

Gospel Herald

For the promotion of
NEW TESTAMENT CHRISTIANITY

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Vol. 67, No. 6

BEAMSVILLE, ONTARIO

June 2002

The Board of Directors of the Gospel Herald Foundation
Invite you to a "Come and Go Tea" in honour of

Eugene C. Perry

for his many years of faithful service as
co-editor of the Gospel Herald
and to celebrate his 80th birthday.

Date: July 6, 2002

Place: Tintern church of Christ building,
4359 Spring Creek Road, Vineland, Ontario

Time: 2 to 5 p.m.

"Best wishes only, please."

Cards may be sent to Eugene
at

4904 King St., Beamsville, ON L0R 1B0

The church of Christ is one Body: Unique, Indivisible, Exclusive and Real

Roy Davison

By "church of Christ" we mean the church that Jesus built (Matthew 16:18), also called "the body of Christ" (Ephesians 1:22,23; 5:23; Colossians 1:18,24).

Christ's church is unique, one of a kind, incomparable.

The foundation of the church is unique: "For no other foundation can anyone lay than that which is laid, which is Jesus Christ" (1 Corinthians 3:11).

Christ is "the only begotten Son of God" (John 1:14,18; 3:16,18; Hebrews 1:5; 1 John 4:9). He is one Shepherd of one flock (John 10:16). "He is the head of the body, the church" (Colossians 1:18, Ephesians 1:22,23). "Christ is head of the church; and He is the Savior of the body" (Ephesians 5:23).

"There is one body" (Ephesians

4:4). "We, being many, are one body in Christ, and individually members of one another" (Romans 12:5). We are reconciled to God "in one body through the cross" (Ephesians 2:16). "For we, being many, are one bread and one body; for we all partake of that one bread" (1 Corinthians 10:17). "For by one Spirit we were all baptized into one body" (1 Corinthians 12:13). The one body has "one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all" (Ephesians 4:5,6).

The Church is unique, one of a kind

The church of Christ has a unique identity with unchangeable distinguishing marks.

A diamond can be identified on the basis of unique characteristics. Diamond is the hardest known material. It consists of pure carbon, but not all carbon is diamond. The carbon atoms in diamond form a crystal lattice with each atom connected to four other atoms. Diamond is hard because these bonds are short and strong. Diamond is a good electrical insulator, has the lowest coefficient of expansion, and is the best thermal conductor at room temperature. Diamond is transparent in the whole spectrum from ultraviolet to infrared and has a refractive index of 2.42 for yellow light with a wavelength of 589 nanometers. Diamonds repel water, but attract

grease. They are not harmed by acids and bases, but are attacked by some salts such as melted potassium nitrate.

The average person cannot recognize diamond with certainty because he lacks knowledge. Someone who has the required knowledge can recognize diamond beyond any doubt.

The church of Christ can also be identified on the basis of unique characteristics described in the holy Scriptures. The average person cannot tell the difference between the church of Christ and an imitation because he lacks knowledge. Someone who has the required knowledge, who knows the revealed characteristics, can identify the church of Christ with certainty.

The church is unique, one of a kind.

Christ's church is indivisible, not susceptible to subdivision.

Jesus said: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand" (Matthew 12:25).

When Jesus prayed for His apostles, He said: "I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them,

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The McMillan Family
invites you to a

**65th Wedding Celebration
for Bill and Marie**

Sunday, August 18, 2002
Worship Assembly 11:00 a.m.

Come and Go Tea
2:00p.m. to 5:00pm

Program Presentation 3:00pm
Clearview Camp –
Kenosee Lake, SK

Friday:
Wedding Celebration for Jared and Amanda

Saturday:
McMillan Family Reunion

The Transforming of a Tradition: Some Reflections

Dave Knutson

I am not quite sure just why I couldn't get back to sleep. I think it started with an elbow in the middle of my back, but once awake, I couldn't help thinking about a book that I had started to read. Either way, there I was, wide-awake at 5:00 a.m.

What follows is partly a review, though I suspect that it may turn out to be more of a critique. The book is entitled "The Transforming of a Tradition" and is edited by Leonard Allen & Lynn Anderson. It is a collection of articles written by some 15 contributors.

These notes concern the Introduction written by Leonard Allen.

Quoting from a book by Leonard Sweet¹, our author begins by referring to Postmodernism as a seismic event generating a tidal wave that has washed away the 'Dick and Jane' world of the 1950's creating a whole new world out there. "Electronic technologies have created a sea-change such as the world has never experienced before, including a huge shift in religious sensibility."

Our author then quotes Sweet to say that churches have a choice of three things:

"Deny it and drown"

"Fight it and lose" or

"Hoist sails and catch God's wave and make some waves ourselves".

Perhaps the confusion is only mine, but I am not sure if electronics or Postmodernism is supposed to have created the wave. Perhaps it is Postmodernism as it is expressed through the medium of electronics.

At any rate, this wave (Postmodernism & electronics) is one that cannot be denied or fought,

while God's wave is the one that we need to catch. I am not sure what God's wave is, unless the author means to imply that these two waves are one and the same. If that is the case, then we might expect this book to take a view sympathetic of Postmodernism². As a philosophy that is hostile to the Bible, Postmodernism most certainly can be fought and must be defeated³.

This essay proceeds with an unfortunate use of two terms to describe groups within the church⁴. One part is made up of "traditionalists" who resist the ecumenical movement and believe that they are a part of the New Testament Church

Whose traditions are we trying to preserve...?

in distinction from Christendom at large. While the others are "progressives" who are at the very least mildly embarrassed by a "restoration movement" that has majored in minors and has been too "hard and exclusive."

The reason that I say unfortunate is this: to the man on the street and even to ourselves, one of these words has a positive connotation and the other has a negative one. The truth is that both of these groups are traditional and both would claim to be progressive.

A tradition is something that you pass on to others and unless it originated with you, you also received it from someone else. So, everyone is a traditionalist. To label one group "traditional" and the other "progressive" not only hides the truth but claims an upper hand in the "name-game" (while promoting a whole

new tradition of word use). In just the same way that our author will say that there is no such thing as a non-cultural church, there is also no such thing as a non-traditional church.

The only question is: whose traditions are we trying to preserve: the traditions of God or the traditions of men?

To be progressive suggests positive movement toward a fixed goal.

The fact that both groups continue to edify and evangelize suggests rather strong convictions about the need to progress. The real question then is what is the goal?

Our author agrees with LaGard Smith, recognizing an identity crisis in the church brought on by accepting the Protestant doctrine of salvation by "faith only". He speaks of a whole "traditional doctrinal system"⁵ used in the church to support the teaching that baptism is essential for

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Preach the Word

Wayne Turner



Over the past several months, the Roman Catholic Church and the religious world in general have been rocked by the scandal of sexual abuse by the clergy and the ensuing failure to appropriately respond to or deal with this sin. At the time of this writing, two former priests have been criminally charged; one has already begun serving time in prison. The Vatican has summoned church leaders to discuss the scandal. The failure to deal with the actions of these priests is being laid at the feet of Cardinal Law of the Boston archdiocese. Many people see these scandals as the "tip of the iceberg" revealing a much larger body of scandal and shame. Sadly, much of the world will shape its view of Christianity by these moral failures.

Unfortunately, the widespread publicity that accompanies such scandals has not helped. The world has often heard of religious leaders who have been accused of either sexual or financial misdeeds. Who can forget the scandals involving televangelists like Jim Bakker and Jimmy Swaggart? Or the scandals that are still being reported from the aboriginal residential schools in Canada that were run by some of the main-line denominations? No religious body seems immune from scandal. Even among churches of Christ in Canada, there have been scandals where leaders and members have committed very public sins, and the name of Jesus and the church have been held out in the community for shame.

"Scandal" is a most unpleasant word. It represents the very worst that human beings do. According to Webster's Unabridged Dictionary, a scandal is "any act, person, or thing that offends or shocks moral feelings and leads to disgrace." The word comes from the Greek, *skandalon*, which refers to a snare, trap or cause of offence or stumbling. In Matthew 18:6, it is translated as "causes to sin" (NIV) or "causes to stumble" (NASV).

Public sin in the church is regarded by the world not only as the actions of fallen, imperfect people. Sin is also seen, quite deservedly, as hypocrisy – a pretence of righteousness that is a false front hiding evil motives and actions. The tragedy is that one scandal can obscure a whole lifetime of good; one hypocrite can cause the world to miss the positive influence and example of a hundred saints.

Even in Bible times, there were scandals. David's sin with Bathsheba and subsequent attempt to cover his sin, including the murder of Uriah, stands as a powerful reminder that no one is immune from the possibility of grievous, public sin. Even among the early disciples were people like Judas, the

thief and betrayer, Ananias and Sapphira, Simon the Sorcerer, Demas – to name some of the more memorable ones. Since human nature has not changed, neither can we honestly expect to be free from the taint caused by sin.

The New Testament challenges us to rise above our natural human weaknesses and conduct ourselves in a way that offers no opportunity for criticism. In handling church finances, Paul wrote in 2 Corinthians 8:20, "taking precaution that no one should discredit us in our administration of this generous gift for we have regard for what is honourable, not only in the sight of the Lord, but also in the sight of men." (NASV) Paul encouraged the church at Philippi to continue living by the same standard and follow his example, rather than following those who live as enemies of the cross (Phil. 3:16-18). He told Titus to conduct himself in such a way that his opponents could find nothing bad to say (Titus 2:8). Peter charged Christians to lead such good lives that, despite attempts by unbelievers to slander them, no one could find a valid basis for accusation (1 Peter 2:12). Later, he told them to live in such a way that those who attempt to find fault would be put to shame (3:16). The quality and consistency of their character would be the clearest and most evident defense against any and all accusations of wrongdoing. There would be no occasion or opportunity for even the slightest hint of scandal.

If the gospel is to reach the lost today, it is imperative that Christians live by these same standards; that the church, as God's people, be untainted by hypocrisy or scandal. If the lives of the messengers are not consistent with and obviously changed by the message, the world will not listen. Scandal among Christians will keep people from salvation. This is why Jesus warns that a stumbling block, literally someone who causes a scandal, would face very serious consequences before God.

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that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me" (John 17:20-23).

The church is indivisible. Paul asked, "Is Christ divided?" (1 Corinthians 1:13). "Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment" (1 Corinthians 1:10). Like the atoms of diamond, members of Christ's body are solidly joined together.

Followers of Christ must have nothing to do with 'subdivisions' in Christendom, groups that sail under the flag of some human founder, doctrine or institution. When a religious group claims to be a 'subdivision' among Christians, by definition they cannot possibly be the church of Christ. Whoever establishes, maintains or participates in such a denomination, is in rebellion against Christ who prayed for unity. We must shun people who cause division through departures from the original doctrine: "Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them. For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple" (Romans 16:17,18). "These are sensual persons, who cause divisions, not having the Spirit" (Jude 19).

The church of Christ is indivisible. Christians must take their stand only as the church of Christ.

*Christ's church is exclusive,
set apart, sanctified.*

The church of Christ is by definition the church that is of Christ, in contrast with all denominations, groups and associations that *are not* of Christ.

The church of God was purchased by the blood of Christ (Acts 20:28). Jesus "gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works" (Titus 2:14). "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light" (1 Peter 2:9).

God's people must separate and sanctify themselves: "Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said:

'I will dwell in them

And walk among them.

I will be their God,

And they shall be My people.'

Therefore

'Come out from among them

And be separate, says the Lord.

Do not touch what is unclean,

And I will receive you.

I will be a Father to you,

And you shall be My sons and daughters,

Says the Lord Almighty"

(2 Corinthians 6:14-18).

God's people do not remain in 'Babylon', a representation of false religion. "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues" (Revelation 18:4).

The church is exclusive in the good sense of the word. This exclusiveness is based on God's word, not on human judgment. Salvation by grace is offered to all people (Mark 16:15,16; Matthew 28:19; Revelation 22:17), but there are conditions: "Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent" (Acts 17:30).

God Himself adds a person to the church. We read about the establishment of the church: "Then those who gladly received his word were baptized; and that day about three thousand souls were added to them" (Acts 2:41). Peter had commanded: "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins" (Acts 2:38). Only those

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Well established, self supporting congregation of 80 - 100 people requires evangelist dedicated to sound gospel preaching and teaching and able to relate to all age groups.

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ROG OJO

Articles for this page or reactions to it should be sent to:
Brian Cox, Box 101, Wunnumin Lake, ON P0V 2Z0
e-mail: <youthpage@gospelherald.org>



If I had my youth to live over again... What I Wouldn't Change

There have been any numbers of lists circulating on the Internet and in church bulletins that describe what the authors might do differently if they had their lives to live over again. Last month on this page we shared a list of what this author might do differently if he had his youth to live over again. This month I would like to share a list of what I would NOT do differently if I had my youth to live over. When we

look back on our lives, we can always see what we would do differently if we had the chance. Many refer to that as 20/20 hindsight. When we look back on past events, we can see so clearly what we should have done. When I look back over my life, I can easily see that God has blessed me, and I see a long list of what I would not change, even if I had my life to live over again. What I share below is only a partial list of

what I wouldn't change if given the opportunity.

If I had my youth to live over again I would not change my family. While it is true that none of us got to choose the family that we grew up in, it is also true that many spend enormous amounts of time wishing that they had grown up in a different one. Not me! The support, unconditional love, discipline, and nurturing that I received from my

mother, father, and siblings contributed heavily to my development as a person, a Christian, a man, a husband, a father, and a preacher.

If I had my youth to live over again I would not change the church that I grew up in. The churches that I grew up in really went all out for their young people. There were no youth ministers, paid or otherwise, in those churches, but there were a few individuals who, on a volunteer basis, offered a very substantial youth program. I hear many people today beating up on the churches where they grew up and remembering nothing positive from the experience. I must admit that it would be easy for me to look back and point out the flaws in the churches of my youth; however, they would have just as easy a time pointing out the flaws in me, past and present. Yet, I can just as easily see how the dedication, commitment, sacrifice, and love of the churches of my youth have contributed heavily to the positives in my life today. Which do you think is better to remember?

If I had my youth to live over again I would not change when I married and whom I married. We married young and had our children young. We have also experienced our share of troubles as any marriage or family does. We have become lifetime partners, companions in service to Christ, mutual supporters and encouragers, and the love of each other's life.

If I had my youth to live over again I would not change giving my life to Christ. Christ living in me defines who I am and how I live. It is a wonderful life!

Preacher/Evangelist Wanted

Evangelist sought for Bramalea Church of Christ, Brampton, Ontario, Canada. This well established multicultural congregation is situated near the Toronto Airport, in the Brampton/Mississauga area.

Primarily the candidate will fulfill the duties of pulpit preaching; he will also be part of a team effort of evangelistic outreach and will be a co-worker with Walter Straker. Please send resume to the attention of the elders at 750 Clark Blvd., Brampton, ON L6T 3Y2; (905) 792-2297; Fax: (905) 792-8623; Email: stnf66@aol.com. References should indicate that the candidate demonstrates sound gospel preaching and teaching. A tape of typical sermons would be very helpful.

All applications will be reviewed in strictest confidence and only selected candidates will be contacted.

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A Second Song About Humanity

Richard Kruse

Psalm 90 begins by affirming that God is eternal. "From everlasting to everlasting you are God." Surely here is the greatness of God. He is the God of history. He is the God of creation. But beyond all that, he is the God of eternity. He is beyond and above his creation. He is greater than the universe he produced, and before it existed, he was. There never was a time when God was not. Looking to the future, there never will be a time when God will not be. He who was "from everlasting" is also "to everlasting". In contrast to this, human life is limited.

Moses probably wrote Psalm 90 during his 40 years in the wilderness before entering the Land of Promise. It reflects Genesis 1-3. Psalm 90 falls naturally into two parts. (1) Moses presents the eternal nature of God and the limited nature of people (vs.

1-12). (2) He pleads with God to be merciful with sinful, suffering people, and to bless their work that they might feel that they have been of some value on earth (vs. 13-17).

Moses reveals three things about life. First, people must live within the sovereignty of God. It is God who

***Without God,
life is without
real purpose...***

provides that which is needed for human life. People have always depended on God (whether they were aware of it or not) for food, shelter, clothing, and even life itself.

God gave Adam and Eve the world and they related to it as care givers. He even gave them a limited amount of "rule" or freedom for them to do the work God had planned for them.

For example, Adam was permitted to name the animals. However, it was important for people to know that God was the supreme Ruler. People, though created in the image of God, must not try to be God. Even today, people are still his creatures. They are subject to God.

Second is the reality of sin and its results. The poet calls it the "anger" and "wrath" of God. The anger of God is God's moral integrity (wholeness - oneness). God created the natural and moral laws in the universe. Drop a little water on hot coals and the natural result is that the "anger" of the fire will destroy the water. Fire and water are not compatible. God is holy and holiness produces peace and order. Sin results in sorrow, heartache, injustice, despair, and death. It is God's

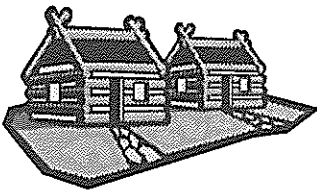
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Donald Perry has earned his M.A. degree in Philosophy from the University of Toronto. He served as a missionary in India for 14 years. Donald has studied the Hindu religion while living in India and has a special interest in the parallel beliefs between the New Age Movement in western culture and those found in Hindu philosophy/theology.

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The campus will take on a carnival atmosphere on Saturday, with performances by the world-renowned Burlington Teen Tour Band. Many demonstrations and displays will entertain visitors during the day -- "Spectacular Science" shows, antique cars, clowns and magicians, children's lawn games, crafters' and artisans' pieces, evening musical entertainment, campfire, etc.

A formal program will take place at 3:00 p.m., followed by a barbecue dinner at 5:00 p.m.

Join us for an outdoor worship time at 9:30 a.m., weather permitting, on the campus as we communicate our thankfulness for God's goodness and faithfulness.

For more information, contact Crystal Cook, 905-563-5371, ext. 230 or CCook@adminglcc.on.ca

FOR WOMEN BY WOMEN

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



Stand Up For Jesus!

Jake Kaufman

(Editor's Note: The following article, though written by a young man, is very applicable to us as women. As we try to raise our children, grandchildren or just interact with young people today, it is very important that we know Christ and live for him so that we influence our youth for good. Even though this article is applicable to everyone, I felt it was especially good for us women! We often don't feel satisfied with our role in the church - this shows that we all have a very important role. Jake is a Bible major at Freed-Hardeman University in Henderson, Tennessee. lch)

Have you ever thought about what God has done for you? Sure, we all look at the things that we can see - things like families and friends; but that's not what I'm asking. While those are awesome blessings, I want to know if you have ever thought about the sacrifice that God made for you.

I'd like to say that if I was God, I would have done the same, but the truth is, I don't think that I would have. For me to look down on my creation and see them turn their backs on me would have been too much to bear, and I couldn't have made that sacrifice. I couldn't have sent my only Son for a world who didn't even acknowledge me.

But then that's what makes God God and what makes me human.

God sacrificed it all - Jesus bore it all. Now, what are you and I doing for God? My questions is this - Are you standing up for the Savior? How much are you willing to sacrifice for Him? As the old song goes, "Jesus bore it all, all that I might live". He bore it all. Every drop of sweat was poured out for us. Every drop

of blood that flowed from his side was flowing for you, for me, for our friends, for our enemies. Think about that! Do you know of anyone who is willing to dedicate his whole life to a bunch of selfish, deceptive, back-stabbing liars?

That's what we are. We don't even deserve to call God's name or to sing to him, but God BEGS us to call to him for every need, every thank you, everything. Which brings us back to standing at the cross and sticking up for Him. Every time we fail to stand up for the Lamb, we nail the spike into his hands deeper. But he still reaches out his scarred hands for you and me to cling to. He

cries for us to just say something to our friends about Him, but we don't. And what's our excuse? "I am afraid of what they will think." "I'm afraid that my friends will make fun of me if I talk about Him."

May I speak bluntly? God isn't happy with those attitudes. When we're standing before God on the day of judgement, and we look Him in the eyes as He looks at us through tear-filled eyes; and when He asks, "Why, why didn't you stick up for me? I gave it all up for you. Why didn't you say anything?" - are we really going to be able to say, "Sorry, Lord, I

just wanted to be cool; I just wanted the image."

Matthew 5:13 and 16 are two of my favorite passages in the Bible. Listen to Jesus as he says, "You are the salt of the earth, but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men." Then in verse 16, "Let your light so shine before men that they may see your good works and glorify your Father in heaven." Jesus called us to be lights to the world - in a world of darkness and confusion - we are called to be the lighthouse! What an awesome responsibility that is!

My final question is this - are you going to waste your eternity in order to be cool or accepted or comfortable? Are you going to laugh at the cross... or cling to it?

Amazing love, how can it be,
that you, my God, would die for me?
Amazing love!

Parkersburg, WV

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E-mail: straker@echo-on.net

ONTARIO

Ajax: "Sermons and classes during April were on the following themes: 'Micah 6:8,' 'The Leadership Style of Jesus,' '2 Corinthians 13' and 'What to Do When All Hope Fails.' The monthly Senior's Luncheon is seeing several visitors from the community each time as members invite their friends and neighbours." - Ed Jermakowicz

Beamsville: The guest speaker on April 21 was Murray Smith of St. Catharines.

Bramalea: Lane Hamm was the guest speaker and Patrick Hunter-Buffington taught the class at Guelph, when one of the monthly "small groups" went to Guelph for a morning service. Mike Rush of York, Nebraska, who began bringing groups to Bramalea on Spring Break, has been in a coma for the past six weeks but is responding to doctor's orders and seems to listen when his family speaks to him. He can move his hands and wiggle his toes but is still comatose. Kurt Whittington left on May 13 for five weeks in Moshi, Tanzania with the "Let's Start Talking" program. Joel Osborne and Jonathan Straker leave for Sendai, Japan on July 9. Don and Kim MacMullin plan to leave this congregation at the end of May to intern with the Tintern congregation. Don continues his schooling at GLBC. Great Lakes Bible College Dinner was described this way by brother Art Ford, President: "Attendance was 190-195, leaders

came from many congregations and Gladwyn Kiddoe was the great speaker. Collection was about \$8,300.00 plus commitments of \$3,600.00 for next year, in addition to the \$3,000 paid for the meal. The location, facility, acoustics, price, program, and speaker were all good." Four congregations participated in the study of Genesis Bible Bowl on Saturday, May 11. The results of the Bible Bowl were: 1st place in the Jr. division went to the Bramalea youngsters; runner-up was Strathmore. 1st place in the Sr. division went to the Strathmore seniors; and 1st place in the adults went to the men's team in Bramalea. Runner-up was Owen Sound.

Brantford, North Park: Teen night continues to be a success every Friday evening with some record-setting attendance. The men have devotionals on Monday evenings at the church building. Two of John and Leola Hoover's grandchildren have taken on the Lord in baptism; Leslie Swarts and Jason Schwyer. The congregation was looking forward to working with several students from Freed Hardeman University who were to be with them from May 12-18. The Lord is blessing this congregation in so many ways.

Grimsby: The brethren celebrated April 21 with their third annual Bible Bowl on the books of Ruth and Esther. The congregation took a special collection for the young people going to Swaziland.

Meaford: Three young people along with Scott and Teresa Mansfield attended the annual youth rally at GLCC April 26-28. After a lengthy battle with lung disease, Ted Murray passed away on Friday, May 3. The funeral was conducted from the church building on Tuesday, May 7. The second of the Georgian Bay area congregations regular preacher exchanges took place on May 5. Peter Dale from Collingwood spoke in Meaford and Randy Morrith at Vandeleur. Also on May 5, the second in a series of four children's worship periods was held. On May 11, the annual mother-daughter luncheon was held. Seventy-five to eighty ladies participated. The kitchen is being renovated; the first phase is now completed and phase two will soon be underway.

Newmarket: Speakers in May were Ryan Mashinter, Keith Thompson and Don MacMullin. A children's group went to the Bible Bowl at Bramalea and enjoyed themselves.

Ottawa: Special Ladies Weekend was planned, June 7-9 with the theme, "Evangelizing Women."

St. Catharines (Ontario St.): Wes Kuryluk from this congregation is among the group that went to Swaziland for three months with Geoff Ellis, Angela Bailey and Heidi Halls. Laura Gray was baptized Sunday evening, April 28. The congregation welcomed her into the family of Christ. The brethren had a craft day on Sunday, May 5 for grades 1-5.

Stratford: The men's class had a special meeting on April 16. The theme for April was "Powerful Parables." The last Sunday of each month has been designated "Family Sunday" beginning April 28. Farewell to Doug and Rhonda Harvey, who have moved to Burks Falls for their new jobs.

Tintern: The congregation had a Family Fun Night on April 12 with a variety of games and snacks. Special gift boxes were created through donations from the congregation and sent to Brian and Bonnie-Lee Cox for their work with children in Muskrat Dam, Ontario. Don MacMullin has been hired as a full-time intern, beginning in June. He will be working especially in the areas of member involvement, children's ministry, and youth ministry. Tintern has also hired James Holston and Paul Moore as part-time summer interns, working especially with youth. Paul and James worked with the church last summer in a similar capacity.

Toronto, (Strathmore Blvd.): After much prayerful thought and study, Monica Bennett decided that she was unsure of her baptism years ago. So, she was baptized by Devon on April 13. Also, on May 4, Emeris Samuel was baptized into Christ. A visit by the GLCC chorus on April 14 was a great blessing. Gladwyn Kiddoe, Director of the School of Preaching in Jamaica, spoke for us on May 5, and his presentation on Islam at the leadership luncheon at Milton on May 6 was very informative and helpful. The conversational English class continues to be an excellent outreach to new residents to Canada.

Waterloo: Sunday, April 28 was the final service in the building at 62 Hickory. On May 5, Sunday morning services were held in the new building, at 470 Glenelm Crescent with a large number in attendance. On May 24 the widow's fellowship was planning to play mini-golf.

QUEBEC

Verdun (Montreal): Two new sisters in Christ: Marie-Jose put on her Lord in baptism several weeks ago and on Monday, April 8, fourteen year old, Rachel Halsey, put on Christ as her Saviour. Both of these ladies were welcomed to the family of God. Several members of the congregation went to a youth rally in Albany, New York, which was an uplifting experience. The theme was "It Matters." The English group of the Verdun church held a special "growing a congregation" weekend retreat in the cottage of a member at the foot of Mount Tremblant just north of Montreal. Discussions about church problems, church growth, etc. focussed on how to build a strong congregation. A pre-breakfast devotional called "Rise up to the Lord" started each day off on the right foot. The previous weekend, a very special and

continued on page 12

Evangelist Wanted

The Church of Christ in Sarnia, Ontario is searching for a mature, full-time, married evangelist. He must be able to effectively teach and preach sound Bible doctrine and have good personal evangelism skills.

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NEWS

- WEST -



by Marion Waugh

4727 15A Avenue

Edmonton, AB T6L 6J1

Phone & FAX: (780) 455-1049 or 463-7324

E-mail: waughr@telusplanet.net

ALBERTA

Calgary: A Pine Lake Christian Camp workday was held on April 20 in preparation for the summer camps. Malcolm McMillan led a praise team seminar on April 26-28. Pine Lake family camp was May 17-20. Troy Hodgson was the guest speaker. Judy Mooney taught on "Humour in our Christian Walk" at a ladies' retreat at Pine Lake, May 24-26. A series of messages on the re-evaluation of your priorities and schedule entitled, "Slowing Down to the Speed of Life" was recently done. English as a second language classes are being held weekly. The SALT mission team is planning a garage sale in June to raise funds for their upcoming mission trip to Tijuana.

Edmonton: The congregation and immediate families of two members who recently passed away are working through the grieving process. Roelf Moes passed away in April; memorial service April 30 and Lorraine Fortin passed away in May; memorial service on May 7. We rejoice that both Roelf and Lorraine were members of the Lord's church. The church also rejoices at the baptisms of Hyoungkeun Oh on April 24 and Charles Martin on May 8. We look forward to a life of fellowship and service in the Lord with our new brothers. Recently, 9 of our teens and several parents traveled to Lloydminster for worship and fellowship. Herb Anderson, an elder at Edmonton, was speaking there that weekend. Jamie & Liz Lobert organized our Annual College Career Youth Retreat May 24-26. Don Partain of Missoula, Montana was one of the speakers. Bernard Krogsgaard, Missions Coordinator at WCC, was the other speaker. An enriching weekend of fellowship and fun was enjoyed. We are looking forward to hosting Vision Canada 2002, June 25-28. We invite brethren from across Canada to join us. (For details see ad on back page) This summer we are also hosting a VBS from June 30-July 5. Approximately 30 teens from the Waterview Congregation in Richardson, Texas are coming to work with our teens. They will be inviting people to our VBS as well as doing service work in the community. David Lane from St. Louis, Missouri will stay after the Vision Canada program to teach adult classes during the VBS. Over \$4,000 was collected to help the White's Ferry

Road Congregation in their famine relief effort in Malawi. (David Friesen)

MONTANA

Three Forks: Ristene Chamberlain was baptized on Sunday, March 31. Courtney Speegle, one of our teens, has been very active sharing her faith at school and several Bible studies have been the result. Design concept plans for our new building have been approved, upon fulfillment of 3 conditions, by the zoning board. The next steps involve selling our present building, finalizing the building layout, and seeking bids for construction. Students from WCC visited on February 24. They presented some "Christian Living" skits during Bible class and John McMillan, President of WCC, was the guest speaker at the worship service. Mike Schrader, preacher in Belgrade, Montana, and Lawrence VanDyke (student at Bear Valley School of Biblical Studies extension school in Belgrade) presented a lesson on April 7, illustrated with photos, slides, and experiences from their visit to Israel last year.

BRITISH COLUMBIA

Abbotsford: 130 to 150 people were expected to attend a Dinner-Auction in the all-new Legacy Sports Centre at the Abbotsford Exhibition Park on June 1st. The event was to raise money to bring Abbotsford nurse Velma Forman home for a 4-month leave from her work in Papua New Guinea. She hopes to return to Canada in early September. Lori Catling was re-born into Christ's kingdom a week before her baby was born! Both mother and child were warmly welcomed. There are also two other newborns in the congregation within the past month.

Burnaby: The congregation inaugurated a new worship format on April 14. Special interest groups meet at 9 for a "Roots" class, prayer period, etc. The main assembly starts at 10 with a 45-minute devotional and the Lord's Supper, after which children are dismissed to classes while adults have a sermon and announcements. The "Got Faith?" Youth Rally hosted by the Burnaby teens and young adults May 19-21 featured Troy Hodgson from Calgary as the principle speaker on the theme "Tell the World". 100 young people registered from BC and Washington, making it the largest group to participate in the 4-year history of the rally. Kirk and Lori Ruch made an unexpected trip to Kodiak, Alaska, to attend the funeral of Kirk's father before going to Abilene the following week where their son, Joel, graduated with honours in the field of Missions on May 11. The CANADIAN HEART WARMERS, the mission program which Mike Parker travelled with in 1995 and again last fall has sent another team to the same area of N.E. India. The team left the last week of April and worked through the month of May. The Victoria Youth Group invited ours

(grades 6-12) to join them for a Retreat May 31-June 2 at Spruston Road Bible Camp. An evening of praise and song was highlighted by an update on WCC by President John McMillan and Dr. John Bailey who visited the Burnaby congregation on May 31st.

Chilliwack: A friend of Lisa Prystupa, Toni Davidson, was baptized into Christ by Lisa's husband, Al, on April 3.

City Church (E. Vanc.): The Hasbrouck's daughter, Autumn, and husband John Sproul, together with their children, are planning to leave Ferndale, Wa. for Lubbock, Tx. next month to prepare for ministry in Japan. They will represent the third generation of missionaries from both sides of the Hasbroucks and Smiths. The Hasbroucks planted churches in California and Tennessee, and the Smiths worked in New York and Japan. With the help of the Oakdale congregation in Tennessee, we sent video courses to Sapporo, Japan ("Acts" by Abe Lincoln) and Frazier Park, Ca. ("The Life and Teachings of Christ" by Richard Rogers) in an effort to strengthen Christians in both places. Heather Hasbrouck conducts a women's Bible study in her home in Frazier Park and Rochelle has a class in Sapporo. When they finish, they will order new workbooks and exchange courses. The in-depth Ladies' Bible class at our home is drawing 100% attendance week after week. (Steve Hasbrouck)

Deep Cove: The group of Christians formerly meeting on the North Shore are now meeting regularly in downtown Vancouver in the office building at 6th and Main, where the Keerans have been busy remodelling a number of rooms for the use of their new school, "Institute of Early Christianity", as well as for use by the church.

Maple Ridge: Three friends of Jolyn Guarascio who attended the Youth Rally at Camp Howdy with her are having a weekly Bible study with Jamie Brunner. Jolyn was

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PREACHER/EVANGELIST WANTED

for a conservative congregation of approximately 100. Must be mature and experienced, a family man dedicated to the cause of Christ, capable of preaching and teaching sound doctrine. Personal evangelism skills are necessary to help work effectively in our community. Salary and benefits. Send resume, with references and audio or video tape to:
Preacher Search committee,
La Salle church of
Christ, 1121 N. Military Rd.
Niagara Falls, N.Y. 14304

MISSION NEWS

FROM BARB LEWIS

Surinam, S. America: Working in three languages, a team from five U. S. States and four European countries conducted an outpatient clinic in the capitol city of Paramaribo where they treated 750 patients. They conducted evangelistic meetings in three locations and 12 were baptized, doubling the size of a Dutch congregation established in the '90's. Plans are being made to send Dutch-speaking workers from Holland, Belgium, and the Netherlands Antilles at regular intervals to assist and train local brethren. Dozens of others registered for Bible Correspondence lessons. Six team members from Western Europe who spoke Dutch, French, and English, provided translations as well as Bible teaching. Mark Brazel, veteran Flemish missionary, preached each evening in Dutch. Doyle Kee, from Geneva, Switzerland, gave sermons in French, while Greg Hanchely was the English preacher. The French-speaking congregation is one of only two in South America, and is made up of 30 Haitian Christians. The other, in French Guyana, sent their preacher over to help.

Guyana, S. America: Under the direction of "Partners in Progress", 71 Americans conducted a weeklong medical clinic in a community centre. They examined and treated 1,997 patients, with each receiving the good news of the Gospel as well. Several hundred were also given Bibles, and 49 were baptized.

Cambodia: As a result of Flood Relief efforts in conjunction with the Cambodian church in Phnom Penh, Bob Berard reported that 58 people were baptized. Some 500 continue to come to the preaching service each week in a new location established after the flood.

Papua New Guinea: Andy and Catherine Scott arrive in PNG this month after spending several years in Scotland to care for Catherine's mom, Ruth Coles, who died in February. Reg and Ruth Coles spent many years working in the Waria Valley area of PNG. Eric and Ann McCallum also arrived in May from Scotland to assist at the Bible college and clinic until mid-June.

Kosovo: Doug Smith reports that though the emergency needs that were once present are no longer as evident, many are still without basic necessities. The church in Prizren now averages 25 in attendance, and four Islamic young men have been baptized. He is still asking for teachers to come to study the Bible in English with contacts made through the humanitarian aid being given. If you are interested in becoming one, Doug's e-mail address is: pipkosovo@hotmail.com.

Burma: If enough teachers were found, plans have been made to take another "Partners in Progress"-sponsored team to Yangon this month. When Claude and Madge Lewis returned from a 5-week stay in Myanmar last fall, they reported that many more people came to study with them than they could teach, but they were able to involve local church members to continue the work they had begun.

Kiev, Ukraine: After giving a keynote address on "God Is At Work In the Nations" at the Tulsa Workshop, Rick Pinczuk, with his wife, Carol, participated in an island-wide "Church Leadership Seminar" in Trinidad-Tobago. Hosted by the Arima church in Trinidad, the seminar was attended by over 300 men representing the 300 churches of Christ in these two countries. In addition to discussing the appointment of elders, deacons, and evangelists, Rick presented a lesson on "How the Holy Spirit Helps Us Today" in a weekly television program the Trinidad church sponsors. The Pinczucs are now back in Kiev, where their website has been updated. They invite you to visit them at www.thesem.com, and will appreciate hearing from you.

FROM MING PAUL LEE

Albania & Kosovo: For many young Christians, coming from Muslim homes, communities, schools, and work places - summer camp touches and changes lives.

Funds for campers are needed as most come from poor families. Your support will help sow the seed in Muslim nations. For more information contact: Ming Paul Lee, 2635 Island Hwy, NanOOSE Bay, BC, V9P 9E5.

FROM ROY DAVISON

Keeble Recordings Wanted: Two sermons by Marshall Keeble can be heard on the Internet in the audio section of The Old Paths Archive at: <http://audio.oldpaths.net/Archive/Keeble/Marshall>. The publisher, Roy Davison, wants to find additional recordings of sermons by brother Keeble for preservation in the Archive. If you have good-quality recordings on tape or cassette, please contact:

Roy Davison, Snoekstraat 69,
Alken, B-3570 Belgium.

E-mail: RoyDavison@oldpaths.net

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successful ladies day was held at the Verdun church building. Organized by the French group it was well attended by 44 ladies in the Montreal area. The ladies received valuable spiritual feeding and they organized a visit to the Ottawa upcoming retreat.

NEW BRUNSWICK

Moncton: Shawn LeBlanc preached his first sermon on Sunday, April 28 and did a fine job. The guest speaker of Friends Day was David Hallett of Mill Village, Nova Scotia and the brethren invited friends and family to attend. The service was followed with a pot-luck lunch.

NEW YORK

North Buffalo: Prison Ministry: The brethren are visiting seven men in five different facilities. The congregation is searching for a preacher.

CONGRATULATIONS



Sister Emily Jackson celebrated her 100th birthday on February 26, 2002 at Grove Park Home in Barrie, Ontario. Pictured with her are her husband, Arthur, and Barrie Mayor Jim Perri (centre).

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CONGRATULATIONS



On June 17, 2002 Frank and Edith Kneeshaw of Collingwood, Ontario will celebrate seventy-two years of marriage. Their example of love and commitment to each other, their family, our Lord, and his church is one worthy of both our praise and emulation.

For many years, brother and sister Kneeshaw have been actively involved in the work of the Collingwood congregation. They have both contributed in numerous ways, publicly and privately and have had a large part in the continuance of the church in Collingwood over the years.

Two daughters, Ruth (Archie) Blanchard, and Sylvia (Basil) Davison, were born to the Kneeshaws. They have also been blessed with a number of grandchildren and great grandchildren plus a great many more "adopted" grandchildren. Their extended family, in the Lord, is much larger still.

Their home has always been open and available to any who were in need of hospitality.

We extend our heartiest congratulations and warmest loving wishes to the Kneeshaws. May God continue to bless you both with love, peace, joy, and contentment. We thank Him for your faith and encouragement; and pray He will continue to use you to bless others.

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baptized after attending the camp a year ago with Shandi Aaron, a classmate.

Oakridge: Spanish-speaking members have a Bible study in their language on Friday nights, but meet with the rest of the congregation for the English-speaking service on Sunday mornings.

Vancouver: Five families from three Lower Mainland congregations attended the 4-day Pepperdine lectureships April 30 through May 2, and came back enthused about the "joyful noise" of 5,000 Christians singing together and the quality of the speakers. Theme of the Lectureship was "Christ and the New Creation", based on I Corinthians. One of the speakers was Jay Hawkins, the son of Jim and Carolyn Hawkins, who now preaches for the church in Caldwell, Id. His lectureship lesson was entitled, "Community Building In the Church When the Church Is Falling Apart". 12 men, representing most of the Greater Vancouver area churches, met at the Surrey building on May 6 to discuss future plans for mission work sponsored by the Colleege church in Searcy, Ar. Andrew Baker and Grey Powell outlined details of what they expect to do with mission-minded students and families this summer and next.

CONGRATULATIONS

The following citation was read at the "Mother of the Year" high tea at the Hotel Saskatchewan in Regina to recognize Alice Williams, of Saskatoon, as the mother of the year. The Regina Pregnancy Counselling Centre put on the tea and recognition party. There were four other runners up recognized including Ellen McMillan from Regina.

Mother of the year

"She has raised 6 natural children and 6 adopted children and many - probably 50 - foster children as foster parent for a period of 25 years in Saskatchewan. At one time she was given 17 foster children by Social Services. Many of the children she has raised came from very bad homes, where abuse was common. Thus, she had to work many times with children with special needs such as learning disabilities, mental handicaps,

or emotional problems. She did this cheerfully, lovingly, and with an unfailing spirit of service.

Throughout these years, she and her husband served as ministers for a number of mission churches. They sponsored bible schools and bible camps in the summer, and she continues to serve at camp today, as the camp cook. She has a longstanding tradition that she will bake a whole pie for any child who will memorize a chapter of the bible. She believes so strongly in the power of God's word.

Her dedication to God and to the growth of the church is evident to everyone who knows her, and she has instilled these values into her children. Of her natural and adopted children, four have worked as missionaries, and two are currently in full-time ministry. A number of her foster children are attending bible school.

She is still very active in the lives of her children today. She has stepped in to help her son-in-law with his seven children, and every summer she takes the children with her to give him a break. She looks after a little great-niece daily, for a mother who needs day care. She is a very active and loving grandmother to her many grandchildren. The lives that this woman has touched are innumerable".

Join with me in congratulating Mother of the Year, Alice Williams.

Ministry Opportunity

Residential Director

A new position is being created January 2003 to improve services to residential students and their families.

Responsibilities will include:

- dormitory supervision;
- coordination of residential program (after school, evening and weekend programming);
- hiring and supervision of residential staff;
- one-on-one counselling with students.

The successful candidate should hold a degree or diploma in youth work, counselling, social work, guidance or related field. Experience preferred.

For more details, please contact: Art Ford, President

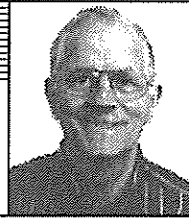


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BOOK REVIEWS

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



just happened." (Yes, this is an old story but it is still effective.)

In the last chapter the author discusses "Paradise Lost" and looks at "The Solicitor, the Strategy, the Seduction, the Sin, and the Shame." If that doesn't sound like a great idea for a sermon, I don't know what it is.

Finally, MacArthur invites the reader to simply call on the Saviour to be saved. He needs to consult the book of Acts to see what inspired men called on people to do.

God of the Covenant, A Study of Biblical Covenants by David Lusk, published by the author, 165 pages, price \$10.00.

The author has done in-depth study and teaching on this vital topic. He shares his efforts with us in this extremely helpful book. He has preached in congregations across the United States and in other countries as well. He has been leading campaigns in Guyana South America since 1989.

He shows that a covenant is also a last will and testament. Also it is a contract as he and his wife discovered as they signed up for several magazines!

The significance of covenants is seen in the many that God made with people in both the Old and New Testaments. Significant covenants were made with Adam, Noah, Abraham and Israel. "The Greatest Covenant of All" is the one made by Jesus Christ with His people. The author uses many powerful illustrations. We highly recommend this book.

The Battle for the Beginning, Creation, Evolution And The Bible
by John MacArthur, W. Publishing Group,
237 pages, \$21.99 (U. S.)

John MacArthur is a widely read evangelical author who has many excellent books to his credit. Although we cannot agree with all of his beliefs on matters like baptism and apostasy, we can endorse much that he says, especially regarding the inspiration and authority of the Bible.

He deals very effectively with what he calls "the dogma of evolution." He refutes the claims of men like Carl Sagan who has done much to popularize this dogma. MacArthur continues, "As humanity enters the twenty-first century, an even more frightening prospect looms. Now even the church seems to be losing the will to defend what Scripture teaches about human origins. Many in the church are too intimidated or too embarrassed to affirm the literal truth of the biblical account of creation. They are confused by a chorus of authoritative-sounding voices who insist that it is possible – and even pragmatically necessary – to recon-

cile Scripture with the latest theories of the naturalists.

MacArthur contends that we can base our faith on the sure foundation of God's Word! He says that unlike scientific theory, God's Word is eternally unchanging. He regards evolution as degrading to humanity, hostile to reason and antithetical to the truth God has revealed. Furthermore he states, "Nothing in Scripture itself permits the view that the days of creation were anything more than literal twenty-four-hour days."

Again we quote, "The story is told of Charles Boyle, the fourth Earl of Orrery, a devoted Christian who was fascinated with Kepler's and Newton's discoveries about planetary motion and the intricate design of the universe. Boyle hired a watchmaker to design a working mechanical model of the solar system that demonstrated the motion of the planets around the sun. Boyle was showing the model to an atheistic scientist, who was very impressed with the clockwork model. The atheist said, "That's a very impressive model. Who made it for you?" "No one made it," Boyle replied. "It

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OBITUARIES

Ronald Hopkins

It was time. Perhaps not the time any of us would have chosen. Yet we know the time was right for Ron and we must be ready and accept it. "There is a time for everything, and a season for every activity under heaven; a time to be born and a time to die..." (Ecclesiastes 3:1, 2a) The time for Ronald James Hopkins was Saturday, April 13, 2002. After 94 years he leaves behind his beloved wife, Hilda (Shriner) and many nieces and nephews.

Ron was born in Walton, England, on February 29, 1908. His father died when Ron was an infant and Ron's mother, unable to provide for him, placed him in Dr. Bernarder's Home. He worked in the Home until he was 16 at which time children were sent to families who needed help in the colonies. He expected to go to Australia but there was no room on the ship and so came to Canada and worked on the Nate Johnson farm in Silverdale.

There he came in contact with the church and made Christian friends. He and Charlie McBride would, on occasion, travel to the Rosedene church of Christ to hear brother C. G. McPhee. He married Hilda in 1934 and they would have celebrated their 68th year together on May 2, 2002. Ron was baptized by L. Louis Pauls and was a long-standing member of the Fenwick church of Christ.

Ron worked on the maintenance crew for the Ministry of Transportation for 27 years before retiring in 1967. He was a member of the Quarter Century Club of the Ministry of Transportation. Ron was a contented man, satisfied with whatever came his way in life. He enjoyed working on his small farm in Welland until moving to a smaller home near by. There he continued raising rabbits and gardening. He and Hilda spent the last several years together in Rapelje Lodge.

Hilda expresses her great appreciation to Dr. Ali, the staff and volunteers at Rapelje. Ron's once strong body at last succumbed to the relentless process of aging. It was the right time. The right time for Ron to rest; his work completed here, but his memory and influence will linger on.

Don Hipwell

James Lee Willett

Our loss is Heaven's gain. Nobody I have known or know now had a deeper faith and was more active in His declaration of that faith than my brother in Christ, James Willett. For 35 years, I have been as close to James as to any person outside my immediate family. As a co-worker in Christian Education and in the church, I found James to be trustworthy, loyal and always supportive. Last Sunday, April 14, 2002, the day before his sudden death, James preached for the struggling church in Williston, N.D. a task he loved and looked forward to each month. That evening, I sat beside him as he did what he loved to do, sing hymns and spiritual songs. My wife and I were there at his passing with Nina, his wife of 56 years, whom he loved dearly. He was one of my favorite people, a brother in Christ and a true friend. Along with his family and all of his friends, I will miss him - a lot!

Others may tell of his accomplishments, which are many. He had a special way of relating to young people, especially through his work with choruses and the basketball teams he coached. Many here today are mourning him because he has touched their lives through these avenues. Others may speak of his special talents which were many. He loved music and used his special talent in the service of His Lord as he led singing and conducted singing schools over the years. I will speak of that which was first and foremost in James' life, his absolute confidence in the Word of God and his faith in God through Jesus Christ.

James believed that which the writer of Hebrews declared. "God has spoken..." If you were to go into James and Nina's home you would find it characterized by the Bible. Most of the space on his computer is taken up with Bible programs and related topics. He was a student of the Word and his heart's desire was that others would come to know Christ through that Word. He was also dedicated to the church. He longed for its success and worked for its purity. His zeal for the Word and the church sometimes created stress in his relationships with others but it was impossible to gainsay his motives or his sincerity.

Many, many times in the past few years, James and I had discussed death and the hope we have of life eternal. He was not afraid to die. Like most of us, he feared a lingering debilitating illness that would cause him to be a burden to Nina and his

family. He was spared that even though he struggled for years to stay active with an ever-failing heart.

Now, our beloved brother is at peace. The passage of Scripture that first came to my mind Monday morning after the doctor said that James was gone is Romans 6:1-5. Two great hymns have been filtering through mind.

*Does Jesus Care when I've said good-bye to the dearest on earth to me
And my sad heart aches till it nearly breaks - Is it aught to Him
Does He see?*

*O yes, He cares, I know he cares, His heart is filled with my grief
When the days are weary, the long night dreary, I know my Saviour cares.
Because He lives, I can face tomorrow,
Because He lives all care is gone
Because I know, he holds the future
and life is worth the living just because
He lives.*

In the days ahead, after the trauma of these past few days is over and life takes on some semblance of normality, we will begin to remember James as he used to be. We will laugh and sometimes cry together as we remember him but most of all, we will remember his faith and we will look forward to that great day when we will join him in the presence of God. As Paul says, "We sorrow not as those who have no hope." 1 Thess. 4:13-18

Nina, Jim, Dwight, Edward, Willy and all of your families, James is okay now. He has fought the good fight, finished the course, kept the faith and we can be certain that he will be raised in the resurrection to bask in the glory of the light of the Heavenly Father for all eternity. "And so shall he ever be with the Lord." Cherish his memory, heed his teaching and, above all, love one another.

Dan Wieb

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salvation. And he notes that this system is now in the process of breaking down.

Quite remarkably, this “traditional teaching” of the church is described as hard and exclusive without reflecting for a moment on the alternative. Several years ago, a Baptist minister came to my home. He informed me in no uncertain terms that my belief in the necessity of baptism for the forgiveness of sin would surely send me to hell. I did not think that he intended to exclude me from anything. He was convinced that he spoke the truth and was doing his best to include me by saving my soul.

Salvation by “faith only” is no more or less exclusionary than salvation involving immersion. Nor is it any less “under-girded” by a “traditional doctrinal system.”

The fact is that unless one knows how to answer the question: “what must I do to be saved,” that person most certainly cannot be a Christian. Any definitive answer to this question must in the process of defining inclusion also set the terms of exclusion. And if such is not available in scripture then we are all lost with no hope of finding salvation.

The Good news of the Gospel does not end with a question mark!

On the matter of salvation, it would seem that the church is making a choice among at least four things:

1. Continuing to teach that immersion is necessary for the forgiveness of sin and acting on that conviction.
2. Changing our minds about the Biblical doctrine of salvation and adopting another definitive version as provided by Christendom.
3. Concluding that the answer is there in the Bible but that no one has really found it yet. If we choose any the first three we still have not escaped the charge of

being hard or exclusive.

4. Or we must simply say: “no one can really know what God wants.” “Any system of doctrine that a person wishes to hold for the purposes of salvation is just as good as any other.”

Of course, if this is true, then the only real Christian is the person who does not know that he is a Christian and cannot tell anyone else how to become one. It sets up a false kind of “humility dilemma” where no one can attain it and claim to have done so without forfeiting the claim.

For our author, the most central distinctive of the church has been our refusal to worship using instrumental music. He ascribes this position to a one-line hermeneutic⁶, and goes on to suggest that this tradition cannot be held onto for long in our “music saturated culture.”

It is probably true that a visitor from another religious group would first give attention to the absence of instruments in our worship. Those things about us that are visible are always most easily identified. But visibility does not necessarily translate into importance. I would think it rather difficult to truly believe that a cappella music is our most central distinctive and still hold the church in high esteem. The idea that this is the most important conclusion or contribution that has been made by the restoration movement is a staggering thought. That anyone takes this notion seriously is even more so.

The hermeneutic principle of authority is hardly an invention of the church. It is based on the anti-theological nature of truth and is the very thing that makes communication possible. No book has ever been written that does not recognize this principle. I have either understood or misunderstood what our author has written. If I have misunderstood him, then he has not authorized the position that I have ascribed to him. All of us live by this principle every

day. To deny it when we come to the Bible is to treat Biblical communication as if the normal rules of thought and speech do not apply.

As for a generation “saturated” in music – if this was a good reason to abandon what many are convinced is Biblical worship, then Dick and Jane’s rock and roll 50’s would have been reason enough.

Now as our author points out, we are not only living in a postmodern world but in a post-denominational world. More and more, all of the churches in the “American Christian Terrain” are seen as equals. For many people, choosing a church is like choosing between different kinds of gasoline – after awhile you don’t care about the brand, it’s just the octane that counts.

This comes as no surprise. Postmodernism denies that truth is absolute and that truth operates in categories of strict opposites⁷. One can hold contrary positions and not be concerned about self-contradiction. It does not matter that denominations hold contradictory or contrary positions. The new absolute in Postmodernism is just that you must never ever impose your beliefs on anyone else; meaning that you must never try to convince anyone else that one thing is right and another is wrong⁸.

Our author suggests that the church is profoundly “modern.” He defines the modern worldview as having a “built-in secular bias and boundless confidence that humans can manage, unite and control the world.” This failing world-view then is offered as the reason that the church is quite out of step and disoriented in a postmodern world.

What our author calls bias, I would refer to as presuppositions. All worldviews have them and none can function without them. Whether or not our presuppositions come from secularism or from a biblical view of the world is a serious thing

and one worth examining.

A biblical worldview does in fact have much more in common with Modernism than it does with Postmodernism¹⁰. Because they share a common view of truth, a person with a Biblical worldview can actually have a discussion with a person who subscribes to Modernism¹¹. On the other hand, Postmodernism denies the knowability of truth and ultimately, any reality to which it might correspond.

Christianity ought never to be secular in its orientation nor in its reasons for confidence. The Christian has what the secular Modernist never had, a reason to have confidence in knowledge. Man made in the image of God has little in common with the Renaissance concepts of Humanism¹². That movement came to the conclusion that Man was God. If our author means to say that the church has been Humanistic, then this is a very serious charge indeed.

To the degree that we have been self-confident and have not placed our confidence in God, we need to repent. Likewise, if we have placed ourselves at the centre of the church and of worship, repentance is called for. But, the charge that the church has had and still has a secular worldview is certainly not universally true nor is it to any great extent historically true.

Our author is correct when he says that many are feeling disoriented and out of touch. For that reason, it is just as important for the Christian to understand the philosophy of Postmodernism, as it is to understand that of Modernism. I would agree that Modernism as an expression of Humanism has failed miserably. And this failure in the realm of reason has led to the despair of Nihilism, Existentialism and Postmodernism. But the collapse of a secular worldview is scarcely an argument against a Biblical one.

I was encouraged by our author's reference to a growing "back-to-the-Bible" movement claiming to be non-denominational. He does so however, in order to contrast that group with the church, which according to certain sociological definitions has now become a denomination, leading to the conclusion that we are just one among many¹³. We will return to this matter in a later article.

Based on the new cultural status of Christians (i.e. the way that our culture sees us) our author calls for a "new, post-Christendom definition of the Church." He goes on to say that we do not have a choice whether or not we will be a "cultural church" or a "non-cultural church."¹⁴ All churches are influenced by culture.

There is no question that Christians in every age must speak to their generation. We must communicate what the church is, using the language of our day in a way that brings people to Christ. The real challenge for the Christian is to do so without compromising Biblical doctrine.

If in fact our new cultural reality is one where, for all the right reasons, denominational loyalties are out the window - then praise God. But if our new reality is one where denominational loyalties are gone because truth is out the window, then our "Post-Christendom Definition of the Church" had better address the matter of truth.

Our author closes this introduction with two questions to which the essays in this book propose a set of answers. He asks:

- "How will Churches of Christ deal with the profound sea-changes that are well underway and yet remain dynamic and faithful in their mission to the glory of God?"
- And how can they do this in a way that maintains some kind of meaningful continuity with their past?

- 1 Leonard Sweet. *Soul Tsunami: Sink or Swim in New Millennium Culture*. Grand Banks: Zondervan, 1999
- 2 Such a view denies the existence of truth that is always true (absolute) and truth whose opposite is always false (antithetical). By the way, a postmodern view of the world would never have led to the development of electronics as this calls for an ordered world and the acquisition of 'scientific' knowledge.
- 3 See Dennis McCallum, *Postmodernism: The Death of Truth*,
- 4 Page 15. These terms are borrowed and used in the sense that Douglas Foster introduced them in his book *Will The Cycle Be Unbroken?: Churches of Christ Face the 21st Century*, Abilene, TX, 1994.
- 5 The implication seems to be that this teaching is so untenable that it takes a whole doctrinal system to prop it up.
- 6 Our author calls it "an interpretive method that viewed everything not commanded or exemplified in the New Testament as forbidden" (Page 16). On a personal note: I was raised in the church and was 29 years of age before hearing this phrase for the first time. By then I had spent 6 years earning undergraduate and graduate degrees in Bible at universities run by our brethren. Surely this is not a suggestion that our methods of exegesis and principles of hermeneutics are limited to this one idea.
- 7 This view of truth is Hegelian. It suggests that instead of making an "either - or" choice, that we can choose "both - and".
- 8 Of course, the absolute that you must never impose your beliefs on others is excluded from this rule.
- 9 Page 18
- 10 Christianity and Modernism would agree that:
 - a. An external world exists.
 - b. Human senses are reliable.
 - c. The rules of logic are valid.
 - d. Mathematical rules are descriptive for the physical world.
 - e. The nature of truth is such that a person can come to knowledge of it.
 - f. Language is adequate to describe the natural realm.
 - g. There is a difference between truth and exhaustive truth.
 - h. Man has the capacity to know.
 - i. Things and people exist objectively. There is a difference between a concept in the mind and its correspondence to reality.
- 11 There is a big difference between saying that a Christian worldview shares certain views with other worldviews and saying that they are therefore the same. Christianity shares some beliefs with Muslims, but the fact is that they are not the same.
- 12 The idea was that Man did not need God...who as a matter of fact did not exist anyway. Also, that man could discover truth on his own and having done so could and properly should enthrone himself as sovereign of this world. This is a great distance removed from belief in a sovereign creator, an ordered creation and revealed truth made available by inspiration. The Biblical view is that God not only expects us to know the truth, but he holds us responsible for obeying it.
- 13 Denomination as defined by Richard Niebuhr in *The Social Sources of Denominationalism*, New York: World Publishing Company, 1972 and by David Harrell, "The Emergence of the Church of Christ Denomination" (booklet, 1966).
- 14 Page 19. He cites Alexander Campbell and David Lipscomb as persons in our heritage who defined their views and identified their issues relative to the concerns of their day. I take it that this is what he means by being a "cultural church."

Waterloo, Ontario

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way of saying to people, "Look, you must face the truth. You were made to be holy, to walk with me. If you, in the dignity of human choice that I have given you, decide that you don't want me, then I will leave you. But you will have to bear the results". The absence of God is destructive to human life. That absence is what the poet describes as God's anger. The cause of God's anger is human sin.

The results of sin are serious. When Adam and Eve sinned, they experienced personal guilt and shame. Even today when people go against their own conscience, they hurt themselves; they have shame; they experience fear that others will discover their sin. So Adam and Eve hid, full of guilt and shame. Sin separates people. People blame others rather than accepting responsibility for their actions. Adam blamed Eve and even God; Eve blamed the serpent. Sin still results in divisions among people. Adam and Eve were sent away from the Garden and experienced a lack of harmony in nature. Being holy and being evil are not compatible. Sin continues to result in separation and death (Genesis 2:16-17; 3:1-40, 17-19).

Third is the shortness of life. God turns people back to the dust from where they came (Genesis 2:7; 3:19), and they are "soon gone". The psalmist uses six figures to describe the brevity of human life. It is like: (a) a day gone by; (b) a watch in the night (The Jews divided the night into three watches of four hours each, while the Greeks and Romans divided it into four watches of three hours each.); (c) a dream; (d) grass that is alive in the morning but dies by evening; (e) a moan or sigh; and (f) swift flight. Moses' thoughts are briefly summed up in verse 10.

But Moses emphasizes that there is a reason for the brevity of human life, and for the suffering that is experienced. It is that people are filled with sin, sins of which they are aware and sins of which they are unaware (Psalm 19:12; Ecclesiastes 12:14).

FINDING PURPOSE FOR HUMANITY

Psalm 90:13-17 presents the fact that earthly life is as much a reality as death. The psalmist prays that God might help people live their brief life on earth to the fullest, with a purpose.

First he asked God to "relent" meaning to "relax" or "release" them from the results of their sin. He called upon God to show less justice and more mercy.

Second, he asked God to teach them "to number our days that he might get a heart of wisdom". In other words, help us to realize how brief life is on earth, in order that we might use time in the most meaningful way possible, which is to learn "wisdom." In Hebrew thought, wisdom was not simply understanding many facts (although correct facts are helpful in attaining true wisdom), but "fearing the Lord" (Job 28:28; Psalm 111:10; Proverbs 1:7; 9:10). To "fear" the Lord does not mean to be afraid. Rather it means to honour him, to put him first in every area of life; to love him (Psalms 22:23; 33:8; Malachi 1:6; Mark 12:28-31).

Third, he asked the Lord to help the people to joyfully accept the limitations and sufferings of life. Notice that he did not ask to escape from all of life's problems, but rather for the faith to live with them joyfully and hopefully. God who worked in the lives of people then, works in lives

today. He will also be present to help them as long as they live.

Fourth, he prayed that when he was gone, God would be present to help his descendants. His desire was that God would guide the present generation to do something useful in order that its work might be successful. Also, that the coming generation might benefit from its work. In this way, the workers may perish, but their work will continue.

One of the tragedies of death is that it interrupts our work and limits our success. This is true, however, only of human efforts done in human strength. When God gives work to his servants, and gives them his power and strength to complete the task, the result is truly successful. The only work which lasts is that which God establishes (that which rests on God and is strengthened by him).

A man found a wooden object in the forest and did not know what it was made for. However, he saw the bowl-shaped end was useful to hold drinking water until it rotted away. Then he stuck the long handle into the ground for beans to grow up the strings until these too rotted away. Then he used the remaining wooden part as fuel for cooking and keeping himself warm. As the fire died away he was pleased with the many uses he had made from the object. But the next day he saw a girl with another of the strange objects. She was playing a beautiful melody from her little African harp! It is possible for people to use their lives for many useful and interesting purposes and yet fail to discover the real purpose of human life. Without God, life is without real purpose and the Song of Humanity is a sad song.

Toronto, Ontario

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If I had my youth to live over again I would not change preaching in my youth, even though I wasn't all that good. I began preaching on a regular basis very soon after leaving high school, and while I attended the School of Bible and Missions (a forerunner of Great Lakes Bible College). I was given an opportunity to preach for the Fenwick Church of Christ on a regular basis. I also preached for other Niagara Peninsula congregations. I wasn't that good and I knew it, but God's people were so gracious in their love, support, and kind words of encouragement. They saw potential when I sometimes didn't; they saw growth and continued to encourage it. I have thanked God many times for those churches and those brothers and sisters that so encouraged me when I was young.

If I had my youth to live over again I would not change my decision not to smoke, do drugs or drink alcohol. I have seen those enslaved by tobacco, drugs, and alcohol and their struggles to quit. I have enough bad habits without adding these. Those in the generations that followed mine have told me that these habits were not as much a temptation in my day as it has been in theirs. They are sadly mistaken! In my youth tobacco was still socially acceptable and many of my role models smoked. Alcohol was at least as socially acceptable as it is today; many of my friends, both in and outside the church, smoked and drank. Some of the kids that I went to school with died of drug overdoses or committed suicide while on drugs. Drugs were easy to obtain; we all knew where to go and what it

would cost us. I have not, for even one minute, regretted my decision not to smoke, drink or use drugs.

If I had my youth to live over again I would not change going to Omagh Bible Camp and Great Lakes Christian College. Both of these experiences have made an undeniable impression on my life and have contributed heavily to making me who I am today. I have also made so many lifelong friends, through my participation in these great works, which continue to bless my life. I continually thank God for the opportunity to attend these great institutions.

If I had my youth to live over again I would not change the friendships that have blessed my life. I have made so many good

friends: those my age, those old enough to be my parents or grandparents, and those young enough to be my children. These friends are both men and women, both inside and outside of the church. I have been so blessed by the love, support, and fellowship of these friends. Friends who have had the courage to tell me when I was wrong and the commitment to support me when I was right, even though it meant great sacrifice on their part. I

continually thank God for my friends.

If I had my youth to live over again I would not change serving the church and the organizations that support God's people. I have received more than I have ever given and have been provided the opportunity to learn from some great men and women that I have had the privilege to serve beside. These opportunities to serve in churches, camps, and Christian schools have provided me with some great experiences and more joy than I could ever describe. God's people really do shine when they work together.

God has so blessed my life and provided me with everything that I need. I thank Him daily and praise His Name.

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who believe, repent and are baptized for the forgiveness of sins are added to the church. "And the Lord added to the church daily those who were being saved" (Acts 2:47). The church consists of those who are saved, who have been added by God Himself.

This is not simply "joining a group." It involves a spiritual cleansing, a rebirth, a new creation, and a new citizenship. "Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever" (1 Peter 1:22,23). "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new" (2 Corinthians 5:17). "For our citizenship is in heaven" (Philippians 3:20).

Those who have not fulfilled the revealed conditions are not added to the church and are not accepted into the fellowship. "For many are called, but few are chosen" (Matthew 22:14). Only those who have been sanctified by the blood of Christ, belong to the church.

About the church at Jerusalem we read further: "And they were all with one accord in Solomon's Porch. Yet none of the rest dared join them, but the people esteemed them highly. And believers were increasingly added to the Lord, multitudes of both men and women" (Acts 5:12-14).

The church is exclusive. One

cannot simply "join." One must be added by the Lord.

Christians who walk disorderly are excluded from the fellowship. "But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us" (2 Thessalonians 3:6). "But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner - not even to eat with such a person" (1 Corinthians 5:11). "Therefore 'put away from yourselves the evil person'" (1 Corinthians 5:13).

***Christ's church is real,
substantial, visible.***

Someone who teaches false doctrine is also avoided: "Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them" (Romans 16:17). "Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son. If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds" (2 John 9-11).

John writes about some who had gone astray: "They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made

manifest, that none of them were of us" (1 John 2:19).

The church is exclusive on the basis of revealed conditions. Paul explained to the Corinthians: "For there must also be factions among you, that those who are approved may be recognized among you" (1 Corinthians 11:19). When people turn away from God's word in their lives or doctrine, they are not approved; they separate themselves from the fellowship.

The church of Christ is unique, indivisible and exclusive on the basis of God's word.

***Christ's church is real,
substantial, visible.***

The church has an observable presence and identity. Paul wrote letters to the church of God at Corinth (1 Corinthians 1:2; 2 Corinthians 1:1). He sent greetings from churches of Christ (Romans 16:16). Were these churches invisible?

Some claim that the church of Christ is only an ideal that can never be accomplished in reality. They speak about an "invisible church of Christ" that supposedly consists of the true believers in the various denominations, and about a "visible church" that according to them can never be more than a human, historical and cultural phenomenon.

This false proposition is used as an excuse for the perpetuation of denominations - based on human traditions and teachings - that are not equivalent to the church of Christ.

Stones are sold for loaves with the claim that real bread is invisible! Hungry souls must break their

teeth on stones because real loaves do not exist. Paste is palmed off with the claim that real diamonds do not exist, that diamond is only an "ideal."

The church is precisely Christ's visible presence on earth! Christians are living, functioning, performing, and active members of the body of Christ (Romans 12:4-6; 1 Corinthians 12:12-27; Ephesians 3:30).

The church also shares in the suffering of Christ. Paul persecuted the church of God (1 Corinthians 15:9; Galatians 1:13). Did he persecute an invisible church?

Paul said to Timothy: "These

things I write to you, though I hope to come to you shortly; but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Timothy 3:14,15). Through *what is written* we can know how we must conduct ourselves *substantially* and *observably* in the church. The church is the pillar and ground of the truth because we have God's word in our heart and mouth. "The word is near you, in your mouth and in your heart (that is, the word of faith which we preach)" (Romans 10:8).

We may not be impious like Esau "who for one morsel of food sold his birthright" (Hebrews 12:16). The church of Christ is one body: unique, indivisible, exclusive, and real. Let us be thankful for this matchless church, and like Paul, continue to preach the unsearchable riches of Christ "to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in Christ Jesus our Lord" (Ephesians 3:10,11).

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

EDMONTON: 13015-116 Ave., T5M 3C9, (780) 455-1049; FAX 454-9545; Sun. 11, 9:30; Wed. 7:00; Dave Friesen, 460-4258 ev; C. Eric Limb, Henri Bouchard, Herb Anderson, David Hotchkiss, elders.

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

LETHBRIDGE: 2720 21st Ave. S., T1K 1H8; Sun. 10, 11, 7; Wed. 7:00; Mike Gray, ev. (403) 328-0855.

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

RED DEER: 68 Donlevy Ave., T4R 2V8; Sun. 11:30, 10, (evening—call for information); Wed. 7; John Smith, ev. (403) 347-3986 email; <davenportco@aol.com>

PROVINCE OF BRITISH COLUMBIA

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

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

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

CHILLIWACK: Senior Citizens Bldg. Br 24, corner of Cook and Victoria St.; Sun. 10, 11; Wed. 7 at 9687 Windsor St; Mail P.O. Box 327, V2P 6J4. Contact Brian Law (604) 795-7696; email: <travers@dowco.com> Al McCutcheon, sec. 792-0046

CRESTON: Corner of 5th Ave. and Cook St.; Sun. 10, 11; 130 5th Ave. N. V0B 1G3; 250-428-7411 (off) or 428-5937.

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

DELTA: Delta Christian School, 53rd & Ladner Trunk Road, Ladner, Sun. 10; Midweek: Call for times; PO Box 18623, V4K 4V7; Darren Williamson, ev., (604) 943-0515 (off)

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

KELOWNA: 1317 Ethel St. V1Y 2X1; Sun. 10:45, Bible study 9:30 (excl. July-Aug.); Charles McKnight (250) 765-8739 and Barrie Forman (250) 764-4313; <sonlover@home.com>, pager 868-4393, evs.; Wayne Muirhead (250) 861-4008 <marwayn@hotmail.com> and Ted Windswill 763-8445, <edward_windmill@telus.net>

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

NANAIMO: 1720 Meredith Rd., V9S 2M4; Sun. 9:30, 10:30, Wed. 7:00; Grant Hannan, min. 758-9412 (off); Les Beamish, sec. 758-6929; cell phone 729-1833.

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

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

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

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

RICHMOND: 5800 Karter Rd VEV 1R9; call Call Gary Marrs, ev. (604) 271-6197 or Carlos Castillo (604) 273-0506.

SALMON ARM: 2460 Auto Rd. S.E.; Sunday 10:00; Call for times and locations of other meetings; (250) 832-3828 or 804-4833; Box 51, V1E 4N2; Doug Kendig, John Murrey, Gordon Parmenter and Blair Robers, elders; Shuswap Christian School, Box 789, V1E 4N9; 832-7994; Doug Kendig, adm. 835-7994 (res.).

SURREY: (Greater Vancouver): 15042 92nd Ave., V3R 5V8; Sun. 10, 11, 6; Ron Beckett, ev., 594-1796.

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

VERNON: 4107 Pleasant Valley Rd, V1T 4M1; Sun. 10, 11; Murray Ververda, ev., (250) 545-5256 (res); 545-6892 (off).

VICTORIA: 3460 Shelbourne St., V8P 4G5; Sun. 9, 10; midweek in homes; Kelly Carter, ev. (250) 592-4914 (off), (250) 472-3775 (res.).

PROVINCE OF MANITOBA

BRANDON: 943 7th St., R7A 3V1; Sun. 10:30; Midweek; call for location (204) 728-0957; Charles Muller, sec. 726-4723.

CARMAN: Main Street S.; Sun. 10, 1:15; Wed. 7:30; Box 955, R0G 0J0; contact Ray Winkler (elder), 745-3226; Hugh Gannon, ev., 745-6969.

DAUPHIN: 378 River Ave. E. (Corner of River & Bond) R7N 0H8; Sun. worship 9:30; Sun. & Wed. nights call for details; Darin Ashby, min. (204) 638-6321 (off), 638-6025 (res.). Fax: 638-0872; email: <dashed@escape.ca>

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

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

WINNIPEG (Central): 217 Osborne St. S., R3L 1Z4; Sun. 10 worship, 11:10 Bible School, Wed. 7; Jim Hobbs, sec. for elders (204) 261-9861; Wayne Turner, ev. (204) 257-7926 (res); Rolland Bouchard, youth minister (204) 452-4824; Bible Call 284-9506; 475-6462 (off/fax).

PROVINCE OF NEW BRUNSWICK

MONCTON: 365 Pine Glen Rd., Riverview (Moncton), E1B 4J8; Sun. 10, Wed. 7:30 p.m.; (506) 852-0919; Royal Maillet (506) 532-2956, Tim Johnson, ev., (506) 386-1682, elders. <timj@nbnet.nb.ca>

SAINT JOHN: Meeting in the home of FRED NELSON, 3 Charleston Court, Quispamsis, E2E 4W9; Sunday meetings flexible; Phone (506) 847-2802 or Tom Goud, 847-2199.

NEW FOUNDLAND

ST. MARYS: Meeting in the home of Robert D. Ryan, Main Rd. Time flexible. Call (709) 525-2680 or address Robert at Box 198, St. Marys, NF A0B 3B0

NEW YORK STATE

BUFFALO (Linwood): 2523 Main St., L4214; Sun. 9:30, 10:45, 6; Training Class 5; Wed. 7; John Smiley, ev. (716) 882-7171.

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

NORTHWEST TERRITORIES

YELLOWKNIFE: 516 Range Lake Rd., X1A 3A7; Sun. 10; (867) 873-3875. Elders: Doug Ashby, Craig Robinson, Randy Straker; Steve McMillan, min.

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convooy Ave., B3N 2P8; Sun. 10, 11; Wed. 7; ev. (902) 443-9628 (off). Wayne Taylor, sec. (902) 876-7402

HALIFAX: (Saint's homes); Sun. 10, 11; Tues./Thurs. 7; Daren Simmonds, 224 Jeep Cres., Dartmouth, B3G 1P4; (902) 461-9436, <daren.simmonds@xware.com>; Neil Prokop, (902) 430-9543; <neilprokop@hfx.eastlink.ca>

KENTVILLE: 177 Middle Dyke Rd. exit 12 off Hwy 101, Sun. 11, 10, 6; Wed. 6; Box 26, B4N 3V9; (902) 678-8881 or Ray Fisher, ev; 582-3457; Toll free 1-866-236-7891

SHUBENACADIE: Mill Village Church, 3613 Indian Rd. 2 miles w. of Shubenacadie; Sun. 10:15, 11; Wed. 7:30; R.R. 1, B0N 2H0; D. Hallett (902) 758-2133; J. Mackey, sec., (902) 758-2633; 758-3215 (off.).

PROVINCE OF ONTARIO

AJAX (Serving Durham Region): 1 Cedar St.; Sun. 9:45, 11, 7; Call for mid-week information; Box 162, L1S 3C3; Ph. (905) 683-2477 (off); Edward Jermakowicz, ev., (905) 426-8465 res, <ejermakowicz@sympatico.ca>

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

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

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

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

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

BRANTFORD: 267 North Park St., N3R 4L2; Sun. 10, 11, last Sunday of month 6:30; Wed. 7; contact Roy Cox (519) 449-3239; office (519) 759-6630; Jamie Azzoparde, ev. (519) 770-4814 (res)

BRANTFORD: Call for information; Sun. 11, 7; Wed. 7; c/o 10 Baxter St. N3R 2V4; Contact Rick Gamble for information, (519) 753-5353

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

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

CORNWALL: 1702 Dover Rd., K6J 1W1; Sun. 10, 11; Wed. 7; Allen Bojarski, ev. Phone (613) 933-1825, fax: 933-1879, Email: abojarski@cogeco.ca, Website: http://members.home.net/abojarski/abojarski.html

CORNWALL: 205 Tollgate Rd. E.; Sun. 10, 11 plus home Bible studies; Wed. 7; Box 42, K6H 5R9; Ann Hotchkiss, sec. (613) 932-5053; bldg. (613) 933-4999;

FENWICK: 765 Welland Ave.; Sun. 9:45, 11, 7; Wed. 7:30; P.O. Box 416, L0S 1C0, (905) 892-5661, email <DonHipwell@AOL.com>

GORE BAY: W. Manitoulin church; (Gore Bay waterfront, past docks); Sun. 10:30; B14, POP 1H0; Contact John Robertson (705) 282-3499; Bill Baker (705) 282-2095.

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

GUELPH: The Evergreen Senior Center, 683 Woolwich St.; Sun. 10, 11; Wed. 7:30 (phone for location); c/o 428 Cole Rd., N1G 3I8; David Azzoparde, sec. (519) 821-9179.

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

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

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

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

HUNTSVILLE: Huntsville Public Library, 7 Minerva St. E., Sun. 10:30, c/o Dave Preston, (705) 789-7697, 491 Fowlers Rd., R.R.#5, Huntsville, Ont., P1H 2N5. Other contacts: Ken Smith, (705) 789-8292, Steve Watson, (705) 788-2332.

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

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

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

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

KITCHENER SOUTH: Kitchener City Hall (Learning Room), 200 King St. W.; Sun. 11:15, 12:30; Wed. 7:30 in homes; Hugh Pitcher, 171 Broken Oak Cres., Kitchener, N2N 1N8, Ph: (519) 745-2713. Other contact: Julian Smith, (519) 742-8626.

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

LONDON (East): 380 Adelaide North, Tolpudde Building Common Rm., entrance off of Adelaide at King St. S. Parking in Marshall Street Lot behind building. Sun. 9:45 a.m. Exhortation; 10:05 a.m. Bible Study; 11:00 Worship; Tuesday Afternoon at 1 p.m. in Board Room. Brian V. Sullivan, evangelist 905 892-6247 or bvsprchr@computan.on.ca Web site: <http://www.computan.on.ca/~bvsprchr/>

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

NEWMARKET: 230 Davis Dr.; Sun. 9:45, 11:00, 6:30; Wed. 7:30; Box 21581, L3Y 8J1; Clayton McLeod, sec, (905) 473-9447 895-6502 (off)

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

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

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

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

OWEN SOUND: 835 10th Ave. E., N4K 3H8; Sun. 9:45, 11, 6; Thurs. 7; Brian Thompson, (519) 376-6702 (off.), 372-2155 (res.) <oscoc@bmts.com>

PETERBOROUGH: Chapel, Rubidge Retirement Residence (Sherbrooke & Rubidge); Sun. 10 10:45; Wed. 7:30 at 220 Gallagher St.; Peter McPherson, ev phone705-742-5349 or 876-7104; <petermc@peterboro.net>

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

PORT COLBORNE: 700 Steele St., L3K 4Z2; Sun. 11, 10, 6:30; Wed. 6:30; (905) 834-5775 (off).

ST. CATHARINES: 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:30; Steve Cordle, ev.; (905) 934-3862 (res); 935-9581 (off.); Email: churchofchrist@on.aibn.com; WebSite: <http://churchofchrist@n3.net>

ST. CATHARINES (Garden City): UNF Hall, 77 Facer St.; Sun. 9, 10, 11; Wed. 7; c/o Roy Diestelkamp, ev. 123 1/2 Keefer Rd., Thorold ON L2V 4N1, ev. 227-8336.

ST. THOMAS: 60 S. Edgeware Rd. NSP 2H6; Sun. 10, 11; Wed. 7

SARNIA: 796 Errol Rd. E., N7V 2G7; Sun. 9:30, 10:45, 6:30; Wed. 7; (519)-339-1161 (off), Other contact: Steve Rastall, (519)869-2003

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

SAULT STE. MARIE (Pinehill): 132 Cunningham Rd., P6B 1N4; Sun. 9:30, 10:50; call for Sun. pm time; Wed. 7; Roger Lansdell, ev., (705) 256-1977 (off/res), <r.lansdell@sympatico.ca>; Rob Whitfield, sec., (705) 949-7612, <rwhitfield@sympatico.ca>.

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

SMITHVILLE: 246 Station St. L0R 2A0; Sun. 10, 11, 6; Wed. 7. Chris Nicholson, ev. (905) 957-6039

SOUTH RIVER: Jasper St. S.; off Ottawa St. W.; Sun. 10, 11, 6; Wed. 7:00; Box 549, P0A 1X0; Jim Nicholson, ev. (705) 384-5215, church bldg. 386-2551.

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

STRATFORD: 478 Brunswick St., N5A 3N6, Sun. 10.00, Wed. Bible Study 7:30; (519) 273-5280, George Mansfield, ev. 272-1714; <gmansfield@quadro.net>; John Brush, 625-1045, Larry Hoover, 271-9545; Joseph Kippax, 744-3439.

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

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

TECUMSEH (North Shore): St. Clair Beach Community Center, 13731 St. Gregory Rd.; Sun. 9.15, 10.15; Contact Rick Liebrook, 172 Pheasant Run Dr. RR1 Belle River ON NOR 1A0, (519) 735-0270; Ron Meechan, ev.

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

THUNDER BAY: 501 Edward St. N. (at Redwood), P7C 4R1; Sun. 9.45, 11 (call for summer hours); Wed. 7, Eric Bailey, ev. (807) 473-5353(res.), (807) 577-2213 (off); email <eballey@baynet.net>.

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

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

TINTERN: R.R. #1, 4359 Spring Creek Rd., Vineland, ON L0R 2C0; Sun. 11:15, 9.45, 6 (call to confirm); Wed. 7:00; Jim Holston, ev. (905-563-6348 (res), 563-6311 (off).

TORONTO (Bayview Ave.): 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7:30; Michael Hilbom, 63 Campbell Ave., M6P 3T9; (416) 489-7405 (off).

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

TORONTO (Strathmore Blvd.): 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); Sun. 9:45, 11, 6; Wed. 7; Marvin Johnson (416) 752-0325, Stephen Gill (416) 265-2496, Peter Dusomoh (416) 462-3616; Jean Voley (416) 267-6820, Elders; Max Craddock (416) 461-7406, e-mail <mmaxc@strathmorecofe.ca>; FAX (416) 424-1850; Santiago Molina (Spanish) (416) 751-6879, ev. Devon Bennett (English) ev. (905) 686-2486; website: www.strathmorecofe.ca

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

VANDELEUR: E. off Hwy #10 (2 km S. of Markdale) along Artemesia Township sideroad 10 7 km; Sun. 10, 11; Ian Boyce, sec., R.R. #6, Markdale, N0C 1H0; (519) 986-2143. Gordon Dennis, 240 Elgin St. N., Box 274, Mount Forest, N0G 2L0; (519) 323-2424

WATERLOO: 470 Glenelm Cres., N2L 5C8; (519) 885-6330 (off); Sun. 9:30, 10:30, and 6:00 (except 4th Sunday); Wed. 7:30; Javier Cuarezma, ev. (519) 743-2587 (res); Bill Schwarz, ev. (519) 571-1047 (res).

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

WINDSOR (West Side): 2255 Totten St., N9B 1X6 (E. of Huron Church Rd.); 254-6262 or 945-4851; Sun. 9:45, 11, 5:30; Wed. 7:00; Drew Chapados, ev., 1179 Harrison Ave., N9C 3J4; (519) 250-4407; Chad Celsaire, ev.; email: wsidceoc@wincom.net; www.geocities.com/wsidceoc.

PROVINCE OF QUEBEC

MONTREAL (French): 2500 Charland, H1Z 1C5; Sun. 10.15, 11.00; Wed. 7.00 (Fr. class); 1st Sat. 6.30 p.m. "Phoebe" women's class; last Sat. 6.00 youth meeting; Silvio Caddeo, ev., 387-6163 (off.); 337-9344 (res.); email: <scaddeo@sympatico.ca>.

MONTREAL (English/French/Ashante/Ghanian): 2401 St. Jacques; Sun. 10, 11, 6:30; Wed. 7:30 (English); Fri. 7 (French); PO Box 66 West Mount Station, H3Z 2T1; James Bell, ev. (514) 683-1638 (res), (514) 934-0400 (work).

MONTREAL (Verdun): 503-5th Avenue, Verdun, QC H4G 2Z2; (514) 765-8919; (French) Sun. 10, 11; Wed. 7, Roger Saumur, ev. (450) 635-5105; rogersaumur@sympatico.ca; <http://www3.sympatico.ca/rogers-saumur/> (English) Sun. 11, 10; Wed. 7

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

QUEBEC CITY: 2980 Verteuil, Ste-Foy (corner Jean-Noel); Sun. 9:30, 10:30 (French); Wed. 19:30; C.P. 9041 Ste-Foy, G1V 4A8; Yvon Beaudoin, ev. (418) 728-5240.

PROVINCE OF SASKATCHEWAN

BENGOUGH: E. side Hwy. 34; Sun. 10.30, 11.15; Norman Kemp, Box 134, S0C 0K0; (306) 268-4522.

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

GRAVELBOURG: 300-2nd Ave. E.; Sun. 10:30, Box 507, S0H 1X0; Wendell Bailey, ev (306) 648-3435; Marvin Bandura, Sec. 648-3629

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

LLOYDMINSTER: 56 Ave. and 47 St., Box 88, S9V 0X9; Sun. 10, 11; (780) 875-4056; email: <kawed@telusplanet.net>

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

NORTH BATTLEFORD: 1462-110 St., S9A 2J2; Sun. 10-11; Wed. 7; Box 804, Wilkie, S0K 4W0; Contact: Owen Davies, (306) 843-2210

PERRYVILLE: Meetings in the home of Sheldon Perry; Phone (306) 835-2681; Mail to Box 496, Wynyard, S.

PRINCE ALBERT: 264-23rd St. W., S6V 4L6; Sun. 10, 11, 763-3057 (off); Dean Hotchkiss, ev. (306) 763-2218. Contact Bob Jenkins, 764-6187

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

REGINA: 1825 Rothwell St. S4N 2C3; (306) 757-1825; FAX 757-5727; Please call for times; Ray McMillan, senior min., 949-0969

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

SASKATOON (Hub City Church of Christ): Rm 13, Albert Community Center, Clarence Ave. at 11 St. (Use south entrance off parking lot, take elevator to main floor); Sun. 2.30. Call ahead for possible changes. Taylors, 933-2706, Bastians, 931-8978, Browns, 255-2025

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

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

WEYBURN: 1115 First Ave. NE (Hwy. 13E), S4H 0N2; Sun. 9.30, 10.30, 7, Wed. 7, Scott Wade, ev., (306) 842-6424 (off), (306) 848-2032 (res)

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

YORKTON: 550 Parkview Rd., S3N 2L7; Sun. 11.30; 10.15; contact Garth Ennis (306) 728-3369.

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VISION CANADA

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(John 4:35)*

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