

Gospel Herald

For the promotion of
NEW TESTAMENT CHRISTIANITY

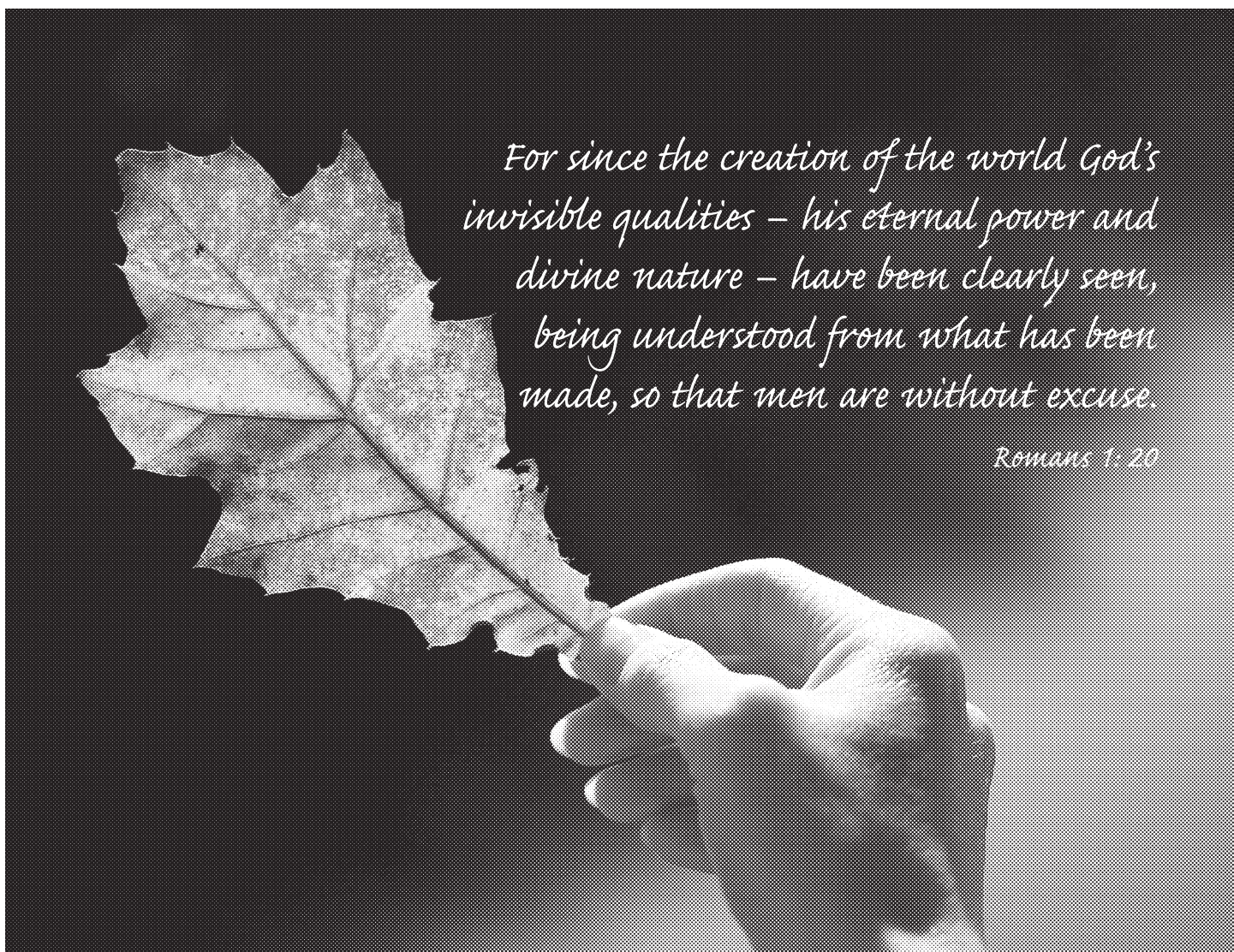
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BEAMSVILLE, ONTARIO

October 2004



For since the creation of the world God's invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, so that men are without excuse.

Romans 1: 20

Forty years ago a small band of Christians began meeting for worship in their homes in Kelowna, BC. Over the years the Lord has blessed this congregation and they are planning a special day of celebration on November 7, 2004. (See page 8 for details.)

Body Building 2 – Designer Genes

Peter Morphy

Paul made it clear that we are saved by the grace of God. There is nothing that we can do to earn, merit or repay the price that was paid for our salvation (Ephesians 2:8). It is a free gift from God. However, the Lord has something great in mind for us to do. He is the Creator of all and He has designed and formed us uniquely and individually for a very special purpose (see 2:10). It gives a whole new meaning to the concept of “designer genes.” When we fail to realize our purpose or refuse to live by His design we will be empty and frustrated.

King Solomon experienced great despair and worthlessness when he searched for meaning of life apart from His Maker. While his pursuit for fulfillment was sought through his great wisdom and unlimited riches, his life was meaningless and empty. His conclusion was that a fulfilled life was found only when we connect to the Lord and live according to His purpose and plan, not our own. Solomon wrote his memoirs for us to read (the book of Ecclesiastes), that through them we would not have to make the same mistake.

We must understand what our primary purpose is. In recent years, Rick Warren has challenged us to think about our purpose as a church and individually as disciples of Christ. It is easy to be distracted from our primary goal and function. Since there is a spiritual war raging around us (Ephesians 6:10ff), we must not be distracted by worldly living. Paul challenged Timothy, “Endure hardship with me like a good soldier of Christ Jesus. No one serving as a soldier gets involved in civilian affairs – he wants to please his commanding officer.” (2 Timothy 2:3-4) So often we get distracted and diverted in the “civilian affairs” of life instead of remaining focused on and fighting in the spiritual battle.

Are we fulfilling the purpose for which we have been called? Imagine someone purchasing the latest cellular telephone with digital technology, text

messaging, paging, internet capabilities and taking and sending photographs. They have signed a three-year, full service plan, with thousands of minutes and all the calling features. However, after talking with them about their new cell phone, they tell us that they only purchased it to tell the time. Yes, most basic cell phones have an accurate clock, but that is not the primary purpose of the cell phone - it is only an accessory. God has given us a purpose in life, but many times our life is focused only on the options. Since we are not living up to our potential, plan

Are we fulfilling the purpose for which we have been called?

or purpose our life is merely wasted on the accessories.

While we are all created in the image of God, we all have a unique design and function that is needed in the body of Christ. Just as we are not identical physically, neither do we think or act the same. Some are extraverts while others are introverts. Some people talk a lot, others are quiet. Some prefer crowds, other are loners. Some like starting projects, others like

to complete them. Some like planning and process, others are hands on and ready to work. All of these varieties of people are good. In fact, each personality type is necessary in the body of Christ. If we were all talkers, there would be no one to listen. If we all were planners, there would be no one to do the physical work. Paul illustrates the necessity of each part in the body in 1 Corinthians 12:12-31.

In Romans 12:6-8, Paul lists seven different types of gifts: prophesy, serving, teaching, encouraging, giving, leading and showing mercy. Peter divided spiritual gifts into two major categories. “If anyone SPEAKS, he should do it as one speaking the very words of God. If anyone SERVES, he should do it with the strength God provides...” (1 Peter 4:10) Speaking gifts would include prophecy, teaching, encouraging. Service gifted people would be those who serve, give, lead and show mercy.

Identifying whether you are comfortable talking or speaking up in large or small groups or with individuals may help determine where your gift is. Another question to ask is, “Do I like working with people or do I prefer to work quietly on my own?” A couple of years ago we developed a simple profile to get people thinking about their area of gifts.

- Do you prefer to work with people or on a project?
- Would you rather use your mind or work with your hands?
- Are you more of a talker or a listener?
- Do you prefer teaching or learning?
- Do you enjoy being alone or with others?
- Do you consider yourself a leader or a follower?
- Would you rather develop new ideas or follow instructions?

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Leadership (#4): The Gender Issue

Thayer Salisbury

It is impossible to address the issue of leadership today without saying something about the gender issue. Past generations may have been satisfied to accept the idea of male leadership in the church and the home, but today's generation demands reasons.

We have no objection to sincere questions, even when they are questions we would never have asked. It is good that we re-examine the scripture's teaching on this point.

As in the other instalments in this series, there will be no attempt to reconcile the teaching of scripture with modern leadership theories. The church is in the midst of a leadership crisis precisely because it has taken too much advice from the world. The world was never supposed to be our model for leadership (Matthew 10:25f). A world that cannot solve its own leadership problems is certainly not a fit model for Christian leadership.

The teaching of scripture

Nor is there any attempt in this article to defend the fact that the Bible commands male leadership. The commands are there for anyone to read. Many attempts have been made to explain (or explain away) the teaching in 1 Corinthians 11-14 and 1 Timothy 2. I see no point in adding to the volume of that literature. These scriptures teach

that a distinction is to be made. The apostle expects men to take the leading role and women to fulfil a submissive role. Of course there are certain aspects that are not fully clarified, but that does not change the general tenor of the teaching.

First Corinthians 14:34 seems to indicate that there are times when a woman must be "silent." First Timothy 2:11 uses a different word, a word sometimes translated "silent" but more accurately translated "quiet." An examination of Paul's use of this word in 1 Thessalonians 4:11 would lead us to believe that it leaves room for a fair

It is good that we re-examine the scripture's teaching on this point.

amount of talking, provided that the attitude is right.

Some have claimed that the example of Deborah in the Old Testament book of Judges, or of Priscilla in the Book of Acts, somehow sets aside the teaching given in 1 Corinthians and 1 Timothy. Of course Deborah did lead the people in the midst of the ungodly confusion that resulted from the refusal of male Israelites to trust their Lord and step to the front, but that is not presented as an example to follow – especially

not for the men (cf. Judges 4:4-9). If we paid better attention to the epilogue of the book, we would never think of the time of the Judges as an ideal era that ought to be imitated (Judg 17:6; 18:1; 19:1; 21:25). Priscilla's role in Acts is not clearly defined, and judging by the fact that she and Paul seem to have worked well together, we have no reason to suppose that her actions were not in keeping with the role assigned to women in the epistles of Paul.

First Corinthians 11 indicates that one way gender roles are indicated is in the matter of dress. In particular, women are to cover their heads, men are to keep their heads uncovered in worship. I can accept the idea that this is a cultural expression of the principle of male leadership and female submission. The covering or uncovering of the head no longer expresses anything regarding leadership in Western societies. Women who attend worship bareheaded are not necessarily trying to take over. Women who cover their heads are not thereby proven to be submissive. I do know a few sisters who still keep to the old ways, but I also know many godly and submissive sisters who consider that expression of submission to be no longer relevant.

Occasionally someone tries to place the whole gender issue in the category

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Watch...

The logo features a large, ornate key with a circular head and a notched bit. The words "Key to the Kingdom" are written in a flowing, cursive script across the key. "Key" is the largest word, "to the" is smaller and positioned between "Key" and "Kingdom".

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Secret Sins

Wayne Turner



Someone once observed that reputation is what we are when we are around other people, and character is what we are when we are alone. Secrecy, that sense that we are completely alone and hidden from anyone else, tempts us to do things we would not dare if we knew we were being watched.

The story of Achan after the battle of Jericho is a classic example of the psychology of secrecy and sin. Believing he was alone, Achan disobeyed God, stole plunder from Jericho and buried it in his tent. His "secret sin" caused the defeat of Israel at Ai and the public revelation and punishment for his sin.

There are few opportunities for "secret sin" that seem easier or more private than the Internet. A person, sitting alone in a bedroom, office or basement, has a window to much of the temptation and sin in the world. Unfortunately, many people, including church members, are being caught up in Satan's insidious web of evil. (We are not suggesting that the Internet is inherently evil, but rather, that along with many good things, the Internet also offers almost unlimited opportunities for evil.)

Some experts suggest that, overall, only about 3 per cent of all public sites provide sexually explicit content. However, according to a recent column in the National Post, one in four web surfers is searching for internet pornography! Back in 2000, a Focus on the Family study showed that one in five adults have visited a sexually oriented website. In other words, Internet pornography is growing.

Internet porn is also big business. According to the U.S. Justice Department, in 1998, there were 28,000 X-rated websites, generating \$925 million (U.S.) in revenue. Three years later, this had grown to 280,000 websites generating \$10-20 billion (U.S.). Closer to home, it is estimated that the total sex industry in Quebec produces \$350-500 million (CDN) and is growing 4% annually. Much of this is through the Internet.

Statistics like these do not even touch the homes, marriages and families that are feeling the hurt created by Internet pornography. In the belief of complete privacy and anonymity people have been sitting at their personal computers, desensitized to sin and drawn deeper into addictive behavior by the emotional titillation of voyeurism or the heady thrill of "cyber-sex." We increasingly hear of men and women who lose contact with their families and sit at their computers until all hours of the night or risk their jobs while engaging in these activities at work.

Someone might try to suggest that conservative Bible believers are not affected like this. Those involved in ministry and counseling can tell otherwise. A Christianity Today survey in 2001 found that 4 in 10 pastors had visited a porn website, and 37% said that it was a current struggle. In one U.S. congregation, a member bought a computer that had been used by one of its ministers, only to discover numerous files of Internet porn on the hard drive.

Part of the problem with Internet porn is that many people

do not initially seek it out. Often, the person, especially a child, stumbles across it accidentally by either misspelling the name of a popular website (many porn sites will intentionally mimic names that are close) or by clicking on an innocuous link in an email. Initially, the person may be horrified and revulsed by what they see. However, curiosity will tempt the person to return for another look, which is "rewarded" by the strong feelings of sexual stimulation. In a very short time, the individual finds that they are addicted to the sights and feelings of pornography. Over time, many people find their desire for porn escalating to the point where their thoughts and lives are consumed, displacing their need for family, work, sleep, food, even God.

The first step to overcoming any addiction or sin is honesty, admitting it is real and that it is a problem. For Christians, this also includes realizing that nothing in our lives is secret. Every moment of our lives takes place in the presence of God and a great cloud of witnesses. Further, computers and the Internet only give the illusion of privacy. Your computer records on your hard drive every site you visit and every picture you view. Many people have visited websites or clicked on email links that have installed "spy ware" on their computers, which not only records where they have gone and what they have seen, but also sends this information to someone else.

The second is repentance – regret over sin and the resolve to change both thinking and life. In Job 31:1, Job said, "I made a covenant with my eyes not to look lustfully at a girl." (N.I.V.)

The third is help with the problem. This should begin with God through confession and prayer. For Christians, habitual sins create huge burdens of guilt. Without forgiveness, we cannot overcome the consequences of sin. Help may also need to take the form of the encouragement, support and prayer of other Christians. To effectively break the habitual cycles of pornography, it may be necessary to get counseling. One of the ways that people can "help themselves" (and their children) is to install an Internet filter that prevents access to X-rated sites. This will prevent accidentally

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GOSPEL HERALD

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The Challenge of Choice

Every day there are choices to be made, such as, what to wear, what to eat, or what to do to fill our waking hours. Of course, some things are not really left up to us if we have a job, or go to school. There are some examples of people making choices in scripture that are worthy of thoughtful consideration because some were good and worthy of imitation while others are not.

Moses, for example, was faced with a choice and made the correct one. *"By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time"* (Hebrews 11:24,25). This was likely not an easy decision to make since he had lived a long time in all the comfort that Egypt had to offer as a member of Pharaoh's household. How much Moses may have understood about future reward is questionable. However, we who live this side of the cross, knowing the sacrifice of Jesus for us, understand that the "pleasures of sin" are not worth holding onto.

An example of a bad choice is that made by Judas. He was a fellow who loved money above all else. Having the opportunity to "earn" some money by betraying Jesus he was quick to do so, however, *"When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders..."* They were not interested in his problem. *"So Judas threw the money into the temple and left. Then he went away and hanged himself."* (Matthew. 27:3-5)

How sad that Judas, who walked and talked with Jesus daily for three years, missed two great lessons. First, that Jesus was the Christ and deserved his loyalty and obedience and, second, that God is a God of loving forgiveness to those who repent of their sins. He could, like Peter,

have acknowledged his sin and received forgiveness.

Near the end of a life spent in service to God, Joshua calls the people together at Shechem to remind them of their covenant responsibilities to God. He outlines the fact that they have come into a wonderful land with all their needs supplied, vineyards they did not plant, etc. He then says, *"... if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers served beyond the river, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the Lord"* (Joshua 24:14,15). He has made the correct choice! In fact, this statement of Joshua is simply a statement of the fact that has already been demonstrated in his life. His devotion and commitment to God is a great example for all to imitate.

The response of the people to Joshua's statement is, *"Far be it from us to forsake the Lord to serve other gods..."* (Joshua 24:16). History, however, shows that the people would often go back on their commitment to God. Israel's history is filled with far too many occasions when the people acted more like the ten spies in Numbers 13, 14, than like the two, Joshua and Caleb. It is sometimes hard to follow through on good choices.

There are examples in scripture of individuals who made the right choices sometimes and the wrong choices at other times. Certainly David is such a character. He made the wrong choice in inviting Bathsheba to his house, committing adultery with her, and trying to cover his sin by getting Bathsheba's husband killed. Some of his Psalms, especially the 51st, express his sorrow and the struggles he went through because of his sin. In these Psalms we are allowed to see into the heart of the man who is called a "man after God's own heart".

A right decision David made is in

Psalm 119. *"I have chosen the way of truth; I have set my heart on your laws. I hold fast to your statutes, O Lord; do not let me be put to shame. I run in the path of your commands, for you have set my heart free. Teach me, O Lord, to follow your decrees; then I will keep them to the end. Give me understanding and I will keep your law and obey it with all my heart"* (30-34) There is no better choice than this.

One of the things we must learn is that sometimes there may be two choices but one is better. Neither is wrong but one has superior value. In Luke 10 Jesus and his disciples enter a village where Martha opened her home to him. She invites Jesus into her home and goes about the business of preparing a meal for him to enjoy. Her sister Mary, on the other hand, sits at the feet of Jesus to hear his teaching. Perhaps in frustration Martha speaks to Jesus and says, *"Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!"* (verse 40) There was nothing wrong with Martha wanting to provide Jesus with a meal. In fact, hospitality is a good characteristic. Yet Jesus response to Martha is *"...you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her."* (verses 41,42) We may be puzzled by the answer Jesus gives. Maybe the problem was that Martha was trying to put on a "big spread" when a very simple meal would have been satisfactory. Or maybe the real message Jesus was giving was that learning his teaching was far more important than having a meal of any description.

Let us apply the second suggestion. In a world that is so wrapped up in material wealth and comfort it is very easy to forget the really important lesson that Mary had chosen the better part. The meal Martha would serve, while of value would only sustain life for a short time. The "meal" Jesus was giving would provide nourishment for eternity.

Choice can be a challenge. Care needs to be taken in making them. A godly choice helps bring eternal peace and joy. An ungodly choice can bring sorrow in this life and even eternal sorrow at earthly life's end. Study God's word and make choices based on its direction.

Not An Option

Randy Morritt

Jesus said: "And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. Anyone who speaks against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come." (Matt. 12:31, 32) The passage does not specifically tell us what the blasphemy of the Spirit is; but, from the context, it would seem to be something akin to failing to recognize and acknowledge God and his work and putting the devil in God's place. Regardless, the important thing is that God is willing and desires to forgive our sins (cf. Eph. 1:7, 8). To forgive is to pardon, remit, absolve, acquit, excuse, cancel, release, overlook, clear, free. When we consider the horrid consequence of sin (Rom. 6:23; cf. Is. 59:1, 2), what a blessing and relief forgiveness is. In order to be forgiven one must humble oneself, repent, and turn to God in faith and obedient submission. One must either confess Christ as Lord and being united with Him in baptism, that is, become a Christian; or, if one is already a Christian, confess one's sins and ask forgiveness.

Although forgiveness comes from God, others also grant it to others. It is not just something one receives; it is also something one is commanded to give (Matt. 6:14, 15; Eph. 4:31-5:2). Forgiveness is often difficult, almost impossible, for one who has been severely abused physically, emotionally, sexually, or even spiritually. It is never easy or instant, and may take years to complete. However, it is essential. One's own forgiveness and salvation are contingent upon it. Also, if forgiveness is not granted, the injured person remains trapped in the abuse of the past. Choosing not to forgive allows others to continue to abuse us as we endlessly relive their offenses. Not only must one be willing to forgive others, (s)he must be willing to forgive him/herself. Continuing to be burdened by the guilt of sin robs one of the joys, peace, and contentment God desires for his children (Col. 3:12-15).

Forgiveness should not be mistaken for approval. When we forgive we acknowledge that the sin is wrong but that the consequences belong to God. Neither is forgiveness minimizing or forgetting. If we minimize, we never truly fully forgive what has happened. If we forget, we don't learn from the past. We should forget the hurt and negative emotions, but not the circumstances that caused them. Forgiveness, when empowered by the Holy Spirit, is a process of detaching painful events from our emotional response to them, thus facilitating healing. Forgiveness removes anger, depression, and fear. It releases us from bitterness and cynicism. It restores hope and peace. Forgiveness enables us to step out of the past and stop reliving our grievances. It relieves us from fear of further injury and thus removes the offender's power.

Forgiveness should be practiced in our homes, the church, and in the community. Forgiving others communicates God's character and gives people an objective demonstration that forgiveness is really possible. Failing to forgive negates God's plan for sinners. It is a major tragedy in the church when one member will not forgive another. The initial sin may have caused disharmony and hurt; but failing to forgive may be a bigger sin because it perpetuates the situation.

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Some sins may seem so grievous that we would expect all earthly relationships with the offender to be permanently severed. However, God has intervened, in Christ, by forgiving and reconciling us to Himself and giving us the ministry of reconciliation. God wants us to lead others to forgiveness and salvation and to be active in seeking to restore them to a right relationship with Him and us (2 Cor. 5:18-20; cf. Gal. 6:1, 2; Jas. 5:19, 20). Regardless of who is at fault, it is our responsibility to take the initiative (Matt. 5:23, 24; 18:15-17).

Several things are involved in forgiveness. First of all, one must be fully convinced of one's own faults and weaknesses, of his or her sinfulness. Only when one truly senses the need of God's forgiveness, that (s)he is on the same level as everyone else, can one extend forgiveness to others and mean it. Otherwise we hang on to our own egos too much and look down on others for their weaknesses and faults. God judges us in the same manner we judge others (Matt. 7:1-5; cf. Jas. 2:12, 13). Forgiving calls for compassion. While we may not understand why someone does what he or she does, we do need to be understanding. We need to know the other person is hurting and be patient, kind and generous in showing pity and sympathy. We need to treat others the way we would wish to be treated if the situation was reversed (cf. Matt. 7:12). Thirdly, forgiveness must be coupled with restored fellowship. By continuing to hold a grudge and/or refusing to ever associate with someone again one shows that (s)he neither loves nor has truly forgiven the person who has sinned against him or her (cf. Rom. 15:7). Real forgiveness is seen when the person who has been hurt goes out of his or her way to serve the person who has sinned. Most important, the atmosphere necessary for all that proceeds is love. True Christian love is absolutely essential. Without it, nothing else matters. This is a love that is more a matter of decision and will than it is a matter of emotion or feeling; and it is demonstrated in the way we act towards others (1 Cor. 13:1-7).

Like God, we, too, should desire to forgive and to be reconciled to a brother or sister—even when the sin is against us personally. For a Christian, forgiveness is mandatory, not optional; and is to know no limit to its frequency (Matt. 18:21, 22; Lk. 17:3, 4; cf. Matt. 18:23-35; 1 Cor. 13:5). As often as someone repents and asks, we are to forgive. Forgiving is one of the most Christ-like things one can do; and is one of the highest expressions of unselfishness. Failure to forgive shows that we have neither appreciated nor properly used the forgiveness God has granted us.

Several steps are necessary in restoring relationships broken by one's sin. Firstly, a person needs to be confronted with his or her sin. Sin is deceptive and blinds us to the truth. One may be unaware that (s)he has sinned. Consequently confronting him or her is actually an act of love and mercy. Such a confrontation should be as private as possible in order to preserve the dignity and reputation of those involved; and to try to minimize their hurt and humiliation. If the offender listens and repents, the one sinned against needs extend forgiveness (cf. 2 Cor. 2:6-11). Secondly, one needs to be informed that (s)he has been forgiven. This can be as important as the forgiveness itself. Otherwise, the uneasiness, suspicion, estrangement, and alienation caused by the sin may never be rectified. Besides these two steps, one who repents needs to receive comfort from others. Ours is to forgive; not to punish. The idea is to "stand by" him or her to encourage and support in spite of hurts (Gal. 6:1, 2); and, thus, help ensure unity within the family. Otherwise, the brother or sister may be "overwhelmed by excessive sorrow". Lastly, we need to reaffirm our love for the one forgiven (Rom. 12: 9, 10; 13:8-10).

Making forgiveness a reality is also the responsibility of the one who sinned. Rather than cover up or gloss over what one

has said or done, (s)he needs to confess the sin (Rom. 10:9, 10; Jas. 5:16; 1Jn. 1:8-10; cf. Ps. 32:1-5). Neither should one attempt to minimize, excuse, or justify him/herself. By admitting one's sin, one takes ownership of it and accepts responsibility for the subsequent consequences rather than blaming others. Such an acknowledgment should probably be as public as was the sin. Secondly, one needs to be sorry for one's sin and regret the hurt it has caused others (2 Cor. 7:8-11). Godly sorrow leads one to repent, to have a change of mind concerning one's attitude and the direction one's life is taking (cf. Ps. 51:10-12). Repentance leads one to apologize to whomever (s)he has wronged and request his or her forgiveness. One should also make every effort to right whatever wrongs one has committed and to make amends and/or restitution in any way possible. Another fruit of repentance is to completely turn away from the offense. This does not guarantee that one will never sin in the same way again. It does, however, mean (s)he will make every effort to not fall back into his or her old ways.

This should include avoiding people and situations that are liable to draw one back into sin (1 Cor. 15:33; 1 Thess. 5:22) and refraining from considering God's grace as an excuse or license for sin (Rom. 6:1, 2). It could also include such things as seeking counseling, joining an appropriate encounter or self-help group, taking medication, or seeking out an accountability partner. Additionally, one who has received forgiveness should thank God for his grace and that of the one(s) who has forgiven him or her. (S)He should constantly be aware of his or her sin (cf. Ps. 51:3). This is not to hinder and weigh one down; but, rather, to remind one that forgiveness permits and obligates one to reach out to others in gratitude and service and to extend to them the same love and forgiveness (s)he has received; especially the one(s) who has granted forgiveness. Also, one must be prepared to accept the temporal consequences of his or her sin. Complete forgiveness may be a long time in coming; even when an honest effort is being made. Damaged or broken relationships are difficult to repair. What once was intimate may become peripheral. Although one might wish otherwise, being human, it is difficult for one to be comfortable around, let alone respect and trust, another who let him or her down and by whom (s)he feels betrayed, hurt, and victimized. Try as one may, it is hard to fully forgive, forget, and move on. If one has been a leader in the community or the church, the damage done to one's reputation, integrity, and credibility may be such as to severely limit or even destroy one's ability to function effectively in that capacity again.

Let's pray to God for the Spirit's help and strength that we will all be more willing, ready, and able to forgive in the same way God, in Christ, has forgiven us.

Meaford, ON

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We thank all applicants but we will only contact those being considered.

Reflections on Lillian Torkelson's Early Years

Cecil Bailey

Today is August 11, 2004. One year ago to this very day my beloved wife, Lavine, left all her loved ones here to go to that Better Home. Today I sit in the balcony of the Weyburn church of Christ building, while below me Brother Dan Wieb and others are sounding the virtues and praises of a dear friend and sister in Christ, Lillian Marie Torkelson. I was invited to word a closing prayer but as I am considerably incapacitated by arthritic pain in my left leg, I graciously declined. I am writing this brief account of our association with Lillian during the early years of our friendship of which many in the audience know nothing or little by reason of their years. I write to acquaint them with the wonderful girl we knew in those early years.

During the three-week summer Bible school (the first one of its kind) held in the frontier village of Minton, Saskatchewan and which was organized and directed by Lillian and the Orrs, Wilfred and Pearl, and assisted by others including Charles and Ada

Petch of Ontario. Here I first met Lillian and I became a steadfast friend to her, Manley Jacobs and others. Our friendship has spanned these past seventy-three years.

Manley and Lillian often bragged to me of their good friend, Lavine Jelsing and I understand, told her about me, their new found friend. These two, as well as others, played no small part in bringing Lavine and me together in the holy bond of matrimony.

Even before I knew Lavine, I used to walk from Minton where I lived to Lake Alma, where Lillian lived at her request to work with her in compiling and editing articles written during the various bible schools.

Later, both before and after Lavine and I were married, we worked with Lillian in teaching these summer schools in Radville from 1932 to 1935. Following the latter school, Lavine and I took off for Ontario on our honeymoon.

In the summer of 1938, Lavine and I, at Lillian's request, drove to Robsart where she was then teaching to hold

a gospel meeting. We went again the following summer of 1939, at which time we brought Lillian back with us to Oungre, Saskatchewan where she became principal of the Lyndale School.

During the next few years we were in close fellowship in the congregation that met weekly in the home of Brother and Sister Seth May. Likewise, Lillian often visited us in our little home in Oungre. During these visits we dreamed and laid plans for the inauguration of a Christian High School.

In her earlier years Lillian was a very zealous and ambitious young Christian. Lavine and I have always been thankful that we knew and worked with Lillian in those early days. Her girlish personality, distinctive to those years, you missed; but we were all fortunate to know the real Lillian who remained constant throughout the years. Now she and Lavine can renew their relationship; while I wait in this cold world to join them.

Weyburn, SK

November 7, 2004 to be a Special Day in Kelowna, BC



Forty years ago a small band of Christians began holding worship assemblies in the homes of members who were located in Kelowna, BC. The Bellerby, Elgin Parker and Sam Slinn families were part of that initial beginning. In 1965 Lynn Anderson, Ken Parker, Wayne Muirhead and families,

moved to Kelowna to be part of the congregation.

Over the years we had James Burns, Charles McKnight, and Barrie Forman with their families serve faithfully as evangelists. The assemblies were held in various venues. A Funeral Chapel, Public halls, homes, and a house purchased and

remodeled by the congregation served as places to meet.

In those early years we started a building fund. The Lord blessed us with opportunities to build that fund through local planning and through brotherhood response to appeals. In 1990 we purchased a property that was actually built as a church facility. The auditorium seats 150 and a balcony can easily accommodate another 50. There is also a basement with kitchen, fellowship area, and two classrooms. This has served us well and we wish to use it to bring God before the community. In August 2004 we made the final payment on the mortgage. Praise God for His blessings.

We are planning a gathering on November 7, 2004 to celebrate our achievements and extend an invitation to everyone and especially former members.

Jamie Azzoparde to Work as Campus Minister/Evangelist in Waterloo

The Lord has blessed the Waterloo congregation with the challenge and opportunity represented by the presence of around 40,000 university and college students in the Kitchener-Waterloo area – at Wilfrid Laurier University, the University of Waterloo, Conestoga College, and Great Lakes Bible College. The church for some time has been involved in an active ministry among these students led by one of our deacons, Mike Toohey. We have reached the point that during the school year there are over forty young adults involved with this ministry, with the potential to reach many more. We feel the burden of a special stewardship involving this age group at a time when they are making decisions regarding the direction of their lives.

We have decided it is time to secure a full-time worker to focus on this ministry. An agreement has been reached with Jamie Azzoparde that will bring him to Waterloo this coming January, the Lord willing, to work with us in campus ministry. This is a step of faith on the part of the Waterloo congregation and help from sister congregations and interested individuals and families in the province is being requested.

Jamie's work among us will be as a preacher of the Word with a focus on the university and college campuses. He will work with the University, College and Career (UCC) group to spread the Word to their peers and will seek to develop a connection to and a presence on the university/college campuses. His responsibilities will include participation in the life and work of the congregation; planning and organizing the UCC in a program of outreach; teaching the Word to the UCC; furthering spiritual development, a deepening understanding, and the achieving of an adult appropriation of faith among the UCC, and advising individuals with respect to spiritual and personal matters.

During his period of work with the Brantford church, Jamie has proven himself to be a capable preacher and teacher of God's Word and has developed a special ministry and rapport with young adults. We believe his work among us will be a great boost to our efforts for the Lord in Waterloo and will impact for good the future of the church in Canada. We look forward to the coming of Jamie, his wife Bianca, and their daughter Hailey.

Walter Hart,
for the Waterloo elders.

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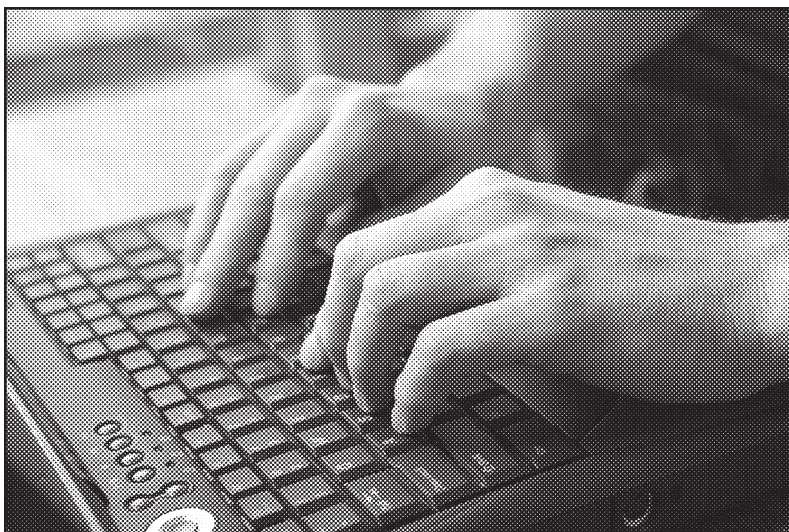
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Reminder: To be published in the following months' Gospel Herald, each congregation's information should be sent to Walter Straker before the third last Tuesday of the month. Please clearly mark the email or the envelope: "NewsEast."

ONTARIO

Beamsville: On August 22, Max and Prisca Dauner, visiting missionaries from France, gave a report during class time. On August 23, Max presented a lesson on "Christian Warfare." Charrie (Maddeaux) Glew, aged 45, passed away as a result of lung cancer. She is the daughter of Blanche Maddeaux, and the sister of Anna Cox and Wil Maddeaux. Dan and Clara Pauls celebrated their 61st wedding anniversary on August 28. The funeral for Hazel Quigley was conducted August 30 at Tallman's Funeral Home. Beginning September 22, Art Ford began a Wednesday evening series based on Christian Schwarz's book: "Natural Church Development: A Guide to Essential Qualities of Healthy Church."

Bramalea: Sarah Dos Santos, daughter of Laurence and Charmaine, was baptized by her father on September 12. The congregation had a special missions day for the Sendai team on September 19, with Joel Osborne leading the singing, Ben Berry presiding at the Lord's table, and Jonathan Straker preaching. Joel Osborne also spoke on Sunday evening, September 12, and David Moon (prospective Sendai team member) addressed the congregation on Thursday, September 16. Michiko Straker and Crimsen Ruhnke made presentations at the September 18 ladies' day. On Sunday, August 22, Sarah Lewis asked for the congregation's prayers on her behalf after a year and a half absence. On September 12 Kay Wood asked for prayers of encouragement in her life.

Brantford: In January 2005 the congregation will be looking for a new preacher as Jamie Azzoparde has accepted a job with Waterloo working with their college-age students and teens.

Cornwall: Joe Bojarski continues to speak on a semi-regular basis in Ajax.

Fenwick: A one-day Bible camp (VBS) went well with about 30 people in atten-

dance. Eva and Harold McDonald moved from Ottawa to Fenwick and now worship with the congregation. September was busy with a neighbourhood barbeque and a booth at the Welland Fair. The congregation looks forward to its fall gospel meeting from November 14-17 with Patrick Mead on the topic of "Christian Evidences."

Grimsby: Jeff Cobb stated that the VBS was "amazing." The members made a video of farewells for the Cobbs as they left the congregation the end of August. The ministerial committee spent several evenings coordinating events for the next several months.

Meaford: Joel Osborne, Jonathan and Michiko Straker presented a report to the congregations in the Georgian Bay area on their work in Sendai Japan. The congregation planned to host an Alzheimer's coffee break on September 21 in the community room. Jerry Tallman from Rochester, Michigan, to be with the church on October 17-20 to present a series of lessons on "Coping with Everyday Problems."

Newmarket: In September the ladies invited their friends to a special evening of fellowship. The congregation is doing a study of their past, present and future

Sudbury: On September 18, Bethel and Blanche Bailey were honoured as "Citizens of the Year" at Great Lakes Christian College's Partnership Dinner.

Tintern: The congregation had "church in the park" on Sunday, September 5, with worship services followed by a potluck lunch, fellowship, and games for the children. There was a great turnout with a large number of community visitors.

Toronto (Harding Avenue): The ladies hosted a special evening September 10 with the theme: "The Gift of Hospitality," from Matthew 25:40. Lessons were presented by Diedra Etienne from Strathmore, Vivian Desi-Cabrina from Bayview, and Shirley Straker from Bramalea.

Toronto (Scarborough): Denecia Bennett was baptized by her father, Devon, on September 12.

Toronto (Strathmore): Ruben McRae and Ada Sun were baptized in August. Ada is a contact from Key To The Kingdom. The congregation rejoiced with the congregation in Fond-Parisien, Haiti, because of two recent baptisms there. The congregation there was established through the efforts of Jean Volcy, a Strathmore elder. Some barrels of goods are being sent to help the brethren in Grenada who lost homes and possessions in the recent storms. Twenty-three members of the congregation attended the "Sharpening the Sword" study of John at Camp Omagh over the Labour Day weekend.

Walkerton: Gregory Smith reports that an average of 12-15 in attendance on Sundays and on Monday evenings. He planned to spend the first week of October in England preaching at the Wembley and Edmonton congregations. One of their deacons, Brother Akwetey, will then accompany Gregory to Ghana for the three weeks in October. They will present leadership and personality training seminars, and do lots of preaching. Most of their time will be spent at Heritage College, just out of Accra, at the "Village of Hope Orphanage."

Waterloo: On Sunday evening, September 5, Joel Osborne and Jonathan Straker made special reports concerning their work in Sendai Japan. Thirty-one university and college students attended worship on September 8, and school did not officially begin until September 13. Great Lakes Bible College began its fall semester on September 7 with 15 students - 7 with a full load of 16-21 hours each, 7 taking 2-10 hours each, and 1 doing long distance learning.

Windsor (Westside): Besides their Sunday and Wednesday services, the congregation has special meetings Monday and Thursday evenings, Thursday afternoon for the "Keenagers," and bi-weekly Wednesday mornings for "Moms Are Us." New members are Daut, Mimosa, Blerina, and Arjan Bezati.

QUEBEC

Montreal (Verdun): Part of its fall outreach to the community is a puppet ministry to invite children to the church building every Sunday afternoon during October and November. The project is called "COCO and his FRIENDS." The Verdun congregation has launched its new website at www.verduncofc.org.

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(The help of Barbara Lewis in gathering news is appreciated.)

ALBERTA

Medicine Hat: It is appropriate for us to acknowledge with thanks the 55 young people from the Waterview Church of Christ of Dallas, Texas and the Edmonton Church of Christ who taught and shared in our Vacation Bible School program. This was well done. Brother Danny Hawk, an Elder from Waterview preached in the evenings. Two of our young men and Robert Ashmore of Edmonton were baptized. We were also blessed with some good contacts and follow ups. To end the summer break we had a corn roast picnic in the park and we were joined by several visitors. Miss Erin Pike was baptized in Lethbridge. Jamie Lobert has been very busy setting up classes and teachers for the coming season. The cooperation has been great.

BRITISH COLUMBIA

Abbotsford (Central Valley): Norm and Jen Weir were joined by their former team-mates, John and Willodene Wedler, when they left on Sept. 14 for a second trip to Tsay Key and Fort Ware, BC. They were prepared to stay to further teach the new Christians, and train the teachers who are continuing their Bible school each week. They also looked for the people who were interested in individual Bible studies or participated in group studies back in June. The fund-raising dinner for the housing project around the school compound in Haiti was postponed until Oct. 16, as Raymond Fillion was back on the island last month. The annual ladies retreat on Oct. 8-9 centered on the topic "Let's Walk a Mile in His Shoes." Speakers were Cathy de la Rambelje, Jen Weir, and Corinne Freeman.

Burnaby: Sharlie Clelland, daughter of John & Lorelei, was baptized during the Faith Quest Teen Retreat in Portland, OR, in early September. When the N. Battleford, SK, church disbanded, we were blessed with a gift of \$6650 for our building fund. They also contributed

to the "Got Faith?" Youth Rally last spring. ESL BIBLE CLASSES are now being offered to the numerous newcomers from foreign countries who are attending our assemblies. A "Steps" class retreat on Oct. 15-16 featured Randy Harris, ACU professor of Bible. He also addressed both morning and evening assemblies on the following Sunday. ("We have just begun a new Sunday morning schedule called "Shared Services," to accommodate the influx of new people the Lord has been bringing to us. It's basically 2 worship assemblies which share a single period of preaching and children's Bible classes - so that we have room for more people during worship, and can still all be together during the preaching time. At 9:45 our "first assembly" begins. The "second assembly" and preaching begin at 10:30. The preaching and first assembly end at 11:10, and the second assembly continues on until 12 noon. More detailed information is available at our website: www.SBChurch.ca Our evening assembly continues as before at 6 p.m." - Kirk Ruch)

Deep Cove: Dan and Jennie Keeran from the Deep Cove house church have sold the lion's share of their business, the Counsellor Training Institute campus, in Vancouver. They will continue to operate a small campus in Victoria, but now more of their time is freed up to work on more important matters: God's Kingdom. Some of the things on their agenda include the Institute of Early Christianity which was started in Florence, Italy, two years ago,

publishing Dan's book "If There is No God: Meditations on Believing", as well as the "Lives" series of books, working with another group to provide conflict resolution services to members of the church throughout Canada, "The Ministry of Reconciliation", and building up the Deep Cove house church by continuing contact with those who have responded as a result of the advertising and the prayer homes web site: www.prayerhomes.com <http://www.prayerhomes.com>

Delta: "It's one of those things you just can't afford to miss," said Larry Hoff, Delta elder, who was in Portland for the annual "Elderlink" program at Cascade College on Oct. 8-9. Speakers this year featured Richard Beck, chairman of the ACU Psychology Department; Ron Clark, Metro (Portland) church preacher, Joey Cope, Director of the Centre for Conflict Resolution, D'Espe Love, Pepperdine chaplain, and Mark Love, Director of Ministry Events and Asst. Professor of Ministry at ACU. Delta deacons have begun their search for a new minister to work with this congregation.

Salmon Arm: B.C. and Alberta churches are invited to hear guest speaker John Clayton, author of numerous publications dealing with proofs that God exists, Oct. 15-17. A former atheist, this high school science teacher found so many proofs that there is a creator in the world of science that he has devoted full time to convincing sceptics and atheists for many years.

Vernon: Greg King's "Great Commission Workshop" originally scheduled for this month has been cancelled. It will be re-scheduled some time after the New Year.

MANITOBA

Manson: Lana Huyghebaert was baptized near the end of August.

Winnipeg: Russ and Valerie Quirey are part of a mission team that is going to Salvador, Brazil early in 2005. They gave a presentation on the city of Salvador and their plans. September 18-19 a songfest was held. It was a great weekend of singing and fellowship. Our Annual Youth Rally is October 22-24. In addition to the youth program, there will be two sessions for parents of children and teens given by Kevin Vance interim president of Western Christian College. A clothing give away was held October 2.

SASKATCHEWAN

Bengough: Bryn Tetreau and Tim Maxwell were baptized in August.

Regina: A successful ACAPPELLA concert was held at Western Christian College on September 3.

Life in a Fantasy World

A Youth Rally
Sponsored by

Great Lakes Bible College

Saturday November 20th, 2004 10:00 am
Waterloo Church of Christ
470 Glenelm Crescent, Waterloo, ON

Speaker: Michael Mazzalongo

Presentations will explore
life issues as presented in media
and the biblical applications of these issues.

- *The Matrix Conspiracy*
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MISSION NEWS

Barbara Lewis
1478 Mary Hill Lane
Port Coquitlam, BC V3C 4C3
E-mail: rayel@lightspeed.ca

Tanzania: Ian and Jen Close of the Delta congregation in Greater Vancouver returned from a six-week trip to Tanzania in September. After doing some sight-seeing, as members of the Global Service Corps, they participated in teaching sessions about AIDS in the town of Arusha. In their meetings, they taught 44 children during the week and 40 showed up for the last session. "It was one of the biggest single sessions anyone has ever had. We did a number of activities to informally evaluate how much they had learned during the week and I must say that Jen and I were very impressed! We both had some really special discussions with some of the students afterward as they described their eagerness to go out and tell others about what they learned. We feel so good that we seemed to have made some sort of small difference here in this country ravaged by HIV and AIDS," Ian wrote.

Zimbabwe (Mutare): A letter of thanks for materials sent by Mission Printing in Arlington, TX, reads: "Last year from July through September, the school was on an outreach in some selected places, both urban and rural. A total of 151 souls were baptized and 21 restored to faith. It is commendable to see how the various tracts you sent us played a significant role in assisting to evangelize the gospel."

Nigeria (Delta State): (Also to Mission Printing) "Calvary greetings in the name of the Lord Jesus Christ. These are the sub-headings on one of the books I read: (1) "What Must I Do to Be Saved?" (2) "What Church Must I Join?" (3) "What Must I Do to Stay Saved?" (4)

Cleaning House? Moving? Wait a Minute!! Hold On!!

Collector seeks older photos,
newspapers, magazines, postcards,
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pre-1950 preferred
Some books, small furniture and
older medical items/toys considered.

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"How Must I Worship So As to Please God?" After I finished reading the book, I realized that where I worship, that is, Assemblies of God Church, are not worshipping in truth and in spirit. The doctrine of this church is not in agreement with the scripture. Brethren, I have been searching and longing to see the church of Christ which our Lord and Savior Jesus founded, but I have not seen it. I need your spiritual help."

M.D. Anderson Hospital, Houston, Tx. Lifeline Chaplaincy: A report on how donations to the Chaplaincy covers many areas of assistance to patients and their families from all walks of life with all manner of medical needs shows what a wide area is covered. In 2003, chaplains and volunteers made 8,181 visits; distributed 4,697 pillows, lap robes, and other items; provided hotel rooms for 573 needy patient families; gave 483 parking and food vouchers to needy patients. Hospital visitation volunteers are regularly trained to meet an ever-increasing demand. In addition to the cancer treatments for which the hospital is known, it also ministers to accident victims, heart patients, and muscular dystrophy children.

Albania: John Dale of the Eastside congregation in Portland, OR., making his third trip this summer, was in Durres, a coastal town and the country's major seaport. It lies across the Adriatic from Bari, Italy. He wrote, "The recent revival of the church here started in 2000 when three families from the church in Twin Falls, Idaho, moved over with a three year commitment. They rented a two-story house in which to operate a church and school. Using the materials from the World English Institute, they offered practical English lessons. Students have Basic English lessons in their Albanian schools. However, they need practice not only in reading, but in comprehending word meanings. They love to hear an English speaking person so they can practice their pronunciation. Most of these students (or their parents) know that their future in business lies in dealing with Europe, so the school gets the cream of the crop, anxious to do well. Many know also that they will need to pass an English comprehension test in order to immigrate to Canada or the U. S. My first time over there I had a 35 year old Doctor who was immigrating to Canada. She was Moslem and had never studied the Bible. At the end of our first lesson, which covered the story of creation, she grew very quiet, intensely looking at the book, shaking her head slowly from side to side. Finally she said "I never knew these things". I keep telling people the very best result from these classes would be baptism. These kids will be growing up and taking their place in important jobs and possibly even into politics. What a difference these

bible lessons might make in the fabric of life in a country that is struggling with corruption learned from a communist regime. One student this year, Ola, who is 17 and wants to be a journalist, hosts a twice-a-day radio music program for young people. What an influence the bible lessons may have on this budding news reporter. In the years I have been going I have had students ranging in age from 12 to 35. Overall, through the Bible lessons and volunteer teachers, there have been over 35 baptisms in the last three years. There are so many stories about changed lives."

Sendai, Japan Mission: Amazing Christian fellowship was demonstrated everywhere the Canadian team members (Joel Osborne, Jonathan and Michiko Straker) went on their Canadian travels. Thanks so much for the wonderful hospitality shown them. Since arriving in Canada the end of July (Joel) and first part of August (Jonathan and Michiko), enjoyed a few days of family time, then were off to preach and/or report as follows: - Newmarket, ON (Jonathan) and St. Catharines (Joel) - Mill Village, NS (just outside Halifax) with Kentville, Halifax and Mill Village congregations represented. - Calgary, AB. - Regina, SK, where they also visited Western Christian College. - Dauphin, MB. - Manson, MB on their way to Carman that evening. - Weyburn, SK. - Estevan, SK (evening) - Bengough, SK. - Gravelbourg, SK. - Saskatoon, SK. - Red Deer, AB. - Return to Toronto. - Waterloo, ON. - North Bay, ON. - Sault Ste Marie, ON, and Thessalon. - Sundridge, ON. - Meaford, ON, with brethren from Owen Sound, Vandeleur, and Collingwood. - Back in Bramalea for Jonathan & Michiko's "Meet and Greet" reception. (Michiko and Jonathan really enjoyed seeing each one who attended.) - Tintern, ON. On September 13 - The US team "contingent" arrived: Crimsen Ruhnke, Ben Berry, and David Moon. Jonathan spoke at the preachers' leadership day at Milton. September 17 - David returned to the US. September 18 - A special ladies' day was planned at Bramalea with Michiko Straker and Crimsen Ruhnke demonstrating Japanese items. September 19 - was Mission Sunday at Bramalea. September 19-20 - the team returned to York, NB, to meet with the East Hill congregation, their US sponsor. September 30-October 2 - the team attended and presented at World Mission Workshop in York. October 3-31 - were scheduled to travel through US, have team follow-up counselling at Abilene Christian University, then return to Japan. Note: David Moon, the newest member of the team, plans to return to Sendai as a missionary in the spring of 2005 - or as soon as he can raise funds. Please pray for his success in this venture.

How can we help?

1. Pray. The team affirmed that keeping

the Sendai work always before the Heavenly Father is the most essential assistance North Americans can provide. Knowing that Canadian Christians continually remember them in prayer encourages the team to keep on. And the Sendai Christians continually pray for North American Christians as well.

2. Give. Please send donations to Sendai Mission, Bramalea Church of Christ, 750 Clark Boulevard, Brampton ON, L6T 3Y2.

– Walter Straker

continued from page 2

- Do you work best on one job or multi-tasking?
- Are you self-motivated or need accountability?
- Would you rather sit at a desk or move about freely?

Sometimes looking at the careers we have chosen may also help us determine what kind of natural gifts (or personality) we have. Of course this is assuming that we do enjoy what we are doing. In the past the corporate world didn't understand personality profiles. A dedicated, faithful labourer was rewarded by a promotion to manager. Often this was unsuccessful because a great worker on the assembly line doesn't necessarily make a good supervisor. If fact, they are quiet different in many ways.

In a similar way, a faithful deacon, doesn't necessarily make a good shepherd. Or an excellent preacher isn't necessarily the best counselor or hospital Chaplin. A preacher might have the gift of teaching or prophecy (proclaiming the truth, not foretelling the future). Someone who is effective in the hospital room or funeral home may have the gift of encouragement or showing mercy (compassion). Yes, we expect the preacher to be there, but he may not be the most effective person to deliver comfort and serenity.

Here are a few ideas to help identify our spiritual gifts. Consider the type of person you are. What do you most enjoy doing? Experiment with different areas of service and see if they fit you. Ask close friends or family what they think your gifts are. Pray that God will show you where He wants you to serve. Study different types of gifts and talents in the Bible. Who in the Bible do you relate to the most? Or what areas of Jesus' ministry do you connect with? (The times He was serving or teaching? When He was merciful to the sinner or when He rebuked the teachers of the law? The lessons He taught on selfless living and giving or when He taught on prayer and knowing God's Word? When He went out to the crowds or when He went alone to meditate?)

When each individual member of the body identifies and commits to use their gifts, talents, abilities, resources, and time for the building up of the whole, God will bless our efforts. His work will be accomplished and He will be glorified. Ultimately, we will be united in doctrine, built up in the faith, mature, grounded, secure, and continually growing spiritually and in number (Ephesians 4:1-16). This is God's purpose and plan for His church. God has included you in the blueprint of His plan. Are you ready and committed to be used in the Master's service?

Mesa, AZ

Please help the Sendai team in God's work to make

THE LAND OF THE RISING SUN

A LAND OF THE RISEN SON

Joel Osborne and Jonathan Straker are currently on furlough in North America visiting congregations and individuals in Canada and the US. This month their greatest need is for travel funds. If you can help, please mail the form below to

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Make cheques payable to the Bramalea church of Christ.

continued from page 3

of “the cultural.” That is a serious error. The means of expressing biblical principles is a matter of culture, but the principles themselves are never matters of culture. The principle of male leadership is not linked to the local culture in either First Corinthians or First Timothy. It is the creation order that establishes the principle in both passages (1 Cor 11:3-10 & 1 Tim 2:14-15). The means of expression needs to change as culture changes, but the one who throws out the principle is not rejecting culture, but rejecting God’s right as creator to order things as he chooses.

The issue is not ability

It is unfortunate that some misunderstand the issue as a question of ability. It is not a question of the ability of women to lead. As Everett and Nancy Ferguson explain in the January 2004 Gospel Advocate, “It is argued by many that if women are capable of taking a role of leadership in the assembly, they should be allowed to do so. However, the question is not whether women have the requisite abilities and are physically, mentally and emotionally able to do so, but whether it is part of God’s plan.”

It is not the case that women are inferior and therefore must submit. On the contrary, the whole point is that they are fully equal and therefore their submission means something.

The issue is submission

The gospel is to be the heart of our message. As Paul emphasized the death, burial and resurrection (1 Corinthians 2:2 & 15:1-3), so must we. So, if a given matter does not relate to these matters of first importance, it must not be very important. Many sincere Christians see no connection between the gender issue and the gospel, so they feel free to neglect the matter. This is a grave mistake. There is a connection, a very important connection.

Submission is at the heart of the gospel. The biblical doctrine of the atonement demands a fully divine saviour as well as a fully human saviour. It demands the idea of the “godhead”

(Col 2:9) or, as theology has long called it, the Trinity.

That the sacrifice for our sins must come from an innocent human is clear enough. The blood of bulls and goats could not substitute for a human (Heb 10:4). A sinful human could not substitute for another sinful human. To take the place of another, one must be found that did not already owe his own life. Jesus could give his life for the sins of another only because he did not already owe his life for his own sins.

But on what basis can one man give his life on behalf of every human that has ever lived? If the life of Jesus could be substituted for the life of Peter, who would then give his life for the life of Paul? If Jesus was only a man then he would have only one life to give. Only a fully divine Jesus would have infinite life to give on behalf of an infinite number of others.

The Bible states that Jesus is God (John 1:1; 20:28; 1 John 5:20). In many other places it indicates this by various indirect means – such as quoting Old Testament passages written about “Jehovah God” and applying them to Jesus. The Bible teaches this, but we have trouble accepting it. How can we believe that there is one God existing in three persons? How will we ever convince others of it? How can one plus one plus one equal one? How can we believe that Jesus, who was always and will eternally be in submission to the Father (1 Corinthians 15:28), is God? How can we communicate this to others?

Belief in the Trinity demands the realization that submission does not indicate inferiority, and that realization can best be reached by living it out in our homes and churches. The gender issue is not a side issue unrelated to the central issues of biblical theology. Proper gender relationships point people to the godhead, those three equally divine persons who within their equality have different roles. When we behave as if equality demands an equal role we are hindering the understanding of the godhead and thereby hindering the gospel.

Equality

Satan will never offer just one error when there is room for two. When women are allowed to preach because they are equal, it is a denial of the centre of biblical theology. But when women are refused permission to preach because of an alleged inferiority, it is equally a denial of that centre.

It is only when a husband accepts his wife as fully his equal, and she fully submits, that their marriage points to the God who created them to be in his image. It is only when the men of the church treat the women of the church as fully equal, and the women are fully submissive, that the church points to the God it was created to glorify.

For centuries Satan has kept us from seeing the full image of the triune God by getting us to treat women as inferior. Today he is taking the other tack. Today the equality is admitted but the submission is denied. Either way, the image of God in the home and the church is defaced.

Conclusion

Leadership in the church must be male leadership not because men are always better at it, but because in accepting our different roles we are pointing people to God. I do not have a problem with those who draw the lines a little differently – allowing or not allowing women to make an announcement; allowing or not allowing a woman to pray in small group gatherings – I would not do some of these things, but I do not have a problem with how others choose to make the distinction. But those who deny the distinction and throw things open to all according to ability are destroying our best chance to get people to understand the godhead. Many of them do not mean to do it, but they are. Male leadership has a purpose. Female submission teaches a lesson. This is not a peripheral issue. It lies close to the heart of biblical teaching. We must treat it with the seriousness that its position demands.

Regina, SK

Canadian Churches of Christ Newsgroup

David Perry

(Following is a revised copy of the article that appeared a few months ago in the Gospel Herald. I have modified it to correct some errors that I made in the original article, as well as to address posting messages and contacting the group owner with questions, etc.)

There is a group of preachers in Southern Ontario that meets once a month to share experiences with each other, to learn from each other, to fellowship and to study together. At a recent meeting, the group asked about ways that communication among them could be improved and a discussion group was proposed. The result was the creation of a Yahoo! Group called "Canadian_Church_of_Christ_News". It is a forum for posting activities and events for local congregations. All information posted in this group is public to all members, so this is not the forum for sensitive information or confidential conversations. Those conversations are best left to other venues and means.

1. Joining the Newsgroup

The newsgroup is open to anyone who wants to participate. The group resides on Yahoo! That means that in order to take full advantage of the group, a Yahoo! ID is required. To subscribe to the group is relatively easy. Using your favourite email program, send a message to Canadian_Church_of_Christ_News_subscribe@yahoo.com. You will soon receive a reply confirming your request to join the group. Follow the directions in that email to complete your registration and to become a member of the group.

Another way to become a member is from the Yahoo! Groups website. Go to www.yahogroups.com. If you are a New User, follow the directions for new users (Click on the Click here to register link, read and accept the terms and conditions, follow the instructions for setting up a Yahoo! ID, and then click on Continue to Yahoo!) If you already have a Yahoo! ID, click on the Sign In link.

Once signed in, click on the Join a Group button. In the search bar, enter Church of Christ and click on the Search button. You will be surprised at the number of church of Christ groups that have been created. Browse through these entries until you come to Canadian_Church_of_Christ_News link. Click on Join this Group and select your desired options

for receiving mail from the group.

Note that this is a new group and many of the members have not used this type of forum for sending out information. Use of the group will increase as more members join the group and as everyone becomes more familiar with using the group.

If you have any questions about the group or you have any problems registering in the group, send an email to Canadian_Church_of_Christ_News-owner@yahoo.com. A response and assistance will be provided as soon as possible.

2. Receiving Messages from the Group

There are several options for receiving messages from the group. In your personal profile you determine the method of delivery.

If you elect to have a digest of postings delivered daily, you will receive all messages posted on that day. However, you will not receive any attachments that might have been submitted.

If you elect to have each message delivered individually, you will receive each posting as it is made, and you will also receive any attachments that are included with the posting.

You can also elect to receive only Special Notices, which would be only messages posted by the moderator. This is probably not what you want to select, as you will not receive any other postings.

You can also go to the group itself to read past postings. They will always be available there, until deleted or expired by the moderator.

3. Sending Messages to the Group

In order to send a message to the entire group, use your favourite email program (Outlook Express, Outlook, Hotmail, Yahoo, etc.) to compose the message. Address the message to Canadian_Church_of_Christ_News@yahoo.com and send it as any other message. Your message will then be sent to all members of the newsgroup.

For private communication, use email as usual.

4. Questions about the Group

If you have any questions about this newsgroup, send a message to Canadian_Church_of_Christ_News-owner@yahoo.com. Your question(s) will be answered as quickly as possible.

Beamsville, ON

continued from page 4

stumbling across pornographic sites. Similarly, Internet monitoring software will show what sites are being viewed. (www.covenanteyes.com, a user pay service, will provide a written report of internet activity to accountability partners, employers or whoever is designated by the user.)

Of special concern is the need to arm our children to deal with the dangers of pornography and the Internet. Even the best filtering software cannot prevent every incident. Children need to be taught how to use the Internet safely and to resist the temptations it offers. And there is no better preventative than parental supervision when children and teens are using the Internet.

Church leaders need to be prepared to provide help for those who are struggling with this sin. They need to be open and approachable, ready to compassionately respond with spiritual and practical counsel. It may be very disappointing to see who has been seduced and entangled by Internet porn. Our goal should always be to restore people in a spirit of love and gentleness.

Great Lakes Bible College SHORT COURSE

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His Resurrection and Ours

Richard Kruse

Jesus the Messiah truly died as any other person dies. Three days later Jesus rose from the dead. The witnesses were many, beginning with the women who found the empty tomb. At one time He was seen by more than 500 of His followers (1 Corinthians 15:1-8).

What Did They See?

What does it mean that Jesus was raised from the dead and appeared to the disciples? What did they experience? What happened to them in this experience that changed their lives? What did they see?

Was it a ghost? At first some of the disciples thought they were seeing a ghost and Jesus told them “touch me and see; a ghost does not have flesh and bones, as you see I have” (Luke 24:37-38). A ghost has no power. Ghosts do not transform lives. They don’t bring happiness. There is nothing victorious in a ghost, nothing triumphant. Certainly the people who saw Jesus were not experiencing a ghost!

What, then, did they see? Could it be a revived body? What would have been so transforming if Jesus’ physical body had merely resumed living? Jesus’ physical body had been so severely beaten that He had to have help carrying the cross. The body experienced the extreme trauma of crucifixion and loss of blood. After three days without food or water, a normal, battered and bruised body would not have inspired Thomas to believe (John 20:28).

What they saw was something entirely new! Here was a physical body which was also a spiritual reality. It was the familiar physical body of Jesus which they recognized, but it was filled with spiritual power.

The reality of the earth joined with the glory and power of heaven was revealed in the risen Messiah. This body appeared as a regular body of flesh and bones. It obeyed the laws of matter and the laws of the spirit. Jesus could eat a meal and have Thomas place his hand in His side - the wound from the spear which confirmed His death (John 19:34). Yet Jesus could disappear in a moment and later enter and reappear

in spite of locked doors (John 20:19).

The Messiah’s death for our sins could not give any hope for salvation if He remained in the grave. But thanks to Almighty God, our crucified Lord rose from the dead! His life and ministry were not ended with His sacrificial death. The sealed tomb could not prevent the Messiah’s triumph over death. Believers have a living hope because Jesus is risen from the dead. He is the first of a great harvest of those who will be raised to life again. The resurrection of Jesus is the foundation of the Christian faith. By the resurrection, the finality of our death was destroyed. The curse of sin was broken.

But that isn’t the end of the story. The Apostle Paul declared, “If only for this life we have hope in Christ, we

Here was a physical body which was also a spiritual reality.

are to be pitied more than all men” (1 Corinthians 15:19). But, what is that life like? What kind of body will we have after our resurrection on the Day of Judgment?

The Resurrection Body

Christians believe that Jesus was resurrected from the dead. They believe that everyone will be resurrected to be judged by God.

Because we have not experienced life after death, we usually explain the resurrection body in terms of an earthly body. Our questions are sometimes answered when we learn what the Bible has said, as well as what it has not said. Many questions, however, will not be answered until the resurrection. God has not given us a detailed explanation of the resurrection body. Faith is content to accept what has been revealed, and to stop where the revelation stops.

Two questions are raised in 1 Corinthians 15:35, “But someone may ask, ‘How are the dead raised? With what kind of body will they come?’” (a) How is it possible for the body which has turned to dust to be restored to life? (b) What is to be the nature of our future bodies? Some Corinthians questioned

the resurrection thinking their future bodies were to be like their present ones. However, the future body is NOT to be just like the present body.

How is it Possible for there to be a Resurrection?

The Apostle Paul answered the objection that the body cannot live again because it dies. “What you sow does not come to life unless it dies. When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else” (1 Corinthians 15:36-41). The bare seed is placed in contrast to the beautiful plant. The resurrected body is like the new plants which appear after the dead seeds have been buried. God has the power to bring life from that which dies.

What is the Nature of the Resurrection Body?

If people are raised from the dead, changed as the grain of wheat is changed, will they have a different body and lose their identity? Paul answers the question, showing that there may be differences, and yet a common basis of identity. There are different forms of flesh, yet all these forms are flesh. There are different forms of bodies having different glories, yet they are all bodies. Even the glories may differ in splendour and yet have the common identity as glory. So is the resurrection of the dead. The flesh is changed, and yet it does not lose its identity. There may be great changes in the glory, yet the glory will still be glory (1 Corinthians 15:39-44).

The resurrection body is a body and not just a spirit. Yet, it differs from the body we now have. Some of the differences are:

1. It will be IMPERISHABLE (15:42). The human body is perishable. It is subject to decay, disease and finally perishes in death. Yet, believers in Jesus the Messiah can have confidence that the raised body will be changed into an imperishable body, free from all impurity, and it will not decay.

2. It will be GLORIOUS (15:43). The body is buried because it is lifeless and beginning to decay. The dead body that

OBITUARIES

has lost its short-lived attractiveness, which it had while living, is buried. It is raised in brilliant glory, displaying light and awakening admiration. It is to become like the glorious body of the risen Messiah (Philippians 3:21; Daniel 12:2; Matthew 13:43).

3. It will be POWERFUL (15:43). There is nothing more powerless than a dead body. It can do nothing and it can resist nothing. The future body will be full of energy and perhaps even abilities which are beyond our imagination.

4. It will be SPIRITUAL (15:44). The natural body is one which participates in human life on this earth. The spiritual body is one which participates in the spiritual world. In our present flesh-and-blood body our lower, natural desires are often in control. We will have a spiritual body in which the higher and the spiritual are our natural desires.

5. It will be CHANGED (15:52). Our present flesh-and-blood body is mortal and cannot enter the kingdom of heaven. When Jesus the Messiah returns, all believers will be changed (1 Thessalonians 4:13-18). They will exchange their mortal physical bodies for immortal spiritual bodies.

A grain of wheat dies and life appears again. Does it mean that life in the human being will resume again? No! But it does mean that the resurrection is possible and reasonable. We live in a world full of tremendous transformations which suggest the possibility of resurrection into another type of life. The caterpillar changes into the butterfly. The cold winter changes into warm spring in some regions of the world and the people rejoice in its resurrection.

A New Creation

We have connected two thoughts: a) In the resurrected body of Jesus we have a new creation, a new reality: the uniting of the physical and the spiritual. b) We have looked at Paul's description of our resurrected body after the Day of Judgment. There is, however, another resurrection that all believers must experience.

In the first century, Saul of Tarsus was radically changed by the glorified Messiah meeting him on the road to Damascus (Acts 9:1-9; 22:6-16). Later, the Apostle Paul wrote in the letter of Romans that believers are joined with the Messiah in His crucifixion and resurrection. The beginning of the Christian life is a death to sin. In baptism the sinful life is pictured as being buried. Then the believer, united with Christ, is raised (resurrected) to live a new life. "We died to sin... We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with Him like this in His death, we will certainly also be united with Him in His resurrection" (Romans 6:2-5).

You must not think that such experiences are limited to exceptional people of the past and present. The transforming touch of the risen Lord is possible for each believer who dies to sin; those who surrender their will and life to God through Jesus the Messiah. Those believers begin living as a "new creation" (2 Corinthians 5:15-21). They will experience changes in their life as they grow in faith. When they die, they will be raised in a new spiritual body on the Day of Judgment.

Toronto, ON

Iven Johnson

William Iven Rae Johnson passed from this life instantly in a tragic head-on collision on May 26th; 2004, at Thorold, Ontario. It was reported that the driver of the pickup truck was drunk. Harold Bruggen, David Stuart, and Don Rose assisted me in conducting the funeral on May 29th.

Iven was born into a family of thirteen children on Sept. 18th, 1931, at Transcona, Manitoba. He married Margaret Williams, of Beamsville, and moved to Ontario. He is survived by sons David (Susan), Stephen (Cathern) and Mark, and daughters Denise (Sam) Flintoft, and Kathleen and ten grandchildren.

Iven was an active member of the church at Beamsville, at Port Colborne in recent years, and at Welland for a few weeks just prior to the accident. Rarely was he absent from the assembly of the saints for worship and study. If so it was usually due to health problems that troubled him in recent years. His main interests were the church, the Bible, the spread of the gospel and his family. The TV programme, "Key to the Kingdom" was of special interest to him. He taped many of the programmes and urged the church to pray that China might open up for it to be carried there.

Iven was a driver instructor. I asked Kathleen what he did other than this. Her reply was that "he was a Good Samaritan." David said of his dad, "He was always doing things to help members at church... he was always ready to help. Whatever it was, if we had car trouble or something, we'd give Dad a call."

Iven has gone to be with his Maker. He went suddenly but with the hope of a Christian. He is greatly missed by his family and the church.

Ralph Perry

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Matthew 7:7

DIRECTORY OF CHURCHES

This listing includes most but not all of the churches of Christ in Canada along with a few in bordering states. Please help us to keep it useful by updating the information regularly. Listings are \$9.00 per year and changes are \$4.50 each. The information, unless otherwise specified, is in the following order: Place of meeting; times of Bible Class, Worship and mid-week gatherings; mailing address if different from meeting place; (Post Office is at the beginning unless otherwise indicated); preacher; phone.

Inclusion in the church directory listing does not necessarily imply complete endorsement by the editors.

PROVINCE OF ALBERTA

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

CALGARY: 4030 Maryvale Dr. NE, T2A 2S8; (June – August) Sun. service 10 am, (Sept – May) Children's Bible Classes 9:30 & 11:15, Worship 9 & 10:45; Wed. 6:45 p.m. Small Groups (Fri – Mon, eve.) Phone (403) 272-2111; E-mail: info@calgarycfc.com

CAMROSE: 4901-42 St. T4V 1A2 Sun. 10:30 am. Wed. 7:00 pm 780-672-1220 (off).

EDMONTON: 13015-116 Ave., T5M 3C9. (780) 455-1049; FAX 454-9545; Sun. 9:30, 11:00; Wed. 7:00 class at the building & CARE groups in homes. Dave Friesen, ev 460-4258. Elders: Henri Bouchard, Vern Hibbard, David Hotchkiss, Walter Hreczuch, C.Eric Limb, Peter Ross. www.edmontonchurchofchrist.org, email: church5@telus.net.

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, 655 Stewart Dr. NW, T1A 7C2; Sun. 10, 11, 7; Wed. 7; Jamie Lobert, ev. (403) 527-7346 or (403) 527-7311 (off)

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

PROVINCE OF BRITISH COLUMBIA

ABBOTSFORD (Central Valley): #5 – 2580 Cedar Park Place V2S 6B2; Sun. 10,11; Tues. 7:30 at address above, Norm Weir, ev. (604) 850-8670 (off); 859-5973 (res). If no answer 852-5052; email: normjen@shaw.ca; website: http://www.members.shaw.ca/allanjn/cvccoc/

BURNABY (Greater Vancouver): 7485 Salisbury Ave. V5E 3A5 Sun. a.m. 9:45, 10:30, 6 p.m. (Midweek groups meet in homes. Call for times & locations.) Kirk Ruch, ev.: Kirk@SBChurch.ca ; Mike Parker, youth: FishFreaks@SBChurch.ca ; office: welcome@SBChurch.ca (604-522-7721) Website: www.SBChurch.ca.

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; Al McCutcheon, sec. (604) 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; 9:45, 10:45; Midweek: Call for times; PO Box 18623, RPO Ladner, Delta, BC V4K 4V7; (604) 943-0515 (off)

KAMLOOPS: 1295 Monashee Court; Sun. 10:00; Tues. 7:00; PO Box 2129, V2B 7K5; Dane Bengard, ev. (250) 377-3386

KELOWNA: 1317 Ethel St., Kelowna BC, V1Y 2X1; Building 250-861-9486, Sunday 10:45 a.m. Worship, Evangelist: Barrie Forman, 250-764-4313, sonlover@shaw.ca, cell 212-0080; Elders: Wayne Muirhead, 250-861-4008, marwayn@hotmail.com; Ted Windmill, 250-763-8445, edward_windmill@telus.net

NANAIMO: 1720 Meredith Rd., V9S 2M4; Sun. 10:00, 11:00, Wed. 7:00 meeting in homes, please phone for time and place; 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.

PRINCE GEORGE: 4337 Ewen Dr.; Mailing Address: PO Box 2437, V2N 2S6; Sun. 10; For more information contact Grahame Somerville 562-6708, Leo Selzer 964-9102 or Office (250) 562-0502.

PRINCE RUPERT: 977 Prince Rupert Blvd.; PO Box 324, V8J 3P9; Sun. 4-5 pm, 3-4 pm; Thurs. 7; Dick Brant, ev. (250) 624-4449 (off), 624-5834 (res)

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.

SURREY (Greater Vancouver):15042 92nd Ave., V3R 5V7; Sun. 10, 11, 6; Ron Beckett, ev., 594-1796.

Vancouver (City Church): Trout Lake Community Centre, 3350 Victoria Drive, Worship 4:30 to 6:15 p.m., Bible Study 6:30 p.m.(mailing address, 483 East 51st Ave, Vancouver, V5X 1C8), Stephen C. Hasbrouck, Sr. ev., (604) 263-3470

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. 9:00 traditional service; 10:30 contemporary service; midweek in homes; (250) 592-4914 (off); contact Mr. Martin Moore; website: www.churchadmin@sscc.bc.ca

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; Bob Norris, ev., 745-6969.

DAUPHIN: 220 Whitmore Ave. W; Mailing address: Box 70, Dauphin, R7N 2T9; Sun. worship 9:00 & 10:00; Sun. & Wed. nights call for details; (204) 638-6321 (off), Fax: 638-0872; Randy Foss, ev., email: wyyes@hotmail.com

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

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

WINNIPEG (Central): 217 Osborne St. S., R3L 1Z4; Sun. 10 worship, 11:15 Bible School, Wed. 7; Office: (204) 475-6462 Fax: (413) 677-6165 web site: http://www.winnipegchurch.ca; Jim Hobbs, sec. for elders (204) 261- 9861; Wayne Turner, ev. (204) 257-7926 (res); wayne@winnipegchurch.ca Chad Celaire, youth min. (204) 284-6280 chad@winnipegchurch.ca

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; other contact: Kenny Woodman (506) 525-9628

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 YORK STATE

BUFFALO (Linwood): 2523 Main St., 14214; Sun. 9:30, 10:45, 6; Training Class 5; Wed. 7; John Smiley, ev. (716) 832-7171.

NIAGARA FALLS: 359 14th St., Niagara Falls, NY, 14303. Off(716)285-6534, Home (716) 886-2871. Sunday Bible study 10 am, worship 11 am, evening 6 pm, Wed. 7 pm. Minister Eddie J. Cornelius. e-mail BROCNFC@junco.com

NORTH BUFFALO: 350 Kenmore Ave., 14223; Sun. 10,11,7; Wed. 7:30.

SARDINIA: Rt. 39, (1 mile west of Rt. 16), Sun. 10 & 11, Wed. 7 PM, mailing address: PO Box 186, Sardinia, NY, 14134, Glen Mueller, ev., (716)-496-5143, Cell (716)-560-6304, gemsar@adelphia.net

NORTHWEST TERRITORIES

YELLOWKNIFE: 516 Range Lake Rd., X1A 3A7; Sun. 9, 11; (867) 873-3875. Elders: Doug Ashby, Craig Robinson, Randy Straker; Steve McMillan, min.

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convoy Ave., B3N 2P8; Sun. 10, 11; Midweek, check for day and place; ev. (902) 443-9628 (off), Wayne Taylor, sec. (902) 876-7402

DARTMOUTH: 19 Killikee Gate, Dartmouth, NS, B3B 1A7; Neil Prokop (902) 463-3629/430-9543cell, nellisaprokop@hotmail.com. Please call for Sunday worship times and midweek information

KENTVILLE: 177 Middle Dyke Rd. exit 12 off Hwy 101, Sun. 11, 10; 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.; Sun. 10:15, 11; Wed. 6:30; R.R. 1, B0N 2H0; D. Hallett (902) 758-2133; J. Mackey, (902) 758-2633.

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); Malcolm Porter, (905) 688 3346 res,

AURORA: 15216 Yonge St. S.; (entrance beside Mac Flemming Paints); Sun. 9:30, Wed. 7:30; P.O. Box 71523, L4G 1L9; Contact: Scott & Linda Harvey, (905) 473-5631 or leave message; e-mail <r.sharvey@sympatico.ca> or Clare Preston, (905) 841-2272

BARRIE: 345 Grove St. E. (at Cook), L4M 2R6; Sun. 10, 11; Wed. 7:00; (705) 722-7155 (off.); Claude Cox, ev. (705) 737-2272.

BEAMSVILLE: 4900 John St., L0R 1B6; Sun. 9:30, 10:30 am, 6:00 pm small groups in various places (small group in library at building) (Visitors welcome); Wed. 7:00; Don Smith, ev. 905-563-7655 (off); e-mail: don093@sympatico.ca

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 Ray Knight (519) 754-0401; office (519) 759-6630; Jamie Azzopardi, ev. (519) 770-4814 (res)

BRANTFORD: (Costain/Johnson Community Centre) 16 Morrell St., N3T 4J2; Sun. 10 & 11., Wed. 7; call for information on various other mid-week classes; 519-758-5673 (75-U-LORD); Rick Gamble (min.); 519-753-5353 (res.); www.followers.ca or e-mail followers@bfree.on.ca

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; Wed. 7; C/O Peter Dale, 75 Peel Street, L9V 3V5; (705) 444-0010 (office); Don MacMullin, ev.

CORNWALL: 1702 Dover Road, K6J 1W1; Sun 10,11; Wed 7; Allen Bojarski, ev. Phone (613) 933-1825; Fax: (613) 933-2464; Emails: churchofchrist@cogeco.ca or abojarski@cogeco.ca; Website: http://home.cogeco.ca/~abojarski/abojarski

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>

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. 10:30, 11; Wed. 7:30 (phone for location); c/o 25 Keys Crescent, N1G 5J7; David Azzopardi, sec. (519) 821-9179.

HAILEYBURY/NEW LISKEARD: 554 Helmer Pedersen Drive, New Liskeard; Sun. 10:30; Wed. 7:30; Contacts: Jim Robertson, PO Box 1556, New Liskeard ON P0J 1P0 (705)647-5488 or Mike Tinney PO Box 702, Haileybury ON P0J 1K0 (705)672-9241

HAMILTON: 321 East 27th Street (at Fennell), L8V 3G8 (Mt. Hamilton); Sun. 10, 11, 6; Wed. 7:00; (905) 385-5775(off); Mike McCabe, ev., (905) 574-3022(h), mike_p_m@yahoo.com; Chris Gardner, sec., (905) 388-9174

HAMILTON (North): YMCA building, 79 James St. S.; Sun.10, 11 Wed. 7; Joe Sandassie, (905) 389-0714, 286 East 26th Street, Hamilton ON L8V 3E1

HAMILTON (West): Mohawk College, Fennell Ave./West 5th St.; Sun. 9:30 and 10:30 (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; Ken Skinner 705-382-2283 or Evelyn Preston, sec. 705-767-3237.

ICE LAKE (Manitoulin Island): 1-1/4 mile S. of Hwy 540; classes 9:45, worship 11:00, Sun; Les Cramp ev; 705-282-0974; PO Box 3, Mindemoya, ON POP 1S0.

KENORA: 101 Norman Dr.; Sun. 10, 11; 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.); e-mail: kingstoncfc@aol.com; Preacher: Richard Maddeaux Associate Preacher: Gordon Gibson

KITCHENER SOUTH: Kitchener City Hall (Learning Room) 200 King St. W.; Sun. 10, 11; Wed. 7:30 in homes; Mailing address: Kitchener Church of Christ, P.O. Box 25040, SDM Hiway Centre Postal Outlet, Kitchener, ON, N2A 4A5; Hugh Pitcher 519-699-5263 or 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 645-8088

LONDON (East): 380 Adelaide North, Tolpuddle 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 Morrilt; (519) 538-1750; e-mail: meafordcfc@bmts.com..

MISSISSAUGA: Living Waters Christian Fellowship. Rudy and Nancy Ostil; 2305 S Millway, Unit 108, Mississauga ON L5L 3P8; Bible study and prayer every Thursday 7:30 pm.; Lord's supper offered on Sundays - call for time; 905-608-2508; cell - 647-887-7794.

NEWMARKET: 230 Davis Dr.; Sun. 9:45, 11:00, 6:30; Wed. 7:30; Box 21581, L3Y 8J1; Nathan Pickard, ev.; 905-895-6502(off); e-mail: pickardnathan@hotmail.com

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. 10:30; Wed. 7; Box 745, P1B 8J8; (705) 472-7040 (off.); David Lock, ev. 78-345 Mulligan St. P1A 3S3; (705) 475-0911, e-mail: davidrlock@acncanada.net; WebSite: www.northbaycoc.com.

OMAGH: 1412 Britannia Road W. at 4th line, Milton, L9T 2X8; Sun. 10, 11; 7 pm at church building; c/o Harold Ellis, Sec., R.R. #3, Campbellville, L0P 1B0; Bryan Mener, 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.); www.churchofchrist.ca

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

PETERBOROUGH: The Board Room., Parkway Place Mall Landsdowne St.W. Sunday: 10 & 10:45 Mid-Week Study contact Peter McPherson at 705-742-5349 or Fred at 705-741-4031.

PINE ORCHARD: 16716 Warden Ave (just south of Vivian Rd.) 3 km east of Newmarket; Sun. 10, 11; (905) 953-9386. Mailing address: Bruce Brandon, Sec., RR 2, Uxbridge, L9P 1R2 (905) 852-5026

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: cfc@mergetel.com; WebSite: churchofchrist.n3.net

ST. CATHARINES (Garden City): 5 Great Western St. (Unit 2); Sun. 9, 10,11; Wed. 7; c/o Roy Diestelkamp, ev. 1231/2 Keefer Rd., Thorold ON L2V 4N1, ev. 227-8336.

ST. THOMAS: 60 S. Edgeware Rd. N5P 2H6; Sun. 10, 11; Wed. 7 Midweek meeting in homes. Call for location. (519)782-4902.

ST. THOMAS (Southside): 15 Hepburn Avenue, N5R 4J4, (519) 633-4180 Contact: David Langeman. Please call for times. email: dlangeman@rogers.com

SARNIA: 796 Errol Rd. E., N7V 2G7; Sun. 9:30, 10:45, 6:30; Wed. 7; David H. Dunn, ev.; (519) 542-4108 (res); (519)-339-1161 (off); email: dhdunn@sympatico.ca

SAULT STE. MARIE (Eastside): 99 Melville Rd., P6A 5J6; Sun. 10, 11, 7; Wed. 7:00; 705-942-9283.

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.s.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 in homes; 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. (705) 386-2551.

STONEY CREEK: 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 9:45, 11; Sun.; Wkdy evenings call for time and place; Darrell Buchanan, ev., (905) 643-7853 (res); Robert Priestnall, sec. email: emailus@scococ.ca; website: www.scococ.ca

STRATFORD: 478 Brunswick St., N5A 3N6; Sunday Worship 10:00, Wed. Bible Study 7:30; voice mail (519) 273-5280; Larry Hoover (519) 271-9545; Paul Dale (519) 273-9063 email: pauldale.dale@sympatico.ca

SUDBURY: 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7:00; Edward Klym (ev), 705-560-3964, 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.

THESSALON: 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7:30; Guy Stopard, ev. 705-842-3340; 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. call for information; Eric Bailey, ev. (807) 473-5353(res.), (807) 577-2213 (off.); email <ebailey@baynet.net>.

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

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 Hilborn, sec., mhilborn@rogers.com; 63 Campbell Ave., M6P 3T9; (416) 489-7405 (off.).

TORONTO (Scarborough): Scarborough Y.M.C.A., 230 Town Centre Court; Sun. 9 a.m., 10 a.m.; (Mailing Address: PO Box 47011, 300 Borough Dr., Scarborough, ON M1P 4Z7); Devon Bennett, ev., 905-686-2486, cell: 416-522-6237, Fax: 905-686-0612; e-mail: devon.bennett@sympatico.ca

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

TORONTO (Strathmore Blvd.): 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); 416-461-7406; Sun. 9:45, 11, 6; Wed. 7; Marvin Johnson (416) 752-0325, Stephen Gill (416) 265-2496, Peter Dwomoh (416) 462-3616; Jean Volcy (416) 267-6820, Elders; Max Craddock, ev. (416) 461-7406, e-mail <maxc@strathmorecfc.ca>; Fax (416) 424-1850; Santiago Molina (Spanish) (416) 751-6879, ev, website: www.strathmorecfc.ca

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).

WALKERTON: Victoria Jubilee Hall; 111 Jackson st.; Sun 10 a.m. and 11a.m.; Gregory Smith (519) 392-8128; Mailing- RR2 Teeswater, ON N0G 2S0; email- gregory@gregorycnsmith.com

WELLAND: 72 Summit Ave., L3C 4G6; 11, 10, Wed 6:30 pm, call 905-732-2465 for alternate locations; David Steward, 834-5652; Harold Bruggen, ev. 732-2465

WEST MANITOULIN: Meets in homes, call ahead; Sun. 10:30. Mailing address: 10787 Hwy 540, R.R.1, Gore Bay, POP 1H0. Contact Bill Baker 705-282-2095 or Dieter Nollert 705-282-2908

WINDSOR (West Side): 2255 Totten St., N9B 1X6 (E. of Huron Church Rd.); 254-6262 or 945-4851; Sun. 9:45, 11, 5:30; Wed. 7:30; Drew Chapados, ev., 3713 Shinglecreek Crt., Windsor, N8W 5T8; (519) 250-4407; email: wsiddecoc@wincom.net; www.geocities.com/wsiddecoc.

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: <caddeo@sympatico.ca>.

MONTREAL (English/French/Ashante/Ghanian): 598-5 th Avenue, Lachine; Sun. 10, 11, 6:30; Wed. 7:30 (English); Fri. 7 (French); PO Box 66 Westmount Station, H3Z 2T1; (514) 606 8777.

MONTREAL (Verdun - English/French): 503-5th Avenue, Verdun, QC H4G 2Z2; (514) 765-8919; English: Sun 10, 11; Wed. 7; Michael Mazzalongo, ev. (514) 694-0994; email: Mazzalongo@videotron.ca; website: www.verduncoc.org French: Sun 11, 10; Wed. 7; Roger Saumur, ev. (450) 635-5105; email: rogersaumur@sympatico.ca

PLESSISVILLE: Centre Communautaire, André Côté, CP21, G6L 2Y6; Sun. 6 & 7 pm; Yvon Beaudoin, (418)728-5240; email: ybeaudoin@oricom.ca.

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; office 418-651-3664; email: ybeaudoin@oricom.ca.

PROVINCE OF SASKATCHEWAN

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

ESTEVA: 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. 9:30, 10:30; Rolland Bouchard, ev.; (780) 875-4056; email: lloydccoc@telus.net

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

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

RADVILL: in private Residence at (810 Mann Ave.); Richard Thue, sec., Box 532, S0C 2G0; (306) 869-3103 (res.).

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

SASKATOON: Sunday, coffee & fellowship 9:30, Worship 10, Wed. 7; Phone for summer schedule; Office: 343-7922; Bob Parker, ev. 343-7884; Outreach: Bernard Krogsgaard 373-3651; location & mail, 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; e-mail: stoocofcoffice@sasktel.net

SWIFT CURRENT: 400 2nd Ave. S.E., S9H 3J6; Sun. 10, 11; Wed. 6:30; Susan Eidem, sec., 306-773-9043.

WAWOTA: Hwy. 48 W. of town; Box 454, S0G 5A0; Sun. 10; Mid-week call; Brent Olson, minister, 306-577-4992 or contact Cam Husband, 306-538-4585.

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).

YORKTON: 550 Parkway Rd., S3N 2L7; Sun. 11:00; contact Garth Ennis (306) 728-3369.

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Great Lakes Lectures 2004

"The Message of Acts in the 21st Century"

Sunday, November 7th			
6:00 p.m.		Congregational Singing	
7:00 p.m.	Keynote Address	"In No One Else" Scott Roberts, Brandon, Manitoba	
		Monday, November 8th	Tuesday, November 9th
9:30 a.m.	Chapel	"Save Yourself" Scott Roberts, Brandon, Manitoba	"Judge for Yourself" Michael Mazzalongo
10:30 a.m.	Classes Ladies -- Men's --	"The Case for Barnabas" Cindy Roberts, Brandon, MA Les Cramp, Ice Lake, ON	"What we can learn From the Jerusalem Church" Dianne Perry, Beamsville, ON George Mansfield, Beamsville, ON
11:30 a.m.	Plenary Session	"The Case for Chirst" Scott Roberts	"The Spirit Led Church" Geoffrey Ellis, Waterloo, ON
12:30 p.m.	Lunch	GLCC presentation	GLBC presentation
2:00 p.m.	Classes Ladies -- Men's --	"The Case for Cornelius" Cindy Roberts Roger Saumur, Verdun, QC	"What we can learn From the Antioch Church" Nelle Merritt, St.Catharines, ON David Dunn, Sarnia, ON
3:00 p.m.	Plenary Session	"Making the Unknown God Known" Michael Mazzalongo, Pointe Claire, QC	"The Spirit Empowered Church" Geoffrey Ellis
5:00 p.m.	Supper		
7:00 p.m.	Keynote Address	"To the Ends of the Earth" David Owens, Liverpool, NY	"Speaking the Word with Boldness" Michael Mazzalongo

All sessions will take place on the campus of Great Lakes Christian College, Beamsville, Ontario

Free registration to attend the lectures.

Lunch and dinner meals will be made available at a modest cost.

For further details, contact Walter Hart at 519-579-9064; 519-884-4310; walter.hart@sympatico.ca

The Great Lakes Lectures are a joint presentation of Great Lakes Bible College and Great Lakes Christian College.