God's temple, ugly wooden Asherim, or cherubim, those beautiful powerful guardians?

[Editor's Note: The above article is written by Paul Birston of Winnipeg. Paul is a deacon in the Winnipeg Church of Christ with his main responsibilities in Bible Talks and Education. Paul and Margaret have two children 12 and 16 years old. Paul enjoys working with young people and has been teaching Bible classes in the grades 7-12 range for 12 years. During the fall and spring Paul leads a Bible Talk once a week in his home in his efforts to share the Good News of Jesus Christ. We thank Paul for the above excellent article and look forward to seeing more from him in the near future. BMC]

WEYBURN CHURCH OF CHRIST

is now accepting applications
for a full time Minister

Congregation of app. 90
with elders and deacons

*Please apply by sending
resume to:*

Search Commission
Weyburn Church of Christ
1115 First Ave. N.E.
Weyburn, Sask.
S4H 0N2



Although this issue was not planned as a special issue to feature or give a special study to the topic of worship, coincidentally, a number of writers have chosen it. God approved, meaningful, worship is a concern of many in the present circumstances.

In his editorial, brother Turner deals with the danger of focusing our worship more on what pleases men than on what pleases God. Brother Ford, in his article, "Why Do We Worship?", reasons along similar lines and mentions the tendency to displace God as the center of worship with "I" and "they". The Youth Page article by brother Birston points out the importance of the worshiper's body being a place for that which is holy, since it is the temple of God.

We have chosen to continue this general theme. Instruments of music in Christian worship, although not practiced in New Testament times, nor sanctioned by the New Testament scriptures, were introduced years later in an effort to enhance worship. This was more pleasing to some Christians and, they argued, would help to attract those they hoped to win to Christ. Among us, this took place about one hundred years ago. It resulted in debate and division but did not prove to be effective in evangelism.

There is evidence that the cycle may be repeating. We hear of congregations and situations where the instrument is being used, favoured and/or argued for. Undoubtedly, this is quite disturbing to some older folk but it does not appear that it is likely to even generate a debate among many. At least, such a debate, if it now occurred, would not likely be as much concerned with revelation (God's wishes) as with more practical and mundane matters (man's enjoyment).

The singing admonished and practiced in the early church was acappella. It was communication from the heart of the worshiper and intended to praise and honour God and teach and encourage others. The use of the instrument, on the other hand is not based on New Testament instruction or example. To use it, since it is substituting man's method, is to dishonour God and to fail, since it often makes the words more difficult to distinguish, to instruct and encourage hearers.

Rather than engaging in proof-text arguments which, unfortunately fail to excite interest or carry much weight these days, we have chosen to quote an item written by Tom Lawson, minister of music in a Christian Church. (These churches are among those that divided from us, this being one of the issues, a century ago.) This is being copied from a sister publication which provides no further documentation. Three advantages of acappella music are pointed out:

(1) It tends to maintain the central players in worship as a congregation rather than the performers up front. When the music of worship is the music of the church itself, it seems less likely that we will move from worship to watching worship. The worth of a particular service is, many times, gauged by the quality of the performances. Applause is not merely tolerated it is expected.

(2) It tends to preserve times of silence within corporate worship. My church feels obligated to not allow a single moment of silence within the entire worship experience. Every moment when someone is not speaking or singing must be filled with the organ or piano. I do not need my moods programmed at every moment.

(3) It tends to preserve simplicity of worship that may be increasingly attractive in our complicated age. I am baffled why some within the Church of Christ would pick this time to move toward inclusion of the instrument in worship. Doesn't the growing attraction of everything from acappella secular music to Gregorian chants give indication that less may be more and that simplicity and times of silence may have an attraction as great as the "big performance" . . .

[To] my friends within the Church of Christ, I would encourage you to think long and hard before you join the rest of the evangelical world in this area that so clearly impacts the entire worship service. I find myself wishing that, at least once in a while, we'd close up the piano, turn off the organ, unplug the guitars and just see what would happen.

Surely all who are genuine worshipers of almighty God will want to avoid even the possibility of offending God or fellow worshipers just because of their own selfish enjoyment. For many of us, the instrument, along with some other new practices being advocated or tried by some, represent intrusions to our meaningful meditations. *ecp*

Spring Time Tour of Israel March 11-22, 2001

Is-ra-el \ 'iz-rē-ə\ n [ME, fr. OE, fr. LL, fr. Gk *Israēl*, fr. Heb *Yisrā'ēl*] 1: Land promised to Abraham, father of the faithful 2: Homeland of Jesus when He became flesh and dwelt among us 3: Important centre of four major world religions 4: The land we plan to explore together, March 11-22, 2001.

Ahh!! Israel! No matter how you define it, it is no ordinary land. You may travel the world over and see many impressive sights. You can see more majestic mountains, more extensive lakes and more massive monuments. But you are unlikely ever to see anything that will inspire and affect you like Israel.

Things Jesus touched are like that! And this is the land where he walked and lived. As in all other things, what he touched is no longer ordinary, common or plain.

COME SEE WHERE JESUS LIVED!

12-Day Tour Package – \$2,699.00

Contact us today for free
brochure or registration:

Ron & Rita Pauls

1129 Melsandra Avenue

London, Ontario N5Y 4N8

PHONE: (519) 667-5002

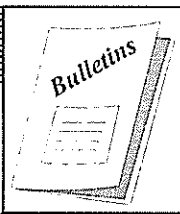
FAX: (519) 667-1944

EMAIL:

ron.rita@sympatico.ca

FROM THE BULLETINS

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



In Christ Jesus

Max Craddock

The Apostle Paul used the phrase "in Christ Jesus", or a similar one, throughout the book of Ephesians to speak of those who were children of God through Christ Jesus. Here Paul is emphasizing the new relationship that Christians enjoy with God and each other as a result of being purchased by the blood of Christ. We understand the book of Ephesians deals, at least in part, with the disunity that exists between God and man because of sin. It is only when men are united in Christ that this disunity is overcome and unity is restored. Let us consider then some of the blessings that are found "in Christ".

In Ephesians 1:5 Paul tells us that we become the sons of God through Christ Jesus. This sonship (childship) is given only through the love of God. This comes only because of the "glorious grace which he has freely given us in the one he loves." (Eph.1:6) By the grace of God we have been made the children of God and blessed with every spiritual blessing that relationship implies. (i.e.: eternal life in heaven, joy, peace, comfort of the Holy Spirit, deliverance from temptation, etc.)

How is this grace received? This grace of God is received as a result of Jesus' shed blood. "...and are justified freely by his grace through the redemption that came by Christ Jesus. God presented Him as a sacrifice of atonement, through faith in His blood. ...he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus." (Rom. 3:24-26) This redemption is received when one is born again with Christ through obedience. Paul points out that the forgiveness of past sins is a direct blessing we receive in Christ. Barnes makes the following comment on this thought: "We are not to suppose that this is all the benefit which we receive from His death, or that this is all that constitutes redemption. It is the main, and most important thing. But we also obtain the hope of heaven, the influences of the

Holy Spirit, grace to guide us and to support us in trial, peace in death, and perhaps many more benefits." (Barnes on the N.T. vol 7, page 23)

For one who has been born again there is great joy and peace to be found in this relationship with God.

Strathmore Searchlight, Toronto, ON

Ashamed of the Truth?

Walter Hart

Several Canadian religious groups are in serious financial difficulty as a result of the Indian residential school charges. One Roman Catholic order has asked the federal government to assume all its assets. It says nothing will be left anyway once all the lawyers get their share! One puzzling aspect has been a virtual blanket apology from the Anglican Church - an apology that seems to be for everything that church ever did among the Indians. Why a blanket apology for what was in many cases a sincere attempt to help, an attempt that involved some real sacrifices by missionaries who believed the Indians needed to know about Christ?

An interesting analysis of the Anglican position appeared in the May issue of the Anglican Journal. Columnist Ian Hunter declares that "The Anglican Church must be unique in Canadian legal history, convicting itself from its own mouth and apologizing its way into a legally indefensible position." Hunter believes "It's a matter of collective guilt. I think we're embarrassed by the Christian faith. The early clerics regarded their role as missionaries was to bring the 'Truth' to people, but the church no longer believes that. We've developed the relativist view: there is no ultimate truth; rather, we theologize that what is right and good depends on the group holding it. So who are we to say, 'You shouldn't worship the God of Rocks'? We want to continue on as a kind of ecclesiastical wing of the NDP, parading about equal pay for work of equal value, but we don't want to come to terms with sin and salvation and redemption and other old-fashioned notions."

Hunter goes on to write, "But you can't be a relativist and a Christian. There is one God, one Mediator. When Christians lose their willingness to proclaim the message, then you can see why they would be embarrassed by the past missionaries who actually engaged in that.... We should be saying, 'This was the ideology of our forefathers and it is true.' But it requires courage to say that, and the church is not prepared to risk anything beyond being popular. We'd rather die."

He is right. Churches that no longer take a stand for Christ really have nothing to live for, and so they might as well die. Individuals who no longer take a stand for Christ really have nothing to live for, either, and in dying have no hope. How are you doing at standing for and affirming the following statements?

Jesus affirmed: "I am the way, and the truth, and the life. No one comes to the Father except through me" (John 14:6).

Peter declared, in reference to Jesus: "There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved" (Acts 4:12).

Paul wrote: "For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, who gave himself a ransom for all" (1 Timothy 2:5).

Owen Sound bulletin

Bring College Home!



GLBC's "school without walls" brings college-level Bible education to you via the Internet.

Study in the convenience of your own home.

Advance your Bible knowledge and ministry skills thru distance learning.

Website: www.glbc.on.ca
Email: learn@glbc.on.ca
Phone: (519) 884-4310



Great Lakes Bible College

FOR WOMEN BY WOMEN

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



God's Angel Messengers - V

Doing What Does NOT Come Naturally

Katheryn Haddad

Previously we discussed the Christian woman's influence at home toward an unsaved husband. 1 Corinthians 11:17-18 says, "In the FOLLOWING directives. . . your MEETINGS do more harm than good. In the FIRST place. . . when you come together as a church. . ."

There are some Bible commands that go against our grain. Loving our enemies and being satisfied with life's basics is two of them. Too, sometimes God expects both men and women to do what does not come naturally.

Ted Dobson in his Vision article, "Healing the Tear in the Masculine Soul," said:

Spiritually, faith is considered by many men. . . to be a woman's area of concern, for it implies a lack of independence and self-assurance that does not coincide with their macho self-image.

But when men see women submitting to them and still maintaining their dignity and individuality, they realize by example that their submitting to God would not mean giving up their own dignity and individuality.

Women with lost husbands or husbands who hold back within the congregation say they'd give anything for their husbands to be their spiritual heads. But do we really mean it?

Just like any other conscientious Christian, I used to study the two passages in the scriptures about women in the public assembly hoping to find a loophole. C'm on, ladies. Admit you've done the same.

We can stare right at a verse and say it doesn't mean it. One such verse is, "Women should remain silent in the churches" (1 Corinthians 13:34).

But once I got into the Greek meaning of the words used in the passages, insight struck me like a gentle bolt of lightning. Finally I understood! Finally it made sense! Finally I WANTED to stay silent! Me, a talker. Me, a teacher. Me, a writer. I actually saw personal benefit in doing what does

NOT come naturally.

Over the next three issues, we will consider 1 Corinthians 14:33b-36, especially the words I capitalize:

"As in all the congregations of the saints, women should remain SILENT in the churches. They are not allowed to speak, but must be in SUBMISSION, as the Law says. If they want to INQUIRE about something, they should ASK their own HUSBANDS at home; for it is DISGRACEFUL for a woman to speak in the church. Did the word of God originate with you? Or are you the only people it has reached?"

The word "silent", in Greek is "sigao" and is normally translated "peace." It is what our Lord told the stormy sea when he said in Mark 4:39 "Peace! Be still!"

Perhaps it is an indictment to women who think that, if we didn't explain certain things, the church couldn't survive. But what we angel messengers need in order to combat that belief is an inner peace that God will take care of the others. We angel messengers need to sit in classes and relax and absorb what we can, knowing that the men are at least doing more in public than many are doing in private at home. Besides, it's refreshing and delightful to hear a whole different perspective from the men than we women have on various passages.

In Luke 9:36 Jesus used "sigao" when he told Peter, James and John not to tell anyone about his transfiguration before his death.

Did he tell Peter, "I know you blurt things out sometimes without thinking, so I'll understand if you forget"? Did he tell James, "I realize you want to call fire down from heaven sometimes to prove God is with you, so if you're really cornered and have to tell about the transfiguration to prove God is with you, I'll know it was for a good reason"? Did he tell John, "Well, since we're best buddies and have known each other all our lives, I'll make an exception for you"? No, no, and no.

So, ladies we aren't to tell everything we know in the public assembly, even if it's dynamic. We're to keep it to ourselves, no matter how remarkable it seems to us, and how much we believe it will effect lives.

Just how silent is "siago"? "Siago" was also translated "dumb," where Zacharias was struck dumb until his son, John, was born. Thus, this kind of silence is as though one has no choice, for it is impossible to talk. Done voluntarily, it is as though we've put tape over our own mouth.

Research done in London in 1999 revealed that men have better spatial skills which they link to memory, while women are better at processing complex verbal information. During memory tasks, men activated the supplementary motor area more than women. But during language tasks, women showed stronger activation.

Several years prior a similar study was done at the University of Pennsylvania Medical Centre. Their research revealed that the region of the brain controlling more action-oriented emotional responses was more animated in men, while the higher centre of the brain controlling more symbolic emotional responses was more animated in women.

"Men are more biologically inclined to express themselves physically. . . and women are biologically disposed to talking things through," reported Professor Ruben Gur.

So, ladies, we go to church and some of us squirm in our seats wanting to participate in the discussions and perhaps even the preaching. It comes so naturally to us. We are just so very verbal. But God knew long before professors and physicians that men learned better during physical activity.

So, even though all the men may not be able to physically stand in front to teach or preach, at least there's someone demonstrating that it's available to them should they desire a turn at such activity.

Oh how we argue with God because we don't understand. Do we have to understand to submit to him? Could we just trust him and his judgment instead of ourselves and our own judgment? If he asks us to do something that does not come naturally, does our faith extend far enough to accept it?

In the next issue, you will see that women remaining silent during the church assembly is something that doesn't have to be enforced by the men, for it is happily self-enforced. Happily? Oh, yes.



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

E-mail: newseast@gospelherald.org

ONTARIO

Beamsville: Don Smith and Randy Morrirt of Meaford, exchanged pulpits on July 16. On the 23rd the brethren had an "Invite a Family" day and on July 30, a noon potluck fellowship. A group of young men, Jeremy King, Terral McBay, Andy Mackenzie, Mike Nollert and Moses Velasco led the worship on Sunday July 23.

Bramalea: Freddie and Daphne Williams and daughter Megan were leaving for Abilene Christian University on August 24. Freddie will be the head coach for the men's and women's track and field teams in Abilene. He was recently honoured in Abilene when the Texas monthly magazine, December 1999 issue, honoured ACU as the Texas Sports Dynasty of the Century. Freddie still holds the Canadian record in the 800 metres.

Daniel Whittington graduated in mid summer from Harding University. Derek Czeban will be leaving for Waterloo to become a full time student at GLBC. A committee of ladies has been formed to arrange the food for the 150 of those expected for the XVI Encounter Ibero-american in October. Renee Wong is leaving to go to school in Ottawa this September.

Walter Straker was the guest speaker for the banquet at the Saskatoon Fiftieth Anniversary celebration as a congregation. Bruce Tetreau of British Columbia spoke to us on August 13. Bruce and Grace will be moving to Winnipeg in November as he begins his retirement activities. Everett Ferguson, retired professor from Abilene Christian University, was to be the guest speaker Sunday morning, August 27.

Bible class attendance in June averaged 97 with 61 on Thursday evenings.

Brantford: "We are thrilled to announce that Jamie Azzoparde and his fiancée, Bianca Douma, will start work with the congregation in September after their marriage in August. On June 18, we had our annual picnic with approximately sixty in attendance. Several area congregations were represented. Our congregation is sponsoring five young people to attend Camp Omagh and one to Camp Manitou. We continue to have monthly devotionals on the last Sunday

evening of the month."

Mike Gray

Collingwood: Nathan Pickard became the summer evangelist for the congregation on June 25. After seven years, Wayford and Wilma Smith have moved to Beamsville for their retirement. Happy Anniversary to Andy and Maxine Morrit, married fifty years and to Bob and Isabel McKee, married 45 years. On two Wednesday evenings, Nathan Pickard was showing slides of the Holy Land. On August 2 the brethren held a prayer and fast as they sought guidance and asked the Lord to send a preacher to lead the congregation this fall. August began with a corn roast and devotional at the Beattie's home.

Grimsby: A Bring a Friend Day was successful.

Guelph: Guest speakers were Keith Thompson, Mike Gosselin, and Jamie Azzoparde. The Guelph brethren have decided to have Spanish lectures in the evenings during the XVI Encounter Ibero-american in October.

Meaford: Evan Cramp was baptized at Strawberry Point in early August.

Newmarket: Sixteen people were leaving on August 18 for Nova Scotia for their VBS Mission Team work with the Shubenacadie congregation. Bill Beattie had been studying with a friend, Marty Prock, and bringing him to services, and Marty put on his Lord in baptism on Tuesday evening, July 25. The brethren had a barbecue on Sunday afternoon, July 30, on the church grounds.

North Bay: Jim and Jacquie Robertson's niece, Beth Orloff, was baptized into Christ in Haileybury in early July. She lives in the Queen Charlotte Islands, off the coast of B.C. Address: Box 515, Port Clements, QCI, B.C. B0T 1R0.

St. Thomas: "In the evening of July 29, Curtis Thompson, son of Brian and Faith, was baptized into Christ by his father for the forgiveness of his sins. Guest speakers in July were Peter Longden from Tillsonburg and Larry Hoover from Stratford. Beth Langeman went on a two week campaign at the end of July to help the church in Wenganui, New Zealand. Her sister, Katie Langeman is attending Freed-Hardeman University at Henderson, Tennessee. The congregation has been blessed with visitors from many places." *Brian Thompson*

Stratford: Paul and Debra Dale and family have moved into Stratford from a small town in the country.

Thunder Bay: Brian and Charisse Whitfield and children have returned from Waterloo where Brian had been completing his PhD.

Tintern: Wayford and Wilma Smith placed membership. Sarah Tanton received the "Good Citizen Award" from the town of Lincoln and the Province of Ontario. VBS averaged forty students. Congratulations to Judy Moore. She has had a couple of short stories accepted for publication. "Colors of Christ" from Oklahoma Christian did a drama presentation on August 9.

Toronto (Bayview): Tony Lewis, new minister, attended the Midwest Sermon Seminar at Rochester College in Detroit, MI. The congregation extended an invitation to each child to attend Camp Omagh with a scholarship and transportation being provided. Don Smith was a guest speaker for the annual Spiritual Renewal weekend. On June 18, the congregation held a special pot-luck and each ministry team updated the congregation on its latest activities.

Toronto (Strathmore): The congregation is renovating the kitchen. The Sunday school picnic was held July 15.

Waterloo: It was noted that the Lake Jackson Church of Christ has a website geared for children. The address is www.churchfun.com. It has a lot of activities for children of various ages to do as well as information on the Lake Jackson church and links to other clean sites to visit.

Jason Dale arrived home from Denmark full of enthusiasm after spending a month with students from ten other countries. Guests from Harlem, New York gave a presentation to the congregation on July 30 following a fellowship meal.

Update on the Ibero-american Encounter October 10-15: Santiago Molina and Javier Cuarezma have informed us that 175 have asked for registration forms. Canadian Customs has denied several who have applied for visas. Twenty-five have received their visas so far. The Waterloo Men's Retreat is planned for September 15 and 16 at Camp Omagh. Two other good web sites are: 1. Does God Exist? www.doesgodexist.com. 2. Reasons to Believe: www.reasons.org.

Windsor: Joel Bussieres was baptized on July 17. John Bailey of Texas will present lessons on the Faithfulness of God" September 15-17.

QUEBEC

Sherbrooke: A recent baptism brings the number of members of this congregation to eleven according to Yvon Beaudoin.

NEW YORK

North Buffalo: The congregation is involved with the prison ministry, writing to three men and visiting two. Daisy Walton went to be with her heavenly father on May 30.

NEWS

- FAR WEST -



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

ALBERTA

Edmonton: We rejoice with the Waugh family in the baptism of their daughter, Sarah Waugh. Sarah was baptized on July 3rd after having studied with Peter Ross, one of our elders and his wife, Linda.

Also added to the body this month was Rod Wharton. Rod has been attending one of our weekly Bible talks for sometime and made his decision to put on Christ on July 30th. We praise God for these two precious souls in their decision and for all those involved in leading them to that decision.

In September, David Ford, one of our evangelists and his family will be leaving our congregation to serve another in Montana. A farewell tea was held on July 6th honoring the Ford's for their faithful and diligent work here in Edmonton. Their love and example will be sorely missed.

Also in September, Dave Freisen, another of our evangelists will be implementing a series of weekly studies entitled "A Look at the Book". From these studies the congregation will divide into several discussion groups, meeting weekly, to encourage one another in looking into and applying God's word to our lives.

Another exciting, up-and-coming, event designed to edify the body here in Edmonton is a new program entitled "Growing Kids God's Way". As the title might imply it is designed to help equip parents in bringing up their children in the Lord. This group will be headed up by one of our deacons, Bruce Hoddinott.

Another program new to our congregation is something called "The Way". This game involves answering Biblical questions of various degrees of difficulty. Each correct answer brings you further along a well traveled road that is hung in the foyer. It has proven to be very successful with every age group in our congregation. Several of our members are responsible for putting together this popular branch of Bible study and are to be commended for their work.

We continue as we have in past years

with our "Summer Men's Program". Our theme this year is the Beatitudes. This program allows men who wish to hone their homiletic skills to present a lesson to the congregation during Wednesday evening classes throughout the summer.

Several of our members attended the Alberta Rockies Wilderness Camp west of Pincher Creek. It has again proven to be a spiritually uplifting time for all those in attendance.

Plans are already in the works for the up-and-coming "Vision Canada 2001". We are looking forward to hosting the brethren throughout Canada and anticipate a successful time of edification and fellowship. It is our prayer that all those who are able will make every effort to be there next year. *(submitted by Shawn Redding)*

BRITISH COLUMBIA

Deep Cove, (North Vancouver): On August 4, papers were signed making the Deep Cove Church of Christ in North Vancouver official. This work is being launched by the efforts of Dan and Jennie Keeran. Services were held last Sunday morning at 2035 Rockcliff Road in Deep Cove. Let's be sure to keep this new congregation of God's people in our prayers.

Vancouver, (Oakridge): There is a serious commitment to know God's word and to be able to teach it to others. The Satellite courses continue. Monday, Hebrews is being taught. Tuesday, Acts classes are held. Wednesday there are Acts classes as well as Scheme of Redemption. The life and Teachings of Christ is taught in Spanish on Friday and English on Saturday. On Sunday mornings the Old Testament is taught in English and Spanish. There is also a young adults class.

Ming Paul Lee: Wes and Doreen Mann and their son have just returned from Zambia, Africa. This family along with 100 Americans treated 18,000 people in villages. Doreen took 18,000 toothbrushes, \$8,500 worth of medicine, Bibles and school supplies to distribute. If you are interested in helping to fill a container going to Africa contact the Victoria Church of Christ.

We have a new sister in Christ baptized at Pula Bible Camp, Croatia. She and her husband live in a gypsy village. We were happy to have the opportunity to send this family of 4 to Bible camp for 10 days this summer. If you would like to help this family complete their small and simple

home, please write to me.

In October - For \$525.00 a Christian organization in Quebec will ship \$6,746.78 wholesale value of medicine to a 3rd world country. We would like to take advantage of this opportunity for Iraq as they have been experiencing a shortage of most things. 6,000 babies and children die every month, due to a lack of basic foods and medicine. A tax receipt will be issued for donations you send.

In November, Lilian Kik, a sister from Singapore and 7 Americans are teaching Bible and English in Kosovo. Many are eager and delight to study English in Kosovo. There are open doors to church plantings. I will be there for a few months to continue in the work of the church planting. If you are interested in assisting with a one time donation for a travel fund please write to Ming Paul Lee, 2635 Island Hwy, Nanoose, B.C., V9P 9E5 (mingpaul@universe.com)

Prairie News:

SASKATCHEWAN

Saskatoon: About 150 met at the building on Friday evening July 28 to begin their 50th anniversary celebration. Bob Parker who returned from mission work in India in 1973 has been the full-time preacher for the last 25 years. Bob presented the opening lesson.

The church first met in the city in about 1909 but had disbanded about 1940. The Olson's moved to Saskatoon in 1947 and began meetings in their home. Alvin Jennings arrived in 1951 and began a radio program almost immediately which reached out to the whole province. Shirley and I worked with the congregation from 1964-66. Saturday was spent reminiscing. Several including Alvin showed slides and gave talks. A lot of hymn singing took place during the day. I was privileged to speak at the Saturday p.m. banquet. About 120 attended while about 60 children had a treasure hunt and hot dog supper at the church building.

The elders, Harold Orr and Ian MacLeod emceed the events. On Sunday two services were held in the a.m.

Mike Parker, youth minister in Burnaby, B.C. spoke first. Ray McMillan, preacher in Regina for the past 17 years presented the second lesson.

Monday I was privileged to visit several of the members in Prince Albert.

Walter Straker

Mission News:

A Cup of Water

I left him alone for only 5 or maybe 10 minutes, but when I returned he was standing at the front of the small church building, pointing at the items on the communion table and asking, "What is this?"

Masafumi Fukuda was 21 years old at the time and wanted to know the "whys" of Christianity. How do you explain the concepts of the of the Lord's broken body and blood of the covenant across the monumental language barrier between English and Japanese? When one of your students - now your friend - looks you in the eyes and asks why Christians of the Edo era were willing to continue clinging to Christ even as they were put to death, what do you say? Or, how do you answer when this person that you are working with says, "What do YOU think about the beginning?" These were some of the many questions Masafumi had for me - and please notice who was asking the questions.

In the summer of 1998, I traveled along with 3 others (Crimsen Ruhnke of Duluth, Minnesota, Ben Berry of Eau Claire, Wisconsin and Joel Osborne of St. Catherine's, Ontario) to Sendai, Japan for a six-week mission. And as is often the case with missions, what we encountered there was eye opening and life changing.

The Japanese people are not necessarily jumping into baptismal waters, but we encountered many with open hearts and minds. Many of them, especially the younger ones, presently find themselves in faith systems primarily composed of cultural religions and nominal beliefs. When we asked them, "What is your faith?" Many answered that they were Buddhist at weddings and funerals, Shinto on holidays, and Christian at Christmas time, or that they were Buddhist or Shinto, but it was only their culture.

There is a gaping hole in the fabric of Japanese spirituality. In the events that followed World War II, Japan's economy went through the tumbler.

In short, the government believed that this was largely due to the actions and decisions of the Emperor. Consequently, Emperor worship - a staple of the main religion of Shinto - was outlawed. This left a rift in their belief system that is undeniable. And it opens doors through which we may carry the living water of Jesus Christ.

Jesus tells, in Matthew 25, of the King separating the sheep from the goats - how they were sent to the left or the right based on how they dealt with "one of the least of these who are brothers of mine." When asked for food, water or clothing, how did they respond? Did they visit those who were sick or imprisoned? Japan is a nation that hungers for the bread of life and is parched for living water. They need to be clothed in Christ - a name which many have not even heard - and offered the healing that only He provides from the sickness and death caused by sin. Of the over 127 million souls in Japan, only about 1% are Christian by even the loosest definition. That leaves an overwhelming number who need liberation from the bondage of sin.

It is my desire and the desire of my team members to answer this call for living water. Lord willing, and under the elderships of the East Hill church of Christ in York, Nebraska and the Bramalea church of Christ in Brampton, Ontario, the four of us will return to Sendai in August of 2001 for a minimum five year stay as fulltime missionaries. We intend to learn Japanese in order to evangelize in the language of their hearts. Our primary ministries will be campus ministry and children's ministry. We long to return and walk with Masafumi and others as they search for

answers to remaining questions.

The church in Sendai that we will work with is native run. Joe Cannon who was among those that planted the Sendai church baptized the preacher - Paul Mawatari. Please keep our team and the church in Sendai in your prayers. If you have any questions or comments, we can be reached at: sendaimissions@hotmail.com.

By the way, Masafumi emailed me last week. He's still searching.

Jonathan Straker

Haiti

Mirebalais: After restarting the church in Abbotsford, BC in 1986, Raymond and Merle Fillion were involved in evangelistic campaigns in Europe in 1989 and 1991. Upon reaching retirement age in 1993, they decided to do full-time mission work in a French speaking area. They began in Haiti with Haitians, Etienne and Monique Fouissaint and by the end of 1994 had established four congregations and baptized approximately 300.

Land was purchased in 1994 to assist in becoming self-sufficient. Four Primary schools in 1996 have now been reduced to one because of funding problems.

A building suitable for meetings, a school and a medical room has been completed. Although Etienne has been incapacitated by diabetes, Monique, now the mission director, has a home economics class of 18 and a literary club with 128 participants.

A dedicated evangelist has been employed at \$85 (US) per month. The three school teachers receive only \$50 per month. Two wells are needed at a cost of \$3500 (US). Money is also needed for transportation, medications, shoes, clothing, etc.. Basic needs can be met with \$1,000 (US) per month but less than \$400 is being

EMPLOYMENT OPPORTUNITY

Plant Manager/Maintenance Supervisor

Responsible for:

- Overall maintenance of all facilities and vehicles
- Supervision of janitorial services and the student work program
- Co-ordination of use of facilities and school vehicles
- Co-ordination/supervision of minor capital projects.

Skills required:

- General skills in a variety of trades; i.e. electrical, plumbing, carpentry
- Strong organizational skills
- Ability to communicate effectively with others.

If you are interested in the above position, please send your resume to:

Don Whitehead



Great Lakes Christian College

4875 King St., Beamsville, ON L0R 1B6
Fax (905) 563-0818 E-mail: business@glcc.on.ca

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 Guidance Manual for the Christian Home School by David and Laurie Callihan, Career Press, Franklin Lakes, NJ, 262 pages, \$22.99 (U.S.) Reviewed by Jim Holston, Vineland, ON.

In this book two veteran homeschool parents have given us a portable guidance counselor, providing the sort of information for homeschoolers that a high school guidance counselor usually provides plus much more. The book addresses an array of topics including inspiring your children to love learning, guiding them toward a Christian worldview, planning for long-range goals, basic training, career development, preparing for and paying for college/university, working during the high school years, testing, record keeping, opportunities in the military, Christian training and service, and the Biblical mandate to homeschool.

The book is written from an avowedly Christian perspective, stressing good life choices, and good moral and spiritual values, as well as the basics of a good education. The authors discuss homeschooling from the early years through high school and beyond--with the emphasis on high school. The book is filled with practical

material, helpful worksheets, and an abundance of resources on every aspect of homeschooling. The resources the authors list are up-to-date and include where to obtain various materials, organizations, books, audiocassettes, videos, curriculum, software, educational games, and web sites. I was especially impressed by the extensive list of web sites.

As a homeschool dad, I found the book very helpful. It's a great time-saver. In a one-stop resource you have a wide variety of materials--truly a portable guidance counselor. One caution: some of the material (e.g. standardized testing, college/university admissions, military service, etc.) will need to be translated from the U.S. to the Canadian system.

Where To Find It In the Bible, The Ultimate A to Z Resource, Fully Illustrated, Over 3,700 contemporary topics, 578 pages, \$19.99 (U.S.)

Many thanks to Kenneth Gilmore of Meaford, Ontario for telling us about this excellent book. Ken has found it to be very helpful and I believe our readers will find it a great asset to Bible study. The book organizes scriptures under modern topics such as commitment, communica-

tion, criticism, cult, children, clergy, comfort, gossip, humor, hypocrisy, lifestyle, motivation, new age, stewardship, stress, TV, unity. There are even references to advertising, Alzheimer's, children, clergy, comfort and many others. Doctrinal topics such as backsliding and authority are covered. There are some surprises that come from the use of various questionable translations such as The Living Bible. Generally, the use of different translations is useful. There are a number of cartoons that give the reader a few laughs but some are questionable. Those who preach and teach will find this to be a very useful book.

Collingwood Church of Christ Requires a Preacher/Evangelist

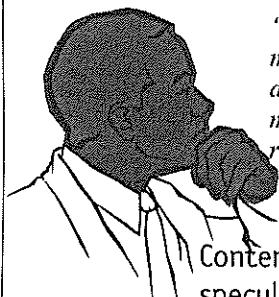
This position is located in a community of 20,000. In a pristine and well established area with Georgian Bay, Blue Mountains and lovely countryside at your door.

We are a self-supporting church.

Resume should include, Leadership qualities Experience, Success in visitation, Preaching, Teaching, Work with youth, Outreach and General congregational involvement.

Please state your required remuneration. Resumes and Letters of Interest are invited
 Send to: Church of Christ
 494 10th Street
 Collingwood, Ont. Cnd. L9Y 2L7

Every man is a philosopher!



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

**Don Perry, M.A. (UT), will teach
 "Introduction to Contemporary Philosophy"
 December 11 to 15
 at Waterloo, ON
 in a short course for credit or by audit.**

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



GREAT LAKES BIBLE COLLEGE
 (519) 884-4310 Fax: (905) 884-4412

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

(continued from page 3)

i.e. have never been immersed for the forgiveness of their sins and received the indwelling of the Holy Spirit, to our God.

The family setting is given to provide background for the comparison we want to make. The particular point we are interested in is Jackie's relationship to the Browns. Let me list the points involved:

1. Jackie was born a Smith, not a Brown.
2. No matter how hard he tried to be like the Browns, he was still a Smith.
3. The fact that he sometimes called himself a Brown did not make him a Brown.
4. The fact that he often called Ben "Dad" did not make Ben his Dad.
5. The fact that he patterned his life after that of the Browns did not make him a Brown.
6. The fact that Joey wanted him to be a Brown did not make him a Brown.
7. The fact that his parents agreed to let him become a Brown did not make him a Brown.

The fact of the matter is Jackie was not a Brown until all the legal papers had been duly signed and the judge declared him to be the adopted son of the Browns. Then, and only then, did he have the right to call him-

self "Jackie Brown." Then, and only then, did he become a son of Ben Brown, with every right to call him his "Dad". Then, and only then, did he become a full heir, along with Joey, of the Brown family. Then, and only then, did he become entitled to every blessing that was to be had in the Brown family.

So it is with our religious neighbors. Calling themselves "Christians" does not make them Christians. Calling God "Father" does not make him their Father. Living according to the pattern Jesus laid down does not make them his "brethren". Wanting to be Christians does not make them Christians. Even the fact that many of them live even better "Christian" lives than some who are Christians, does not make them Christians. They are not "joint heirs with Christ of the manifold blessings of God" (Rom. 8:17) just because they believe they are.

There is only one way to become a child of God and a joint heir with Christ. Jesus said, "Unless a man is born of water and the Spirit, he cannot enter the kingdom of God." (Jno. 3:5) Again he said, "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned." (Mk. 16:16") The Holy Spirit said through Paul,

"For all of you who were united with Christ in baptism have been clothed with Christ." (Gal.3:27)

Our hearts may ache for those outside the body of Christ, just as the Browns agonized over Jackie. We can call them "brothers and sisters," fellowship with them in various ways, but nothing we can do will make them our brothers and sisters, except to teach them that they must be born again as taught in the scriptures. Brethren, our unwillingness to accept the truth of this statement has quenched our evangelistic fervor and is endangering the souls, not only of our religious neighbors, but of ourselves as well.

Weyburn, SK

EVANGELIST WANTED

Energetic self starter
Experience in personal evangelism
Some support available

apply to
Church of Christ
446 College St.
Kingston Ont.
K7L-4M7

Marriage Enrichment

S E M I N A R

A ten-hour seminar designed to enrich, strengthen and vitalize good marriages

featuring

Dr. Carl Brecheen

Dr. Paul Faulkner

Dates

October 27, 28

Place

Church of Christ
113 Nelson Street, West
Meaford, Ontario

Cost

\$45.00 per couple; \$30.00 single
(includes manual)

schedule

Friday

5:30 - 7:00 p.m.

Registration

7:00 - 10:15 p.m.

"Commitment to God's Design"

Saturday

8:30 - 11:45 a.m.

"Husband/Wife"

1:00 - 4:30 p.m.

"Communication & Oneness"

To register or for further information
call

(519) 538-1750 or 538-2235

G
R
E
A
T

L
A
K
E
S

B
I
B
L
E

C
O
L
L
E
G
E

The Great Lakes Bible College is seeking a

Director of Development

The candidate must believe in the vision of GLBC and want to promote Bible-based education and training for ministry.

Responsibilities will include:

- Promoting the vision of GLBC and its value to the church;
- Encouraging students to enter the program;
- Raising funds to promote the College;
- Developing initiatives to involve students in summer ministry projects.

Contact: Art Ford, President

4875 King St., Beamsville, ON
LOR 1B6 (905) 563-5374
artford@glcc.on.ca



Looking for opportunities in a Ministry?

Great Lakes Christian College may be
looking for *you!*

Are you a person of faith who believes in the values of Christian education and who has a background by way of education or experience in fundraising and public relations, or a demonstrated ability to learn quickly?

Director of Development

Responsibilities will include:

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

For more details, please contact: Art Ford, President



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

You are invited
to attend

the annual
Partnership Dinner
to be held at 5:30 p.m.,
September 23, 2000

Celebrating the incorporation of
GLCC in August, 1950
and
Kickoff for the Annual Campaign

*Fallman Auditorium,
Great Lakes Christian College campus*

RSVP by Wednesday, September 20th
(905) 563-5374, ext. 210 or
Email: nelli@glcc.on.ca

Hosted by Great Lakes Christian College
and Great Lakes Bible College

SECONDARY SCHOOL TEACHERS NEEDED

Due to an increase in enrolment, we are pleased to be able to offer additional teaching positions for the school years 2000/01 and 2001/02.

Applicants must be qualified at the secondary level in one or more of the following areas:

French	Librarianship
Science	Math
Social Science	Computer Management

For more details, please contact:
Brian Boden, Principal



Great Lakes Christian College
4875 King St., Beamsville, ON LOR 1B6
(905) 563-5374 artford@glcc.on.ca

OBITUARIES

Dorothy F. Johnson

Dorothy Fay (Stirling) Johnson passed away peacefully at the age of 92 at the Welland County General Hospital on Wednesday, July 5, 2000.

She was the loving wife of the late William Johnson, who died in 1969. Dorothy is survived by one son Earl (and wife Peggy) Stirling of Strathroy, two daughters Lois (and husband Ed) van Kralingen of St. Catharines and Shirley (and husband Bob) Munro of Fenwick. She is also survived by one brother Edward Rubel of St. Catharines and two sisters, Nora Lounsberry of Smithville and Irene Alix of Chateaugay, New York. In addition, Dorothy is survived by nine grandchildren, 12 great grandchildren, and five great great grandchildren. Dorothy will be sadly missed by many nieces, nephews, and friends.

She was predeceased by one daughter Iona (1966), four grandchildren, two brothers Alfred and Seymour, and one sister Gladys. Dorothy lived at Pelham Towne Square in Fonthill for the past 11 years, and she was a lifelong member of the Church of Christ.

Funeral services were conducted at the Dixon Funeral Home in Fonthill on Saturday, July 8, 2000 by this writer at 11:00 a.m. Dorothy was known and loved by a large number of people in this community, including yours truly. She had a very down-to-earth, no nonsense manner about her, but it was always tempered by a heart of love and good humor. My wife and I were privileged to spend many pleasant hours in her company, and we will miss her very much. She will be missed by all the good folks of the Fenwick church of Christ. Your prayers for Dorothy's family are requested.

Felix H. Turner; Fenwick, Ontario

Fay Hipwell

Sister Fay Hipwell passed from this life at Sunset Haven in Welland, Ontario on Friday, July 14, 2000 in her 88th. year. Fay was a life long member of the Fenwick Church of Christ and was greatly loved by all who knew her.

She is mourned by George Hipwell, her husband of nearly 65 years. Fay and George were not blessed with children of their own but influenced many children who knew and loved them over the years. Fay was a beloved Aunt to Mary Morse; Edward Comfort and his wife Evelyn; Joan and the late Harold Comfort; Evelyn Martinak and her husband Peter; Donald Hipwell and his wife Lou all of Fenwick; Carol Hooper and her husband Clifford of St. Catharines. She leaves also Aunt Grace Cook and many nieces and nephews on the Hipwell side.

Fay and George owned Hipwell's Motel, on 20 Highway near Fonthill, for many years, retiring in 1974. Fay was known for her hospitality to all and often invited visitors to come home for Sunday dinner. Her home was always open to those who came to Fenwick to preach in meetings or for those who needed a place to sleep when attending special activities at Great Lakes Christian College.

The writer and his wife got to know Fay and George back in 1962 while working with the con-

gregations at Port Colborne and Fenwick. On Sunday mornings, I would preach before Sunday School at Port Colborne, then rush to Fenwick to preach after their Sunday School. We became regular Sunday afternoon guest in the Hipwell home, since, in the evening, I preached first at Fenwick and then back at Port Colborne.

Later, after moving to work in Meaford and Toronto, their home was an often enjoyed home away from home. Fay would always go out of her way to make every visitor feel welcome and important. She was indeed a blessing to all of us who had the pleasure of knowing her.

A service of thanksgiving and praise in her memory was conducted by brother Felix Turner and the writer at the Lampman Funeral Home in Fenwick, on Monday, July 17th. May God bless and comfort George and all who mourn and give them strength for this time of loss. Let us rejoice in the promises of God regarding the death of his beloved.

Max Craddock

Mrs. Elsie Smith

Elsie Leone Smith, one of ten children born to Ariel and Pearl (Overland) Gibbons was born on September 2, 1916. She passed away at the age of eighty-three on Sunday, August 6, 2000 in the Meaford Nursing Home with her loving family at her bed side. On March 26, 1998, Elsie suffered a stroke and was never able to return to her home. She was a long-term care patient at the Meaford hospital until a place was available for her in the Meaford Nursing Home where she resided for the rest of her life.

Elsie shared life with her loving friend and husband Norman for more than sixty-five years. They would have celebrated their sixty-sixth wedding anniversary in October. Norman remained by her side as a companion and mate through all of life's ups and downs; through the bad times as well as the good.

Besides Norman, Elsie is survived by three children: Carole and her husband Mervin Risk, Mervyn and his wife Eleanor, and Donna and her friend Wilbur. She was predeceased by an infant daughter, Doreen. There are also five brothers, Lionel (and his wife Bessie), Orval (and his wife Audrey), Ross (and his wife Gloria), Laurie (and his wife Joy), and Roger Gibbons and June Oldfield, who will remember her as a beloved sister. Two brothers, Floyd and Ronald Gibbons and one sister, Wilda West preceded her in death. Elsie will also be sadly missed by her twelve grandchildren and twelve great-grandchildren as well as by

many nieces and nephews; not to mention a host of friends and neighbours.

Elsie will best be remembered as a caring person who loved her family and friends. She neither expected nor demanded anything for herself; but, rather, lived to give and serve. She was also a very determined person and at times could be feisty; albeit in a loving and often humorous way. Even at the time of her passing, several family members remarked that they believe she doggedly held on long enough for everyone who was coming to arrive and have the opportunity to see her one last time and bid her a fond farewell.

Several years ago, Elsie surrendered her life to Christ, and while she was able, was a faithful member of the congregation. She will be sadly missed by her church family.

Elsie's funeral service was conducted from the church building on Wednesday, August 9 with Scott Mansfield and this writer officiating. May God's presence bring comfort and encouragement to all who mourn Elsie's passing. *Randy Morrilt*

Tulloch - Correction

Muriel (not Murial) Tullock is survived by two sisters, Edna Preston and her husband, Eugene, Ada Binkley, one brother, Russell and his wife, Sherry and five sisters-in-law, Ina McNalty, Amy McNalty and three in Scotland. (replaces incorrect information on page 18, Column 3, August, 2000)

The Vernon, BC Church of Christ

located in the Okanagan Valley
requires a preacher/evangelist.

Resume should include experi-
ence in preaching, teaching,
home studies and visitation.

The congregation of 45 has elders.

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

Evangelist Required

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

(continued from page 13)
received.

The Partners for Haiti Society is now a non-profit society and will be able to provide tax receipts.

Brother Fillion closes his letter as follows:

"For some of you reading this report this will be the first time you have heard of my mission in Haiti. To others, who know of it, this is a reminder that I am still active and needing your support in order to continue successfully.

"One of the purposes of this letter is to instill in you the zeal to become active in the great commission our Lord Jesus gave

us when he left this earth. If I can do it, so can you! The Lord has granted me the gift of perseverance. He can give it to you also. All you have to do is get busy."

Raymond Fillion, (604) 850-9001, <normjen@rapidnet.net>

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

Radio program in Port-au-Prince."

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

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

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

West Hamilton Church of Christ

Invites everyone to hear Jeff Reed, minister of the Grandview Church of Christ, Cedar Rapids, Iowa, concerning:

"Church Growth

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

WESTERN CHRISTIAN COLLEGE ANNUAL LECTURESHIP 2000

"ENCOURAGE ONE ANOTHER"

Note: Location for main lectures has changed to 8th Ave. Hall; corner of Whitmore Avenue W. and 8th Avenue SE.

Friday, October 6

1:00 p.m.	Luncheon Honouring Past and Present Faculty and Staff Members	WCC Campus
7:00	Class Sessions for all ages	WCC Campus
8:00	Sonshine	8th Ave. Hall
8:30	Lecture: Michael Tackett, Merkel, Texas <i>"Encourage One Another"</i>	8th Ave. Hall
10:00	Visiting and Coffee	WCC Dining Hall

Saturday, October 7

7:30 a.m.	Women's Service Club Annual Meeting & Breakfast	Dauphin Church of Christ 378 River Ave. E.
	Breakfast with the Board	
9:00	WCC Society Annual Meeting	WCC Mustang Room
11:30	Encouraging Ministry Luncheon	WCC College Building
2:00 p.m.	Class Sessions for all ages	WCC Campus
4:30	Friends of the Library Supper	Dauphin Church of Christ 378 River Ave. E.
	Dr. Jerry Rushford, Guest Speaker <i>"Replacing Shakespeare on the Twenty-Pound Note"</i>	
6:30	Sing Song	8th Ave. Hall
7:00	Lecture: Dr. Jerry Rushford, Malibu, California <i>"A Road Beaten Hard"</i>	8th Ave. Hall
	Directions - WCC President John McMillan	
	Choral Presentaion	
9:00	Visiting and Coffee	

Sunday, October 8

9:30 a.m.	Worship	8th Ave. Hall
	Lecture: Bob Gomez, Abilene, Texas <i>"Encouragement from the Word"</i>	
2:00 p.m.	Class Sessions for all ages	WCC Campus
3:00	College Singing Group	WCC Auditorium
3:30	Lecture: Dr. Ira Hill, Locust, New Jersey <i>"Encouragement from Christ"</i>	WCC Auditorium

Prairie Servants' Seminar - Dr. Jerry Rushford

Thursday, October 5, 6:30-9:00 (Supper at WCC Cafeteria \$6.50) "Like Fire In Dry Stubble"

Friday, October 6, 9:30-12:00 noon "Christians on the Oregon Trail"

CLASSES FOR ALL AGES: FRIDAY 7:00 p.m., SATURDAY 2:00 p.m., SUNDAY 2:00 p.m. Teachers include; Crystal Downtown, Pre-School; Leslie Deal, K-Grade 4; Grades 5-8 - TBA; John Close, Grades 9-11; Darin Ashby, Grade 12-College.

Dr. Ira Hill, **Ministering to Seniors**; Dr. Jerry Rushford, **A Treasury of Hymn Stories from England and Scotland**; Bob Gomez, **Biblical Encouragement**; Michael Tackett, **Key to the Kingdom**; Bernard Krogsgaard, **Opportunities to Serve**; Orlin Wick, **Conflict Resolution**; John McMillan, **Planned Giving**.

For information Contact:

Scott Roberts, Vice President 204 628-8801 Ext. 501 sroberts@mbnet.mb.ca
Carol Harvey wcc107@mbnet.mb.ca Phone 204 638-8801 Ext. 500 Fax 204 638-7054
Box 5000 Dauphin, Manitoba Canada





"IN THE WORLD — NOT OF THE WORLD"

Studies in First Corinthians

GREAT LAKES LECTURES

Sunday, November 12 — Tuesday, November 14, 2000



SUNDAY, NOVEMBER 12TH

4:00 p.m.		Worship in Song	
4:30	Youth class:	"The Joy of Being Pure"	Gale Thornton
	Adult class:	"Sanctified and Called to be Holy"	Max Craddock
5:30		----- refreshments -----	
6:00		Welcome and Introduction to Lectureship Theme	Art Ford
6:15		"In the World but not of the World"	Michel Mazzalongo

MONDAY, NOVEMBER 13TH

9:00 a.m.		"Not Many Wise by Human Standards"	Jeff Cobb
10:00		"Who has Known the Mind of God?"	Gale Thornton
11:00	Classes:	"I Planted, Apollos Watered, but God Gave the Increase"	Roger Lansdell
		"Concerned with the Affairs of this World"	David Lock
		"Yo planté, Apolos regó pero, el crecimiento lo hadado Dios"	Santiago Molina
1:15 p.m.		"Do All to the Glory of God"	Claude Cox
2:30		"Immorality in the Church"	Walter Straker
3:45	Classes:	"Saints will Judge the World"	Steve Cordle
		"Unbelievers in our Assemblies"	Drew Chapados
7:00 p.m.		"Christ — the Power and Wisdom of God"	Michel Mazzalongo

TUESDAY, NOVEMBER 14TH

9:00 a.m.		"A Temple of the Lord"	Ray Miller
10:00		"Free From All Men — Yet a Slave to All"	Art Ford
11:00	Classes:	"Looking Temptation in the Face"	George Mansfield
		"Extraños y peregrinos en el mundo"	Javier Cuarezma
1:15 p.m.		"The Scum of the Earth — A Spectacle to the World"	Russ Bone
2:30		"But Let a Man Examine Himself"	Brian Cox
3:45	Classes:	"Act Like Men"	Brian Thompson
		"Bad Company Corrupts Good Morals"	Rob MacCrury
7:00 p.m.		"The Most Excellent Way"	Michel Mazzalongo



ALL SESSIONS WILL TAKE PLACE ON THE CAMPUS OF GREAT LAKES CHRISTIAN COLLEGE, BEAMSVILLE, ONTARIO

There is no registration fee to attend the lectures. Meals will be made available at a modest cost.
For more details, please call Dave Knutson at (905) 563-5374, ext. 219; E-mail: dknutson@becon.org

Hosted by:



Great Lakes Bible College
62 Hickory St. W., Waterloo, ON
(519) 884-4310 www.glbc.on.ca

and

Great Lakes Christian College
4875 King St., Beamsville, ON
(905) 563-5374 www.glcc.on.ca

