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-- Picture Courtesy David Lewis, Grimsby, Ontario

The River Wye from the Bridge

"I cannot stand your assemblies. . . . Away with the noise of your songs. . . . But let justice roll like a river, righteousness one never failing stream." Selections from Amos 5:21-24 where the prophet tells us of God's dissatisfaction with formal worship by those whose lives are unrighteous.

15 Tips For Running A Successful Correspondence Course Program

Steve Rudd, Hamilton, Ontario

(1 of 3)

At one time or another, most churches have used a correspondence course to reach the lost. Results differ dramatically. Having worked with Bible courses intensively for over 12 years and having developed a course of my own, I would like to discuss 15 tips that should bring success to your congregation in saving souls. I speak from my own personal viewpoint. You may not agree with me on every point.

There are several different ways we can use correspondence courses. We can use them as a tool for grounding new Christians, as individual tracts, as Bible class materials or as a method of evangelizing. Let me make it clear that this article will only focus on using a correspondence course for outreach. I ask that you re-evaluate this method of evangelism and give it a second chance!

1. Purpose of course

(Convert/Baptize or prick interest for further study) The design of some courses is to actually try to convert them through the mail. This is wishful thinking! I have never heard of it happening. Many courses actually ask if the student wishes to be baptized on the last lesson. Yes you may get them to request baptism, but you still haven't truly converted them. Further teaching is always needed even if they do.

Some people write correspondence courses in the same way they would study one-on-one. This is a big mistake. We are talking about two entirely different processes here. With a correspondence course, your primary objective is to get a personal Bible study. Unless you get that study, you will not likely convert them. Therefore, the course you choose to use should create interest for further study. Look at the course you are presently using and ask yourself, "Does this course strongly direct the student to a personal Bible study when completed?" If the course you use tries to "convert them through the mail", you've got the wrong course. Look for a course which asks them to commit to further Bible study upon completion of the last lesson.

2. Subject Material of Course

Surprisingly, I have found the subject material of a course is not important, as long as the student finds it interesting or thought provoking. Many courses place special emphasis on proving key doctrinal points. This is usually a waste of time because the student usually doesn't get the point anyway. In the past, I have used courses that spend an entire lesson on baptism. Yet when we talked with those who completed with 100%, they did not comprehend the lesson at all and hadn't made the personal application.

The point is this. Doctrinal subject material in a correspondence course is best saved for a personal Bible study where you can state things in such a way that they fully understand what you are saying and how it conflicts

150,000 coupons (\$1000)	150,000 of lesson #1 (\$22,000)
70 return coupon to enroll in L#1	70 people decide to complete L#1
Only 30 people return L#1	Only 30 people actually return L#1
Total contacts: 70	Total contacts: 30

with their personal beliefs. Rather than trying to prove by correspondence that certain doctrines are false, get them to question the origin of the doctrines they believe. "Why do you believe what you believe?" is a better approach than "What you believe is false". Avoid correspondence courses that have a heavy doctrinal content.

3. Length of course

I have collected over forty courses which vary in length from 3-30 lessons. For outreach, I have found that the ideal length is 3-4. The drop out rate increases for each lesson of the course. For example, only 10% will usually finish an eight lessons course whereas 30% will finish a three lesson course. Courses don't need to be any longer than 3-4 lessons to accomplish our purpose.

In addition to the drop out factor, there is a time factor. It takes an average of three weeks for a student to progress through each lesson. For a seven lessons course that is almost five months! My three lesson course will

take them about two months to complete. The student is less likely to lose interest in a shorter course. Many changes can happen in 3-5 months. Shorter courses also cost less to purchase and for postage to mail.

4. Mass Distribution Of Lesson One

An expensive mistake churches sometimes make, is to distribute the first lesson of a course as a mass mailing flier.. I have heard of people spending \$3,000-\$4,000 doing this. Never mail out or hand out the first lesson. Instead, mail out an enrollment coupon where they send in their name and address to receive the first lesson.

The main reason is not cost savings but overall response rate. I have documented that less than 50% of people who enroll in a correspondence course ever complete the first lesson. Lets assume that we mail dropped 150,000 lesson #1's in one area and 150,000 enrollment coupons in another area. Here is approximately what would happen based upon several mail drops we have done in Hamilton. (See table)

One of the reasons churches will justify mailing out the first lesson is because they feel it is "preaching the gospel to the community". Use the newspaper instead, it is cheaper and many times more effective.

5. Contact every person who enrolls

In the past we have not valued the person who enrolls, but never returns the first lesson. We assume that this person is not interested in Bible study. Such reasoning is very wrong. If they were not interested, they never would have enrolled in the first place. There are several reasons why someone never returns the first lesson. I have found that usually they are too busy, but are still interested. More times than you might imagine, they never actually got the first lesson or did not remember receiving it. You must contact every person who enrolls. I give them 30 days then I phone them. Most people only contact those who complete the course. Sadly this way of thinking misses many good opportunities

What About Apocryphal Literature?

Roy D. Merritt

Many large books could be written to answer this question. First of all, it is necessary to note that the term "apocryphal literature" means different things to different religious groups. Secondly, there is need to mention that such literature is commonly divided on the basis of a relationship to the Old Testament or the New Testament. Now that we have recognized these two conditions, let us proceed to a brief discussion of a very large subject.

Any thoughtful student of the Bible who compares the various versions of the Bible which are endorsed by the Roman Catholic church with some widely recognized version used by Protestants will find a major difference. The Catholic version will have 46 books in the Old Testament whereas the Protestant version will have 39. In reality the Catholic version will have 12 extra books or part books interspersed among and attached to the 39 undisputed Old Testament books.¹ These extra writings are called apocryphal, a term which originally meant "hidden".²

A little investigation will reveal that this larger Catholic-approved list or canon was not dogmatically fixed until the Council of Trent in 1546. It is not possible within the scope of this article to deal at length with the process of canonization which had given the Jews an authoritative list by the first century. Suffice it to say that Jesus did not quote from the Apocrypha nor did Paul and Peter in their turn. Some have claimed that the Jews of Alexandria had a broader canon of authoritative books by the first century. If we were to grant this, the fact still remains that Jesus and His apostles paid no attention to it. Jesus recognized the Hebrew Canon because He could see by divine insight that this was authoritative. These books constituted His Bible.³

The Apocrypha has some historical and devotional value. For instance, First Maccabees is generally regarded as having considerable historical trustworthiness in its story of the struggle by the Maccabee family to remove religious oppression. Ecclesiasticus, another apocryphal book, reads very much like Proverbs and has a fine spiritual tone. One may grant the value of some of these books without agreeing that they should be considered as Scripture.⁴

Some religious persons have had an incorrect view as to the basis of the determination of the true canon. They have said that books were made canonical on the basis of the decision of church councils. In reality all that the church leaders could do would be to discover and recognize that list of books which were obviously inspired. Geisler and Nix in their useful book, *A General Introduction To The Bible*, give the correct view in a brief statement: "Canonicity is determined or established authoritatively by God; it is merely discovered by man."⁵

The same authors have produced a useful chart to show this relationship:

The Incorrect View

The Church is Determiner of Canon
The Church is Mother of Canon
The Church is Magistrate of Canon
The Church is Regulator of Canon
The Church is Judge of Canon
The Church is Master of Canon

The Correct View

The Church is Discoverer of Canon
The Church is Child of Canon
The Church is Minister of Canon
The Church is Recognizer of Canon
The Church is Witness of Canon
The Church is Servant of Canon⁶

We mentioned at the beginning that there is need to divide apocryphal literature on the basis of its relationship to either the Old Testament or the New Testament. Much of what has been said above applied to the inter-testamental books which are commonly associated with the Old Testament in some versions. What about the New Testament apocryphal literature?

The question is really twofold. First, upon what grounds has the church accepted the 27 books of our canon? Secondly, why were other similar books not included or recognized?

Three main elements seem to have been involved in the acceptance of the 27 books as Scripture. The first is the promise on the part of Christ to give His apostles the guidance of the Holy Spirit or Spirit of Truth after His departure from the earth (John 14:26; John 16:13, 14). The second is the claim on the part of these men and others such as Paul to be speaking authoritatively in their letters to others (1 Corinthians 2:12, 13; 1 Thessalonians 2:13). Peter, from this point of view, could refer to Paul's epistles as scripture (2 Peter 3:15, 16).

The third element is the recognition on the part of Christians in general of the difference between the other writings of the day and those of the select group. For the most part, these other works never had a chance to be accepted. When one reads the New Testament apocryphal books, one soon recognizes that the canonical books are in a class by themselves. The apocryphal writings are of four main literary categories: Gospels, Acts, Epistles and Apocalypses. These were written under assumed names and are generally dated in the second century or later.

One of the fundamental differences is described in a statement by F.F. Bruce as follows: "But it is a remarkable fact that there is no teaching in the New Testament (*the 27 books, RDM*) which is not already present in principle in the teaching of Jesus himself. The apostles did not add to His teaching under the guidance of the promised Spirit they interpreted and applied it."⁷ Add to this the fact that the apocryphal literature is generally very fanciful and in some cases ridiculous.

Although we recognize under the heading of apocryphal literature these books associated with the New Testament, nevertheless, it is the group of 12 extra writings included in the Roman Catholic Bible which has caused most of the controversy. Their presence or absence has been a bone of contention down through the years. Lightfoot sets forth seven reasons why they were excluded from the more common Protestant versions:

1. They were never included in the

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"God, Our God, Blesses Us"

Wayne Turner



A child behaves in the grocery store hoping to get candy for being good. A person returns a wallet full of money to its owner expecting a handsome reward. Another person calls a press conference to announce some charitable act he is beginning. Someone else immerses himself in good deeds trying to ease a troubled conscience.

Why do people do good? It may seem to be a strange question, yet there are many reasons for doing good. Many of these reasons are more concerned with the self-interest of the one who is doing rather than the good that needs to be accomplished.

For us, as Christians, helping, serving and giving are fundamental parts of our lives. Throughout the New Testament we are told of the importance of treating others as we would want them to treat us. The parable of the sheep and goats, the foot washing in the upper room, the Good Samaritan, the teaching about the cup of water, and many other passages all point to the life-style God desires for His people--doing good to all men, letting them see our good works so that they may glorify our Father in heaven. For us, the good or right that we are seeking is sufficient reason for doing.

By doing good and serving others, we demonstrate a very important aspect of the character of God--unconditional love. This selfless, giving love is distinguished from the more usual human experience of familial, romantic or fraternal feelings by the use of *agape*. One of the first passages that children memorize is the beautiful statement of God's love for the world from John 3:16. In Romans 5:6-11, Paul showed that God's love reconciled us, while we were helpless, ungodly and His enemies. Jesus pointed out that God provides sunshine and rain for both the righteous and the unrighteous (Matthew 5:43-48). To truly be His children, we are to follow this example and love our enemies, which means doing good to people regardless of whether they appreciate or value what we have done or how ungrateful they may seem. Although we sometimes struggle with the very natural human feeling that we are unappreciated and being used, we continue to do good because it is our nature, not for anything that we might get out of it.

On the other hand, as people who give without expecting return, how do we respond to what God has done for us? Do we really understand and appreciate the extent of His care? If God were capable of the pettiness that humans often demonstrate, would He

complain that He felt ignored and slighted?

In the Northern Hemisphere, this is the harvest seasons. For countless centuries, agrarian cultures have taken time to celebrate the harvest and offer thanksgiving. This traditional celebration of harvest took on added significance in North America as early settlers also offered thanks for their new home and newly-found freedom to worship and serve God according to their conscience. Though today it seems to be more about massive turkey dinners and football games, Thanksgiving is a time to count and appreciate God's blessings.

Obviously, in any relationship, appreciation and recognition for another's help should be ongoing. Marriage partners learn, sometimes the hard way, of the need to express their love and appreciation for each other more frequently than just on anniversaries. Such a token response demonstrates a lack of respect for what others have done. Every moment of our lives should reflect our thanksgiving to God. Our commitment, service and worship continually show how much we appreciate Him.

Over the last century, the shift from a life-style that was close to the land and more aware of the need for God's providence, to the urban, industrialized world of today, has created a greater sense of personal autonomy and self-reliance and a lesser sense of dependence on God. However, as someone once observed, the self-made man worships his "creator". It has become all too easy to believe that success

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FAMILY TIES

This page is dedicated to helping readers to have strong Christian families.

The Great Adoption, Part I

David Cornfield

I would assume that he was like any other expectant father as he waited anxiously for the arrival of his wife's first child. However, this birth was somewhat different, for this father waited to see the eyes of the child that he knew was not his own. As Joseph waited to look into the eyes of the infant Jesus, he was waiting to declare his acceptance of the Son of God into his family. Joseph would give his love, time and energy to a child who was not his own.

One of his acts of love for God and for Jesus occurred even prior to the time that the Christ was born. Matthew 1:18-24 makes it clear that Joseph, upon learning that Mary had a child conceived within her, considered for a time divorcing her privately. Joseph had the right to call off the wedding, since the woman whom he believed to be committed to him alone no longer appeared to be the pure spouse that he desired. After considering the possibility of divorcing Mary, Matthew 1:20-21 states that Joseph received an angel from God who informed him of what was expected of him. First, he was to take Mary to be his wife; and second he was to name the child, as was the father's privilege.

Matthew 2:13-18 contains another example of Joseph showing his love for his son. Here again he receives an angel from God. This time he was to leave his home and his livelihood and flee to a foreign country, all for the safety of a child who was not born his own. Joseph took Jesus and his mother away from their home and fled to Egypt with no clear timetable for when he was to return. Joseph, a righteous Jewish believer in God, finds himself following the commands of God that would take him away from the things he treasured, and all for a child who was not his own.

Joseph would give his time and his energy to his adopted son. He gave him a trade--he gave Christ the skills to be a carpenter. In Matthew 13:55 we see that Joseph was a carpenter, and in Mark 6:3 we see that Jesus had followed in the footsteps of Joseph. It seems apparent to me after watching my father teach me the same lessons time and time again that one of the greatest tests of a father's endurance is to pass a skill on to his son. No matter how quickly Jesus learned, Joseph had to give his time to teach his son.

Joseph's acts of love and commitment to his son continue, for the story of Jesus at the age of 12 in the temple as recorded in Luke 2:41-52 tells a great deal about the Christ but also about the ongoing level of commitment shown by his family. Most of us know this story, and we marvel at Jesus' wisdom. However, there are at least two other things to note about this story. First, after discovering that Jesus was not among them, Joseph and Mary returned to the city and searched for three days to find their son. Sometimes I believe we fail to realize that Mary and Joseph had to search diligently to find their child. Maybe they should have known that Jesus would be in the temple, but when people search for that which they love, sometimes they fail to look in the obvious places.

The second thing I marvel at is Jesus's response, not where he asks, "Why are you searching for me" but instead the response he gives in Matthew 2:51. It is in this passage that one discovers that Jesus went with his parents and was obedient to them. Jesus, the greatest and most powerful individual to ever live, the Son of God, went home with his mother and father and honoured

them with his obedience. The commitment in this family went two ways. Joseph gave his love and energy to this child who was not his own, but Jesus, the child, repaid him with love and honour as indicated by his obedience.

The record of Joseph and Jesus is a story of a great adoption, but there is one adoption that is greater and that is God's adoption of you and me.

--Owen Sound, Ontario

Editorial

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and prosperity are the result of personal effort and accomplishment, and to fail to see and acknowledge their real source. Moses instructed Israel to remember that even material success was because God had given the power to make wealth (Deuteronomy 8:18).

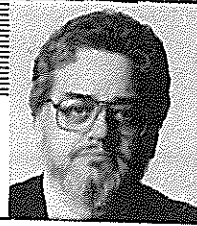
We live in a time of unprecedented wealth and prosperity. Even the poorest of North Americans enjoy a life-style that can only be envied by much of the rest of the world. We have our homes, families, automobiles, furniture, clothing, appliances, entertainment and recreation devices. We have excellent opportunities for education, training and meaningful employment. Our supermarket shelves are filled with a vast array of products for every taste and convenience. We enjoy the freedom to live and move as we will, to worship and believe according to our choice, and to speak freely and openly. Perhaps we have reached the point where our blessings have become so common and ordinary that we take them for granted. Is it possible that the things in our lives have come to underlay our security and happiness?

May each of us take time this Thanksgiving to genuinely count our blessings and honour their source, the God who loves us and has given so generously to us. May our response to Him be a worthy reflection of the love and goodness He has shown. And as a result, may we acknowledge Him as sovereign and supreme in our hearts and lives. "The earth has yielded its produce; God, our God, blesses us" (Psalm 67:6).

Remember the Gospel Herald Bookstore for gift-giving ideas.

CHRISTIAN YOUTH

Articles for this publication and/or reactions to this page should be sent to
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Do You Wear a Cross?

Max Craddock

Today we see many teens, and others, who wear a gold, silver, wood, etc. cross around their necks. It is interesting that this symbol of a terrible death has become a piece of jewelry. For some it may be a religious expression, but for others just a piece of pretty jewelry.

While there is nothing wrong with wearing a cross, the Christian needs to express his/her faith by manner of life instead of something worn around the neck. There is a mindset that brings about a life-style. This life-style is the real expression of devotion to God and His will. Some are very flippant about sin in their lives because they see the cross of Christ as the total answer to sin. . . without seeing their need to "walk to a different drummer than the world does". Sometimes the example of the older generation has not been what it should be. However, that is no excuse for failure to let Jesus live in you.

Paul said, "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me" (Galatians 2:20). Remember that when Jesus died on the cross for mankind he did so with the hope and plan that those who love him would live as he did when here on earth. This call for life-style comes not so he would die but as a result of that death. If you would be a disciple of Christ, remember that you must die to self and live in him.

In the Christian's life it is not just "the old rugged cross" but it is one's own death to sin and self. Jesus said, ". . . if anyone would come after me, he must deny himself and take up his cross and follow me" (Mark 8:34). This idea of bearing a cross is not just some little inconvenience such as having to put up

with someone you don't like very well or not being popular, etc. Rather it involves one dying to the will to sin.

In Romans 6 (take the time to read this chapter) Paul tells his readers that they have died to sin and can no longer live in sin. One must turn a deaf ear to the call of the world and be committed to serving others and showing Christ to everyone by the manner of life lived. This comes not in the "keeping of rules" but by a life-style that always seeks to be like Jesus in manner of life. Being human like Adam it is easy for the human side to control actions. The disciple must fight the human enjoyment of sin to live the sanctified life-style. The point Paul makes in Romans 6 is that sin does not define who the disciple is. . . Jesus does!!

As Paul says in Galatians 2:20, self does not live in the disciple but Christ does. Self is no longer in first place. Preachers and church leaders spend a great deal of time begging Christians to do right and to be involved in Christian service. Why is this? Perhaps it is because many have not learned the need to die to self and live a life-style like that of Jesus. It is just too easy to go along with the crowd and "blend in" rather than be changed into the likeness of Jesus Christ.

For you, it does not matter what others do or don't do. As a disciple of the Master you must show Jesus in your every deed and in every word you say. Because of this commitment you:

1. Ought to be in the places Jesus would be if he were here. You would be together with the people of God whenever that was possible (Hebrews 10:24, 25). You would take advantage of the opportunities to serve others by visiting those who are shut in and lonely

and by helping those who have needs you can serve. If you can't think of things you can do, talk with your parents, preacher or other church leaders about it.

2. You ought to respect the things that Jesus would respect. These would include justice, compassion, forgiveness, helping, caring, etc. You only have to read about the life-style of Christ in the gospels to see his concerns and his actions because of those concerns. As Luke says in Acts 1:1, the gospels record the things Jesus "began to do and to teach". Learn from him and live like he did.

3. You ought to make the decisions that Jesus would make. For example, he would realize the power of relationships and be on guard for those people who would take one away from godliness (1 Corinthians 15:33). One would flee from those activities that stimulate evil desires (2 Timothy 2:22; James 4:7). The disciple will be on guard against those people and activities which bring out the human nature and lead to sin.

4. The disciple will work to be a worthy ambassador for God wherever he/she is. This would include at home, school, work, social occasions, sporting events, etc. When Christ calls one into service, he calls that person to die to Adam's life-style and to live in him (Philippians 1:21). One must move from the selfish and self-centered life-style of Adam and live the loving, serving and godly life-style Jesus modeled. Wear a gold cross if you wish. Wear the life-style of the cross because Jesus lives in you.

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Put on a Holy Face

Rick Gamble

**SAD?
LONELY?
ALIENATED?**



"Smile, God loves you!"

If only it were always that simple. But it's not. While it's true that our Lord's love is ever-present, it would often be more appropriate amid the circumstances of our lives to hear someone say, "Cry, God loves you!"

That's because our Father is more interested in making us holy than happy. In His eternal wisdom, He knows that sometimes the only way we can grow is to walk in the shadow of pain and turmoil. Besides, free moral agency isn't free at all. It comes at the price of being vulnerable to our own mistakes and the mis-

takes of others.

In fact, the idea that God always wants us to be happy is both deceptive and dangerous. Christians often use it to escape commitment, or to excuse clear violations of the Word.

You've heard the logic:

... "I'm not being materialistic. God wants me to be happy."

... "How can this be wrong when it feels so right?"

... "Surely God doesn't want me to stay in this marriage. He wants me to be happy."

Not if it means happiness at the expense of integrity, accountability and responsibility. What's pleasant isn't always proper. Our Father wants what's best for us, not what's easiest.

With that in mind, we should never feel pressured into submerging our emotions beneath the artificial and superficial. We need the freedom to remove the mask and discard the disguise that some would have us wear in the name of a strong faith.

God allows us--compels us--to always be honest about our feelings, especially when we're hurting. Jesus wore no plastic smile in Gethsemane. On the cross, He shouted His pain and isolation. "My God, why have you forsaken me?" He cried in anguish. "Smile, Jesus. God loves You!"

When life brings us trouble, we have no promise of relief, let alone remedy. God measures our momentary troubles against the timelessness of His perfect plan and gives priority to our salvation.

But He guarantees comfort and strength. He promises peace, not pleasure; joy, not enjoyment--a spiritual joy that goes far deeper than a phony heart and a happy face.

Have a nice--eternity.

--Brantford, Ontario

Breaking the Hatred Loop

Geoffrey H. Ellis

Ethnic hatreds which have been fueled by brutalities over a span of hundreds of years are presently working their tragic results in the lands of the former Yugoslavia. Is there any solution to the cause-effect of injury-revenge? What action can be taken which

might break the hatred loop? Justice is not the answer. Who is there who can balance the scales when injustices regularly are resolved by "just" retaliation which in turn spawns further injustice? Enforcement is not the answer. Neither the United Nations nor NATO

have the confidence that intervention will work among the inflamed disputants.

There is only one means by which the loop can be broken--forgiveness. Forgiveness is the key to freedom. Forgiveness is the "giving" which secures peace. Forgiveness is the attitude of health. Forgiveness is the food for reconciled relationships. Forgiveness is the table upon which the peace documents can be signed.

"Get real!" Jesus' formula that called for repeat forgiveness even seven times seventy might have worked in the dusty first-century village of Palestine, but the real world of today is filled with violence, selfishness, greed, heinous abuse, and unprecedented family breakup. The teachings of that simple carpenter are simply out of date for our time!

"Wrong!" In those days, children were taken when debts were not paid, and there was no worldwide outcry then against child slave labour. In those times one out of every two persons was a slave and had no rights, not even the right over his own life. Immorality? All of Greece was a Peyton Place compared to the pockets of infidelity marring modern cities. The world then was ruled by one dictator in Rome. Most of these were cruel, not a few insane. It was into this bereft world, writhing in despair, bloody with injury, that Jesus came with his message--forgive.

And Jesus has the absolute right to ask the impossible of us, for it is by forgiveness that the predicament of the lost race was resolved. "God was reconciling the world to himself in Christ, not counting men's sins against them" (2 Corinthians 5:19). And the dynamic of that forgiveness was the gift of Christ's life upon the cross. It was during his agony on the cross that he prayed for the forgiveness of his executors.

As forgiveness is the central strategy of Christianity, even so forgiveness is the central solution for all of man's ills. Yes, forgiveness is difficult. There is a "give" in forgiveness. Just as there was a cost to God, there will be a cost to everyone who forgives.

Just as evil is an infectious disease, rampant in its spread, even so the impact of one heart which forgives will spread until an entire people is reclaimed. How can the loop of hatred be broken? If one person--myself--forgives!

--Waterloo, Ontario



Points by Perry



The Next Generation

Concerns as to whether or not the next generation is being properly prepared to fulfill the responsibilities soon to fall on its shoulders have been frequently expressed since ancient times. Please bear with me as I refer to some recent personal experiences in considering this topic.

Having had the pleasurable experiences of participating in the 50th Anniversary of Western Christian College; visiting all four of our children and their families in widely scattered locations; and being a part of two family reunions in recent weeks has resulted in some meditation about the passing along of values to the next generation.

At W.C.C. we met those whom we taught and those who taught with us some 45 years ago. By today's standards, circumstances at Radville Christian College in 1950 were uncomfortable, inconvenient and primitive. Those who learned under these conditions have, for the most part, done well in advanced education, in occupations, in their families and in the church. Most are now grandparents. They appear to have benefited rather than been handicapped by these early experiences. It was a genuine pleasure to renew relationships and share experiences with many of them.

My parents' family, four males and four females, were all present for our reunion. We now range in age from 61 to 74. My mind went back to our formative years on the farm during the depression, years of scarcities and hard work, lacking in many of the amenities considered necessities today.

I observed our children and grandchildren and wondered whether they might be missing out on some valuable preparation for life. Are the good things learned and experienced in earlier times being diluted as the generations follow one another?

Children are still dear to their parents. There is still much care and concern. Nevertheless, there remains a concern as to whether needed values and understandings are not being smothered out by prevailing cultural influences.

The War is On

J.C. Bailey

The first sermon I ever preached was in June 1921, and for my text I used 1 Timothy 6:12, "Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confessions in the presence of many witnesses."

We must always remember what is written in 2 Corinthians 10:3-4, "For though we walk in the flesh, we do not war against the flesh. For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses."

In 1 Timothy 1:18, Paul has this to say, "This command I entrust to you, Timothy my son, in accordance with the prophecies previously made concerning you, that by them you may fight the good fight."

Yes, I will be 92 years of age come my next birthday, but I want to say to you that what is written in Philippians 2:12 is just as meaningful today. "So then my beloved, just as you always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling."

It is God's intention that the manifold wisdom of God might now be known through the church to the rulers and the authorities in the heavenly places. This was in accordance with the eternal purpose which He carried out

in Christ Jesus our Lord (Ephesians 3:10-11). And let us look to Jesus, the author and perfecter of our faith (Hebrews 12:2).

May we all say as Paul said in 2 Timothy 4:7-8, "I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award me on that day; and not only to me, but also to all who have loved His appearing."

We must never become complacent that we have done all we can to obtain that reward. In Philippians 3:12 we read, "Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold by Christ Jesus."

Great battles have been fought and won, but this war has not ended. As the hymn says, "Onward Christian soldiers marching as to war, with the cross of Jesus going on before. . ."

I would like to make one more trip to India before my departure. That departure is recorded in 2 Timothy 4:6-7, "For I am already being poured out as a drink offering, and the time of my departure has come. Then I can truly say, I have fought the good fight, I have finished the course, I have kept the faith."

--Weyburn, Saskatchewan

I wonder, could the fact that, even though all eight of us are over 60, we are all in reasonably good health be partially the result of mother's concern for good nutrition? She worked hard to see that we had three well-balanced meals per day. By contrast, it seems that the youth of today eat whenever and whatever impulse dictates and tend to specialize in "junk food". The question of whether something is harmful to health does not seem to be considered. Will this be a factor in their future physical well-being?

Again, an interest in educational pursuits and in reading good books seems to have resulted from example and encouragement provided in our home. We were encouraged to pursue only wholesome entertainment and recreation. We contrast this with youth of today spending hours viewing "junk food" on TV

and reading questionable paperback with very little guidance or supervision. What effect will this have on their future life-styles and values?

In matters spiritual, we heard Bible stories and were taught to respect the Bible and to regularly attend whatever church meetings were available even if they conflicted with work that needed doing, recreation that might have seemed more attractive or relaxation that might have been welcomed. Our concern for things Christian and regular involvement in Christian activities continues. By contrast, we see the young today having less steadfast examples and even being encouraged to choose other options than church activities. What does this mean for their eternal well-being and for the church of the future?

(continued on page 12)

One Baptism

Roy D. Merritt

Some things are one of a kind. No substitutes exist. This is especially true of those things which the Holy Spirit has declared to be unique. We may not understand in some cases the lack of an alternative, but when a definitive list is given, that should settle the matter of uniqueness for each of the items. We are not only informed in Ephesians 4:4-6 that there is but one God, but we are also given six other unique items. One may argue that some of these words in the list point to vital things and some do not. Such would be a very dangerous argument in a context where no such freedom to pick and choose is even hinted at. Among these great verities is the word baptism (*baptisma*). How does it rate such importance?

This word and its kindred form *baptismos* are used 23 times to speak of that action which completes the process of a penitent believer's response to Christ's Great Commission. It is a confession of faith in prescribed obedience which follows the vocal Good Confession concerning the deity of Christ. It is not some sort of magical sacrament which finds some efficacy in the water, but it is the surrendered heart seeking to show a willingness to confess openly that it bows to Christ as Lord.

The secular use of the verb *baptizo* is an interesting one. It includes such actions as the sinking (immersing) of ships in warfare as recounted by the Greek historian Polybius (201-120 B.C.). Also it is used by Josephus to describe the deadly action of Herod's palace guard toward the young brother of his wife, Miriam. The guardsmen pretended to play with the young prince while they submerged (baptized) him during an evening swim. The concept of the action denoted by this verb is used in both secular and religious literature to suggest in metaphorical fashion an overwhelming or complete immersion in some condition or circumstance.

In the gospels both the verb and the nouns are used to describe the actions of John the Baptist (*baptistes*) as he called for his hearers to repent and show their new resolve by being baptized. The cir-

cumstances are such that they point to immersion as the required action. John chose a place, Aenon, where there was much water (John 3:23) and Matthew informs us that John baptized those who responded to his preaching in the river Jordan (Matthew 3:6). When John baptized Jesus, our Lord went up from the water (Matthew 3:16).

The modern practice of many who sprinkle as a substitute for immersion is a rejection of baptizo in the New Testament times. This substitution was introduced as the norm many years after the last apostle had died. Passages such as Romans 6:3, 4 and Colossians 2:12 which describe baptism in terms of a burial in water show the term "baptism" as follows: "In Apostolic times the body of the baptized person was immersed, for St. Paul looks on this immersion as typifying burial with Christ and speaks of baptism as a bath."

Perhaps nothing is so revealing of the human tendency to seek change, even in matters where the New Testament has spoken clearly, as the change in the purpose of baptism for many people. On the one hand some have given to the act a magical power to change the person who is baptized whether or not he/she recognized what is being done. This applies especially to young babies who have not the capacity to believe, to repent or to understand the significance of what is happening in their behalf. Without faith and repentance, baptism is of no more efficacy than it would be to an inanimate object. Perhaps the worst part of baptizing infants is that they grow up in the false assumption that they are baptized Christians.

In case you believe that no one would seek to baptize an inanimate object, let me cite a newspaper story about which I wrote in a former editorial. It referred to the bell of a Hamilton church building. The accompanying story explained that the bell had to be baptized before it could be blessed and dedicated, all of which leads up to the logical question, Why did it need to be blessed and dedicated? One error often leads to another. When pious but misguided people

change the action or the purpose or the type of recipient of baptism to suit their own tastes or traditions, they perform a travesty of the original.

On the other hand, some regard the action of baptism as an add-on after an individual has been already cleansed from sin and saved by grace alone or faith alone or some kind of direct action of the Holy Spirit. Such an error results if a person is persuaded to disregard many passages in God's Word that speak clearly on the subject. Almost one may say that it takes help to misunderstand the Great Commission (Mark 16:15, 16), the answer of the apostle Peter to concerned believers on Pentecost (Acts 2:38), the other examples of conversions in Acts and a number of very plain statements in Paul's epistles (e.g. Romans 6:3, 4; Galatians 3:27; Colossians 2:12).

What our Lord has provided to complete the obedience of faith, man trivializes, changes or neglects at his own peril. This unique action is said to bring the penitent believer into the body of Christ which He purchased with His own blood. There is no other safe refuge.

--Winnipeg, Manitoba

Pre-publication Announcement Coming Soon Romans and Relevance

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FOR WOMEN BY WOMEN

Articles for publication and/or reactions to this page should be sent to
Linda Hammett, 1202 27th Street, Vienna, WV 26105



Thankfulness, a Way of Life

Linda C. Hammett

(Editor's Note: I have over the last few years received a few articles for this page from individuals but not nearly as many as I would like. I know there are many talented ladies out there who have some helpful and inspirational thoughts to share with our readers. Any articles, poems or stories that you feel might be of interest to other Christian women are welcome. I would also be happy for any suggestions of ways that this page might be improved. I appreciate very much any and all items or suggestions that are submitted. LCH)

October is the month for Thanksgiving in Canada. This custom originated as a way of celebrating the harvest of crops that farmers experienced as a result of hard work during the year. It is unlikely that the first Thanksgiving feast could compare in most cases with the feasts that weigh down our tables today. Yet, I would venture to guess that the early feasts, when our forefathers showed appreciation to God for their bounty, were accompanied by a much different kind of attitude than now exists during this time.□

It seems that during our modern times, even those who have little are not truly appreciative for what they have. Many today have somehow developed the attitude that everything they have is due to them and, therefore, they don't have to show appreciation. Thousands, even millions, of people in both Canada and the United States live on welfare and subsistent incomes rather than trying to get a job to earn a living because they feel that for some reason this is owed to them.

As times have become more affluent for many, the art of showing thankfulness seems to have declined. Thinking

back to my childhood, I remember that getting a new pair of shoes was a time for major celebration. I may not have said anything to my parents, but I was very grateful for my new shoes as was evidenced in the way I would treat them. I would line them up carefully in my closet and wipe them off frequently for months after I got them. And for a long time, they would be referred to as my "new" shoes. My children, however, don't seem to have the same feeling of blessing when they get new shoes or new clothes. After only a few times being worn, it's hard to tell the new shoes from the old ones. I have found brand new shirts or jeans thrown on the floor before they've even been worn. Getting something new is so common for our society that the specialness of it has been forgotten.

We are a truly blessed people! The majority of us have our daily needs--food, clothing, housing. God has given us many material blessings to help in our daily comforts. He has also given us minds with which to accomplish our goals in life. He has allowed our country to have a policy of freedom of religion so that we can worship Him as we are instructed without worry of harassment or physical harm.

I wonder how many of us have ever taken the time to stop and actually list those things with which we have been blessed and for which we should be thankful. If you haven't done so, I suggest that you do it now. If we even just start making a mental note, it will soon become obvious that a complete list would take a very long time. Many of us take things for granted that we don't even realize are blessings. Usually, we

don't recognize them until we are without them. We can all think of instances when we've been without modern, everyday conveniences like electricity or water or the TV for whatever reason. And what about when the dishwasher or washer or dryer break?

Have you ever watched a very young child opening presents at Christmas or for his birthday? Most often, he will open one present and before he has hardly looked at it, he's reaching for the next one and the next one and the next, rarely stopping to acknowledge what he has just opened much less say thanks to the person who has given it to him. This lack of appreciation is due to the age and excitement of the child. However, it sometimes seems that too many adults have this same kind of attitude towards gifts in life. It almost seems that the more we have, the more we expect. With this attitude, little or no thought will be given to appreciating what we do have.

The Bible tells us that we should be thankful even during these times when we are most likely very frustrated, perhaps even angry (Ephesians 5:20). We are told in 1 Thessalonians 5:16-18 how a Christian is to deal with life. We are to be thankful for everything, in every situation, with every aspect of our lives. For the Christian, thanksgiving is not from the mouth but is rather a way of life. As we are approaching this time that has become known as Thanksgiving Day, let us evaluate our own attitudes and see how we deal with giving thanks. How will we look at this special day? Will it be just like any other day of the year? Will it merely be a time when we will get together with friends or family and eat and eat until we are uncomfortable? Will we maybe take a minute to go around the table and let each person tell one thing for which he is thankful? Or will we at least on this day stop to really think about the things with which we have been blessed and show the proper appreciation to God and our family and friends? I would urge us all to develop a spirit of thankfulness that will be obvious every day of the year. Perhaps our goal should be that Thanksgiving Day is just like any other day of the year!!



by *Walter R. Straker*
750 Clark Boulevard
Bramalea, ON L6T 3Y2

NOVA SCOTIA

Mill Village: The congregation is searching for land for a meeting house as the present building is on such a small lot that renovations, extensions and parking are problems. A meeting with Murray Marshall of Ennis, Texas was scheduled for September 29-October 1.

Kentville: Over 200 gathered for a surprise Appreciation Day for Brian and Betty Garnett on May 6. They have laboured for 20 years in the locale.

ONTARIO

Ajax: A picnic-barbecue was held following church services on Sunday, August 13.

Beamsville: The congregation hosted an open house on September 17 to introduce Don Smith to the community and to have parents visit the children's classrooms.

In a letter from Art Jablonski, written from Poland, he states that two evangelistic campaigns were held in Rog, Latvia and Warsaw, Poland where two ladies were baptized. He hopes to return for a visit to Beamsville in 1996.

Ed Jermakowicz reported that on May 21, his wife, Svetlana, and her sister, Olga, were baptized on their confession of faith in Jesus Christ. Ed also had given a New Testament to a neighbour lady four years ago, and when she recently died, he was asked by her son to lead a prayer at her funeral. "A rather unprecedented event in that people here are accustomed to mourning in silence, and in a past shrouded in atheism, no thoughts or words of God or the spiritual life were ever mentioned." Ed has also been asked to photograph a local high school graduation and to speak at the event, asking for God's blessing and guidance for the graduates, despite anti-religious sentiments by school administration.

Bramalea: WCC Homecoming: At least 33 of the 500 in attendance were

from Ontario.

Baptisms: Mark Knutson and Sean Maxwell put on Christ Sunday, September 3. Mark is entering high school, the son of Fred and Suzanne Knutson, and Sean is entering the University of Toronto, son of Bill and Beth Maxwell. They are cousins, grandsons of Lillian Barnes, who just retired as "church secretary" for the second time. Suzanne Knutson began her work as church secretary on September 5.

Brantford: Rick Gamble has written some excellent editorials or feature articles for their bulletin which have been quoted in several of the bulletins around Ontario.

Vacation Bible School was August 8-11. The theme was "Noah: God's Plan, God's Protection, and God's Promise".

Fenwick: Ron and Patti Bergeron and their children, Amanda, Adam and Jordan, have been welcomed. Also three young people, Jenny Wilson (August 25), Paul Moore (August 30), and Ruth Maddeaux (September 4) have committed their lives to Christ in baptism.

Gladys Hipwell, a longtime member, passed away on August 11 and will be missed.

The V.B.S. saw 65 registered. A planned Youth Retreat was rescheduled from September 23 to September 30. Darren Douglas of Niagara Falls was a guest speaker on September 3.

Grimsby: Terry Grady was baptized on July 30. Scott Mansfield is working on plans to enroll in Sunset School of Preaching.

Guelph: Guest speaker in August and September was Joe Godbout.

Hamilton (Fennell Avenue): Vacation Bible School was Thursday, July 27, with the theme "God Cares For You".

Hamilton (West Hamilton): A few of the teens spent the weekend of July 30 in Midland with Rod and Tammy Land. Guest speaker on July 23 was Joe Godbout. Ed VanAlstine has officially retired from his position with the provincial government, and on July 27 celebrated his 25th wedding anniversary with his wife, Edith.

"A group of young people from Strathmore were here September 10 and did an excellent drama presentation and song service in the evening. We joined the Brantford church on the evening of September 24 for singing and fellow-

ship. We are instilling an evangelism/mission focus into our Bible School program beginning with the preschool age through to the parents. There are plans to send our teens to other cities and countries to do mission work in the next few years. We are planning a hay ride and hot dog roast in October for the congregation and friends."

--P. Morphy

Meaford: Guest speaker on August 20 was Randy Hall. A Ladies' Day with Dorothy Graham and Shirley Straker is planned for October 14, 9:30-3:30.

Newmarket: Lucas Kent was baptized on Thursday, August 3. Andrew McLeod, son of Wes and Ruth, was married on July 22 and is now living in California. The annual church picnic was planned for Saturday, September 16. Brian and Bonnie Cox will be arriving to work with this congregation on October 1. They were enrolling their two children, Jonathan and Sarah, in GLCC. Brian has been preaching for the last few years in Wawota, Saskatchewan. Brian is the son of Roy Cox of Brantford.

Omagh: This church is seeking a part-time preacher. There have been three unreported baptisms. Doreen Ellis and Eileen Dale are scheduled speakers for a Ladies' Day Sept. 30.

Sault Ste. Marie (Pinehill): Marc and Yvette Lemieux with their children, Shanta, Philippe and Amanda, have placed membership. Richard and Ilse Herzog have returned from their two months in Germany. Brother John Raj Singh has invited the congregation to India in the summer of 1996 for a special tour of the congregations that he has helped to establish. After about 10 years, Guy Stopard's family is leaving Pinehill to work with the congregation at Strathmore to help establish a new congregation in Toronto.

Stoney Creek: Ben Wiebe will be teaching a course this fall at McMaster Divinity College entitled "Churches of Christ: Life and Thought" studying the origins or roots of the restoration movement.

Thessalon: Several of the congregation were involved August 13-18 in the Northern Bible Camp cooking, teaching and as campers.

Tintern: Cory Smith had a serious

(continued on page 13)

by Brian Cox
P.O. Box 454, Wawota, SK S0G 5A0

(Editor's Note: As I write this report, my family and I are in the throes of moving; there are boxes everywhere. Jonathan and Sarah are already in Ontario and attending Great Lakes Christian College. Bonnie Lee and I will have moved to Ontario by the time you read this. On October 1 I will begin to serve the Newmarket Church of Christ as their evangelist. It is with mixed emotions that we leave the prairies; we have made so many good friends. But we are excited by the opportunities in Newmarket and the prospect of being closer to family and old friends.

I want to give a special thank you to all who have so faithfully contributed news to this page; you have made this task a joy. I also want to express a special thank you to my prairie colleagues in the ministry. Your love, fellowship, openness and support have meant so much to me. I especially appreciated those who stopped by to say good-bye. Continue your good work in preaching the Word.

The search is on for my replacement. If you are interested in serving in this way, contact the editors. In the interim, please send your news to: Wayne Turner, 45 Millfield Drive, Winnipeg, MB R2M 2N9; telephone (204) 257-7926.

Thanks again for all your love, fellowship and support. --Brian Cox)

Manson, MB: The church in Manson reports another well-attended Bible School this year. Blair Roberts served as director and his wife, Susan, had charge of the ladies' class. Others serving as teachers included: Grace Jacobs, Kim Muller and Stewart McMillan. The church in Manson thanks them all for a fine job. The highest attendance of the school was 60 with the closing exercises well attended by parents and friends.

Carman, MB: The church in Carman has appreciated lessons from various visiting brethren over the summer months. These included: Kevin Vance (Regina, SK), Dary Shelton

(Kellar, Texas) and John McMillan (Dauphin). Brian Gurel (Dauphin) has been working with the church here over the summer and has spoken on alternate Sundays. Brian plans on attending the WCC Bible program this fall.

Carman has been blessed with the arrival of another couple into their area. Vince and Stacey Anderson are worshipping in Carman while living and working in the nearby town of Winkler, where Vince is the town administrator.

Irene and Lloyd Peckover were recently united with the Lord in baptism. Lloyd was brought from the hospital in a wheelchair to be baptized. Just two weeks later Lloyd was called home following a bout with cancer.

Carman held another successful VBS in early July. Although attendance was down, the final evening saw many parents and grandparents of the students attend the program.

Edmonton, AB: The church in Edmonton has a potluck dinner each Sunday for visitors and members who have brought visitors with them to worship services. Different families host the potluck each week. This program really seems to be helping visitors feel welcome.

On July 3 Ruth Limb and Darin Harder were united in marriage, and on July 29 Dan Davison and Melissa Moes were also united in Marriage.

On July 14 the Edmonton teens held an evening of Crazy Olympics followed by a devotion at the home of one of the Edmonton evangelists, Larry and Linda Moran. Garth and Kris Johnson, who have recently moved to Edmonton, have become involved in the teen work.

On July 21 the Newly Marrieds Group held its monthly devotional with the topic of conflict resolution. Thirteen members and four non-Christian visitors attended.

Wawota, SK: Vacation Bible School in Wawota was held August 7-11 with the help of the VBS team from Western Christian College led by Walter and Elaine Hart. The team provided an excellent program overcoming some rather strange happenings like extreme heat, extreme wind, rain, cold and power failures. The total number of registered students was 65 with 13 of those coming from church families and the rest coming from the community. The Friday evening program was well attended with a total of 110 in attendance --one of the largest crowds in recent

years. Many in the community have expressed their appreciation for the opportunity for their children to learn about Jesus Christ in an enjoyable and loving atmosphere.

With the harvest well underway and the weather cooperating (for the moment), the fall activities have also begun. Travis Sass has begun the study section of his AIM (Adventures In Missions) participation in Texas. Travis is being fully supported by the church in Wawota and would like to serve in the mission field in Mexico or South America. A recent offering for the fall mission trip to India, to be led by Bob Parker and Ray McMillan, saw over \$12,000 given.

With the Cox family's move to Newmarket (see editor's note), the men of the congregation will share the preaching duties with the occasional visiting preacher.

Whitewood, SK: This church reports a good number of visitors in attendance each Sunday. With a good number of children now attending, a Sunday School program was recently initiated.

The Next Generation

(continued from page 8)

There are many fine, promising young people in the churches and in the Christian schools. We sincerely hope that the implications of the above meditations do not prove true. At the same time, we encourage deliberate provision of direction and example on the part of those responsible for the next generation.

See Ephesians 6:4; Deuteronomy 6:4-9; Proverbs 22:6.

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NEWS FAR WEST

by Vernah Hotchkiss
and Marion Waugh
R.R. #1, Gunn, AB T0E 1A0
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ATT: Marion Waugh

(Editor's Note: News for this page should be sent to Vernah Hotchkiss, R.R. #1, Gunn, AB T0E 1A0; Phone (403) 967-4540 or FAX (403) 496-9372, Attention: Marion Waugh.)

Edmonton, AB: We welcomed six souls to our flock during the month of August: Rob Romeo, Lisa Dean, Nancy Frazer, Kathy Swanson, Carrie Sultz, and Ed Brennan.

Brother Glenn Irvine (one of our interns) and sister Brenda Kendall were united in marriage on August 20.

An Equipping Workshop was held to focus on our evangelism and small group studies. Our goal is to help members share their faith more effectively. September is the month in which our small group evangelistic studies are re-organized and begun again for the fall. We will have 12 studies throughout the city.

Rolland Bouchard gave the devotional during our monthly teen activity. Rolland is a first-year Bible student at Western Christian College.

Fort McMurray has requested that we supply them with a speaker on the fourth Sunday of each month, which is their monthly Bring-Your-Neighbour-Day. This city is about 5 hours north east of Edmonton.

Fort McMurray, AB: Our first "Bring-Your-Neighbour Day" was held on August 27. Larry Moran of Edmonton presented us with an inspiring gospel sermon. We are pleased to report that we enjoyed the presence of several visitors. Our potluck was a feast fit for a king, and the fellowship was great.

Salmon Arm, BC: This church will be hosting a seminar on "Restoring Spiritual Integrity" on September 20 with Dr. John Bailey as the featured speaker.

News East

(continued from page 11)

bout with malaria after arriving home from Papua New Guinea but has recovered

and is now a student at York College in Nebraska. Brian McBay was baptized July 16 at Strawberry Point Bible Camp. Rick and Sandy attended the camp for the baptism. Vacation Bible School was August 11-13. Drew and Jodi Hampshire made a presentation to the congregation about their work in China.

Toronto (Bayview): Julie Swann, a good friend of Christine Koehler, was baptized on Sunday, July 30. Julie attends the Omagh congregation in Milton but has been a part of the Life group with her fiancé, Alan Ufkes, at Bayview.

Annie Tella committed herself to Christ through baptism on August 27.

The annual Buchanan Barbecue was held Saturday, August 12 with free ice skating at Centennial Arena. J.D. Bales, longtime instructor at Harding College/University (and who had spent time in Toronto with his wife, Mary Smart), passed away the week of August 13 in Searcy, Arkansas at the age of 75.

Toronto (Strathmore): Santiago Molina states that they had an excellent "Spanish Meeting" for the congregation in which one family was restored.

The annual Sunday school picnic was held on Toronto Island on August 19.

Jason Untalasco was baptized the first part of August. Shevon Chen, daughter of Richard and Debbie Chen of Newmarket, was baptized August 20.

Max Craddock held a meeting in Bedford, Virginia the last week of August. Max Craddock's mother, Susie Craddock, age 92, passed away September 2 in Ohio.

Available on Request:

"We have a good supply of the GOOD NEWS IS FOR SHARING Bible Course still on hand and would be happy to send a supply to any congregation or individual who can use them. Contact us by writing to: Church of Christ, 346 Strathmore Boulevard, Toronto, ON M4C 1N3 or phone (416) 461-7406."

Waterloo: David and Margaret Langlands were arriving from Glenrothes, Scotland to spend two weeks with the MacKenzies and Ellises.

Doreen and Geoff Ellis visited Sundridge the weekend of August when Doreen and Phyllis May were speakers in a Ladies' Day program and Geoff presented a report on the work in Russia and spoke Sunday morning.

Alvare Guerrero, the single 24-year-

old brother-in-law of Gorge Cruz, was baptized.

Visiting sister Sophia Urtecho and another lady are conducting Bible studies in nursing homes.

Welland: A series of lectures treating the theme "Life's Great Questions" will be held from November 20 to 24. Geoffrey Ellis will speak on "Where Did We Come From?"; Don Smith will speak on "Why Are We Here?"; John Hains will answer the question "What Must I Do To Be Saved?"; Rick Gamble will treat the subject "Why Must We Suffer?"; and Ron Pauls will close with the question "Where Do We Go From Here?" Meeting times will be at 7:30 each evening.

A contract has been let for the replacement of the roof on our building. The cost will be in the neighbourhood of \$30,000, and any help which this small group can get from other sources would be greatly appreciated.

QUEBEC

Sherbrooke: Sylvain Arsenault was a guest speaker in July.

Ron and Rita Pauls dropped in during their corn roast for a good visit and presented a lesson for them. The Cleary family of London also visited for two days and took Luc and Manon Fortin to see an Expo's game in Montreal.

NEW YORK

North Buffalo: Ron Barnett, son of former preacher, J.D. Barnett, who preached at North Buffalo from 1987-1990, was involved in a car accident and killed on August 8. Ron was on his way back to ACU in Abilene, Texas.

MICHIGAN

Marquette: Mike Bolton of Dauphin, Manitoba, who formerly worked here, was the speaker on July 16.

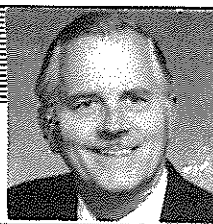
On July 23 Dave Grant met with the men to give them information concerning the prison ministry. On the same day, this church enjoyed a picnic together with the Escanaba and Osies congregations. Dave Grant has been helping his dad with the work at the church in Escanaba, the prison ministries and the television ministry for the last several years.

The congregation had planned to pay off its mortgage by December but accomplished this goal in August. This will hopefully facilitate the preacher search.

BOOK REVIEWS

Books to be reviewed in this column should be sent to Keith Thompson, Editor, 348 Dixon Blvd., Newmarket, ON L3Y 5C4.

(Books may be ordered from the Gospel Herald.)



***The IVP Bible Background Commentary, New Testament* by Craig S. Keener, R.G. Mitchell Family Books, Willowdale, ON \$44.50.**

This is without a doubt one of the most valuable books we have ever reviewed in this column. We would like to give it our highest recommendation possible. We say this because this book will provide the reader with the most useful information available for understanding the New Testament.

The author states, "The sole purpose of this commentary (unlike most commentaries) is to make available the most relevant cultural, social and historical background for reading the New Testament the way its first readers would have read it. Although some notes about context or theology have been necessary, such notes have been kept to a minimum to leave most of the work of interpretation with the reader. Knowing the ancient culture is critical to understanding the Bible. Our need to recognize the setting of the biblical writers does not deny that biblical passages are valid for all time; the point is that they are not valid for all circumstances. Different texts in the Bible address different situations. For instance, some texts address how to be saved, some address Christ's call to missions, some address his concern for the poor, and so on. Before we apply those passages, we need to understand what circumstances they originally addressed."

He further states that many alleged contradictions in the Bible arise from ignoring context and the way books were written in the ancient world. He is quick to point out that "This is a background commentary; it does not dictate how readers must understand or apply the text, and readers who disagree with some interpretations I suggest will nevertheless find the commentary useful." He also states that this book is not written for scholars but for preachers and other Bible readers. He illustrates the

value of his book by the charge against Jesus posted above the cross, "The King of the Jews", by saying that it makes a lot more sense if we recognize that the Romans were very nervous about so-called prophets in Judea whom some people thought were messianic kings, because some of these 'prophets' had already stirred up a great deal of trouble for Rome.

Understanding the Jewish way of using genealogies is of great help in looking at Matthew 1.

On Matthew 5:8 he says, "The 'pure in heart' (Psalm 73:1) were those in Israel whose hearts were 'clean' or undefiled, those who recognized that God alone was their help and reward (Psalm 73:2-28). The righteous would see God on the day of Judgment (e.g. Isaiah 30:2), as in the first exodus (Exodus 24:10, 11)."

Considering Jesus' teaching on prayer in the Sermon on the Mount he says, "Jewish scholars were debating the use of fixed prayers in this period; they generally held them to be acceptable if one's intent was genuine. Greek prayers piled up as many titles of the deity addressed as possible, hoping to secure his or her attention. Pagan prayers typically reminded the deity of favors done or sacrifices offered, attempting to get a response from the god on contractual grounds."

The "Grounds for Divorce" in Matthew 19:1-12 can be much better understood when one is aware of the sequence of rabbinic debate.

The comments on Acts 8:36-38 regarding the baptism of the Ethiopian are revealing: "There are some wadis near Gaza (wadis are dry creek beds that fill with water during the rainy season) because Jewish baptism presupposed full immersion, this is no doubt what Luke intends here. . ."

The background of what he calls "Factionalized Fellowship" in Corinth shows that churches in Corinth met in

well-to-do patrons' homes where people were seated according to their social standing. The Greeks treated this meal as a festal banquet such as they knew from Greek festivals or meetings of Greek religious associations.

The collection mentioned in I Corinthians 16:1-4 and its delivery to the needy saints in Jerusalem is similar to the practice of Jewish people around the world who would send the required annual temple tax to Jerusalem and choose respected and trustworthy members of their own communities as representatives to take the money to Jerusalem. They often bore letters indicating their authorization which would allow them to receive hospitality wherever they went. Christians seem to have continued this practice.

The honouring of elders as Paul mentions in 1 Timothy 5:1, 2 is seen as "a standard feature of ancient wisdom and social custom, just as respecting one's parents was; treating elders as if they were one's parents, and peers as one's brothers or sisters, was also considered praiseworthy behavior."

We have gone on at some length about this book because of its great value in helping us understand the New Testament. This is a volume that should be in every Christians' library.

Church Unity--Stability and Flexibility in the Church, Preacher's Forum, Harding University Graduate School of Religion, Gospel Advocate Company, Nashville, TN. 91 pages, paper, \$8.99 (U.S.).

Since 1977 the Harding Grad School has addressed "The Current Issues in the Church" (the topic that first year). They have considered such controversial issues as the role of women, styles of worship, the Boston movement, etc. This year another vital topic, "Church Unity", was discussed by some very able brethren.

Earl West does his usual thorough job discussing "The Vision of the Restoration Movement: Restoration, Unity, Flexibility". Willie Nettle deals with "Taking the Bible As Our Authority: Our Basis for Unity". Neale Pryor looks at the "Ones" of Ephesians 4, "The Essentials of the Faith: What Cannot Change". The longest and most interesting presentation is by the dean of the school, Bill Flatt--"Personality and Unity: Psychological Concepts that Help Explain Church Splits". It would

(continued on page 15)

Western Christian College

There has been an average of 28 graduates for 49 years.

General Endowment Funds have reached \$500,000 and Student Financial Assistance Endowment funds are over \$108,000. Many have donated \$85 for Miss Torkelson's 85th birthday.

Application has been made for accreditation of the College programs with the Accrediting Association of Bible Colleges.



The 1995
World Missions Workshop

**TO KNOW
CHRIST,
TO MAKE
CHRIST
KNOWN.**

**October 26-29
Abilene Christian
University**

ATTENTION:

- College Students
- High School Seniors
- Singles
- Young Professionals
- Retirees
- Missionaries
- Missions Committees

Whether your mission field
is across the seas or in your own
backyard, this workshop is for you!

One Nation Under God

Phase III of this effort targets the Czech Republic; Slovakia; and Recife, Brazil. These areas have enough "on-the-field" missionaries to follow-up on contacts.

In Recife they have developed two follow-up Bible Correspondence courses for hand delivery. One hundred, two person teams have been formed to do this.

Also, for the American population, scripture-centered T.V. messages entitled "Jesus Is Ready, Are You?" that can end with a tag "from the local congregation" have been produced to be provided, upon request, to local congregations.

Gospel Advocate

Nearly 2,000 friends assembled for a worship service and an old-fashioned area-wide singing on July 20 to celebrate 140 years of service in Christian publishing.

Sixty-one who participated in a Christian Writers Workshop on July 29 had their knowledge of grammar and style rules challenged; received tips for good organization and writing and were introduced to resources used by conscientious writers. Practical advice about how to find original topics and how to

get manuscripts published were included.

NI Reader's Version

A simplified NIV translation with a grade three reading level is a bible targeted at beginning readers and those for whom English is a second language according to the International Bible Society.

Book Reviews

(continued from page 14)

be helpful to see this chapter expanded into a book. The other chapters are by Everett Huffard on "Community and Unity: Socio-Economic Realities and Fellowship" and "Congregational Unity: Faith and Opinion" by Charles Siburt.

We appreciate the Gospel Advocate for making these materials available.

Solve Gift Selection Problems

Give a Bible, Book, Electronic Bible, Computer Bible Program; for children: games, books, puzzles or Bible-based computer games.

Gospel Herald, 4904 King St., Beamsville,
ON L0R 1B6

EVANGELIST WANTED

A mature, self-supported congregation with elders is seeking an energetic individual to assist in the spiritual and physical growth of the church in Sault Ste. Marie, Ontario.

If interested, please send a resumé to:

Pinehill Church of Christ

132 Cunningham Road

Sault Ste. Marie, ON P6B 1N4

OR contact

Phil Bailey, (705) 256-6789

Richard Herzog, (705) 942-9185

FANNIE HOOVER

Fannie Hoover passed from this life on August 17, 1995 at the age of 82. The funeral was held on August 21 in Aylmer, and she was laid to rest in the Selkirk Cemetery. Brian Thompson and Kelvin Hoover shared the service.

Fannie was born June 5, 1913 in Selkirk, Ontario, the youngest daughter of Al and Fannie (Smeltser) Dell. She was predeceased by her husband, Elmo, in 1965; also by four brothers and three sisters. She is survived and fondly remembered by two sons: Larry and wife Marj of Stratford; and Don and wife Bette of Aylmer. Also mourning her loss are four grandchildren: Steven, Deborah, Kelvin, and Dawn and eleven great-grandchildren. The four grandchildren and two great-grandchildren served as pall bearers.

On August 18, 1934 Fannie married Elmo Hoover in Selkirk. That same year she was baptized into our Lord by brother Ackers in Lake Erie. The family moved from Selkirk to Aylmer in 1941 where Fannie resided until her death. Fannie was an active member of the St. Thomas Church of Christ since 1968.

Grandma was a wonderful woman who made an impact on all she met. She was well known and liked in the Aylmer community. She worked at the Eatons order office from '45-'65 and at a local jewelry store after that for 10 years. During W.W. II she rented rooms for the Air Force families stationed at the Aylmer Air Base.

Grandma loved keeping herself busy, from her beautiful flower gardens to crafts of every kind. The family has many cherished items that she handcrafted: quilts, afghans, and knitting of all sorts. The writer asked for a winter scarf when a teenager. It had to be the biggest and the best! I have it to this day; it's about 8 feet long! She would try anything and would fix most things herself, from doing the body repair work on her car to thawing the pipes out under the house. She was an avid sports fan and was still bowling into her 70's.

The fondest memory of Grandma is that she was always there in that big house. The writer has had occasion to be many places in the world, but always to return and find Grandma in that big

house. Grandma isn't in that big house anymore; she has finally gone home!! Praise God for the hope we all have in Christ!!

--Kelvin Hoover

FREDERICK HARVEY BUGLER

On June 6, 1995 Frederick Harvey Bugler passed away in Edmonton, Alberta. He had a lengthy battle with cancer, and he faced it as he did everything in life, with courage and hope. He was concerned about his family and friends until the very end. He wanted his family to hear about Christ and his faith one last time, at his funeral.

The service was held at the Red Pheasant Band Hall at Red Pheasant, Saskatchewan on June 10. Jelsing Bailey officiated at the service, and the eulogy was given by Rodney Soonias from the Red Deer congregation.

Many family members and friends spoke of his commitment to his faith and his love for others. As one sister related, he said, "Love your family, forgive them and pray, pray, pray, pray, pray, pray and pray". He worked hard and had a reputation for being steady and faithful in his commitments. His grandparents were Peter and Annie Wuttunee. The service was a most moving testimony to one man's commitment and faith.

Apocryphal Literature

(continued from page 3)

Hebrew Old Testament.

2. They were never accepted as canonical by Jesus and His apostles.
3. They were not accepted by early Jewish and Christian writers.
4. They do not evidence intrinsic qualities of inspiration.
5. They have been shrouded with continual uncertainty.
6. They cannot be maintained on a compromise basis.
7. Objections to them cannot be overruled by dictatorial authority.⁸

In the final analysis, the larger controversy between different parties among those who would wear the name of Christ is not concerning the number of books in the Bible. It is rather a matter of how we are to treat that which is plainly taught in all versions. Here is the test of our allegiance to Christ and our willingness to let Him be our King as well as our Saviour. The real ques-

tion is, "What will you do with Jesus who is called the Christ?"

¹Neil R. Lightfoot, *How We Got the Bible* (Grand Rapids: Baker Book House, 1963), p. 89.

²Bruce M. Metzger, *The New Testament, its background, growth and content* (Nashville: Abingdon Press, 1965), p. 35.

³F.F. Bruce, *The Books and the Parchments* (London: Pickering and Inglis, 1962), p. 104.

⁴R. Laird Harris, *Inspiration and Canonicity of the Bible* (Zondervan Grand Rapids, 1971), pp. 180-181.

⁵Norman L. Geisler and William E. Nix, *A General Introduction To The Bible* (Chicago: Moody Press, 1968), p. 136.

⁶Ibid.

⁷Bruce, op.cit., p. 106.

⁸Lightfoot, op.cit., pp. 94-95.

--Winnipeg, Manitoba

MISSIONS NEWS

Zambia

Recent reports mention 32 baptisms and 14 restorations. Five congregations have been planted in the Siachitema area north of Kalomo within three years.

Roy and Kathi Merritt found the people in the Gwembe valley area destitute. They delivered "mealie-meal" from the Namwianga Christians. They mention plans to help open two new churches in the area in October.

Jenny Malone of the U.S. has been working with the students in Bible study and outreach for each of the last four summers. Her work has been much appreciated.

A group from Victoria, B.C. came to conduct a V.B.S. Over 300 attended and participated with great enthusiasm.

Special Offer

Brother J.C. Choate of Box 72, Winona, MS 38967 sends the following: "Here in Winona, we have a supply of *The Church of the Bible* in English, French and Russian languages. We sell these books at 50 cents a copy plus postage. If you know of anyone going to Russia in particular, let them know that we have this book available." It is now being printed in the Punjabi language in India.

George Funk reports several congregations being begun in homes with the use of *The Church of the Bible*.

Ukraine--Background and Opportunity

Historical Survey

Situated on the northern shore of the Black Sea, Ukraine has the second largest land area and third largest population (52,000,000) of European countries.

In medieval times, Kyiv, the present capital, was the centre of a far flung and powerful realm. In the 13th century, the Mongol invasions devastated the land, and it eventually passed under Polish control. The famous Cossacks led a revolution against Polish rule in 1648 and established a Ukrainian Cossack state. An alliance with Russia led to the Russian domination of all but the western part, which became part of the Habsburg empire.

Nationalism revived, and by 1918 the Ukrainian National Republic was proclaimed, but by 1920 a large part was overrun by Bolshevik troops and became a communist state in the Soviet Union. The west fell under Polish, Czech and Romanian control.

During Stalin's time there was great hardship but also great industrial growth. Ukraine supplied the Soviet Union with one-third of its food, 50% of its iron ore, 25% of its coal and 20% of its industrial output. Stalin also exterminated most of the intelligentsia and brought about a famine that led to the starvation of over 6,000,000 Ukrainians.

The Polish-controlled regions were similarly devastated by Hitler. After World War II, Soviet expansion united most of Ukraine, but the resulting republic was "actually little more than an administrative unit of the USSR". Ukrainians who had fled communism continued to hope for the freedom of their homeland. Moscow, however, attempted the Russification of the Ukraine and exploited its agricultural and industrial resources.

After the Chornobyl nuclear explosion in 1986, simmering dissatisfaction resulted in a failed coup, but independence was declared on August 24, 1991 and confirmed by a referendum on December 1. The USSR was dissolved a few days later.

The People and Language

Besides various small minorities, the population is 75% ethnic Ukrainian and 21% Russian. Despite the attempted Russification of mass media, schools,

colleges and government offices for years, the Ukrainian language has survived and been reinstated as the official language.

Although experiencing "profound socio-economic upheavals, political instability, linguistic and cultural conflict and growing religious unrest", with God's help, Ukrainians can "finally claim their rightful place in the family of freed-loving nations".

Religion

Byzantine Christianity was officially introduced a little over 1,000 years ago, and it increasingly permeated the various aspects of the culture. Russian Orthodox and Polish Catholic religions were inherited under occupation. Only about one million are held to be Evangelical believers.

Under Communism evangelism was forbidden, believers were severely persecuted and driven underground. Under independence "Christianity is again flourishing". Beliefs can now be proclaimed openly, and worship services are held in many public places as "more and more Ukrainians express their long-repressed desire to learn about God".

Slavic Evangelism Ministry

Brother Rick Pinczuk was born in 1947 in Germany of Ukrainian parents fleeing from "Communist oppression" to begin a new life in Perth, Australia. He became a Christian in the 1960's and attended Harding University to prepare to take the gospel to his homeland when such might become possible. He spent the summers with Stephen Bilak behind the "Iron Curtain".

Rick then spent 12 years working with churches in Carman, Manitoba and Kingston, Ontario while doing post-graduate studies in Slavic languages. He and Carol Bauman, graduate of Harding's CCP, were married in 1983 and have been blessed with three daughters.

A weekly Ukrainian Bible TV program has been started in Kiev, and a congregation, Shevchenko Church of Christ, has been established and registered there. It meets in a hall adjacent to the Slavic Evangelism Ministry offices on Teligi Street where "we translate, publish and distribute Bible materials, dispense humanitarian aid and conduct various seminars throughout the year".

This work has been overseen by the

elders of the Ridgewood Church of Christ in Beaumont, Texas since 1985.

Prayers and financial support are needed to meet the challenges and opportunities now present. Contact Rick at 5 Robinson Street S., Grimsby, ON L3M 3C5; phone (905) 945-0724; FAX (905) 945-8731.

--condensed from brochure
written by Rick Pinczuk

New Work in Metro Toronto

A few months ago the brethren at Concord decided to take a step backward so that they could take a step forward. Since the membership could not keep up their building, they decided to sell it and place that money in a trust fund to begin a new work in the Metro area. The Strathmore congregation had been involved for several years in trying to help rebuild the work there; so, they asked the Strathmore leadership to help in seeing this new work begun. We are happy to report that this dream is beginning to be fulfilled.

Brother Guy Stopard, who has just completed 10 years of service with the Pinehill congregation in Sault Ste. Marie, has moved to Toronto to begin the planning and ground work for this new congregation. He will be working over the next several months to determine the best place in the Metro area for this new work, and it is our hope that the new congregation will become a reality during 1996. Guy will be involved in finding a location for the work and will build a team to bring about this church planting.

Your prayers for the brethren from the former Concord congregation as they see their plan fulfilled; for the Strathmore leadership as they oversee this work; and for Guy in his efforts for the cause of Christ here in Metro will be greatly appreciated. If you have questions or suggestions in regard to this new work, please contact the leadership at Strathmore.

MISSION NEWS

India

There were nine students in the Calcutta School of Preaching directed by K.S. Swamidass, formerly of ABC.

Shyam spoke in a meeting in Churachandpur with over 200 present and 11 obeyed the gospel.

Directory of Churches

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

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

PROVINCE OF ALBERTA

ALLIANCE, Rec-Center: Sun. 10, 11; Ted Archbold, ev., Box 135, T0B 0A0; (403) 879-2232 (res.).

CALGARY (Northside): 803-2A Ave. N.E., T2E 1S1; Sun. 10, 11, 6; Wed. 7; recorded message; 276-8088; Wayne Bailey, 247-6337; Brian Guilbault, 264-9232.

CALGARY: 4030 Maryvale Dr. N.E., T2A 2S8; Sun. 9:30, 10:30, 6; Wed. 7; also various mid-week home Bible Study groups - call the office (403) 272-2111; Cecil Bailey, ev., 569-2817; Larry Yurk, ev., 278-1469; Eric Nyroose, ev., 242-3164.

CAMROSE: 4901-42 St., T4V 1A1; Sun. 9:30, 10:30; Wed. 7; Will Hart, ev. (403) 672-1220.

EDMONTON: 13015-116 Ave., T5M 3C9, 455-1049; FAX 454-9545; Sun. 9:30; Wed. 7:00; C. Eric Limb, Henri Bouchard, Herb Anderson, elders.

FORT MCMURRAY: Beauregard Edu. Community Centre, Abasand; Sun. 10-12; Thurs. Bible Talk 7:30 in homes. Mon. ladies class 1:30-3:00 in homes (phone (403) 790-0109); Terry Mullins, Treas., 399 Thicket Dr., T9H 4H7; (403) 791-9947.

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

MEDICINE HAT: Crescent Heights Church of Christ, 402 12th St. N.E., T1A 5V2; Sun. 10, 11, 6; Wed. 7; Ernest W. Andreas, ev., 528-3026 (res.); 527-7311 (off.).

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

PROVINCE OF BRITISH COLUMBIA

ABBOTSFORD: Michael Collins Studio (behind B.C. Tourist offices on McCallum Rd.); Sun. 10, 11; Tues. 7:30 in homes; Central Valley Church of Christ, Rob Robinson, Sec.-Treas., 45215 Blue Jay Ave., Sardis, B.C. V2R 2V3; (604) 824-0322; church-Ray Fillion, 850-8670.

BURNABY (Greater Vancouver): 7485 Salisbury Ave., V5E 3A5; Sun. 10, 10:45, 6; Midweek (groups meet in homes. Call for times & locations); Jeff Floyd, ev. 526-3895; Kirk Ruch, ev., 596-8453; (604) 522-7721 (off.).

CAMPBELL RIVER: 226 Hickey Road, V9W 1P4; (604) 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 6V4, 24 hr. phone 792-4940; George Sillman, ev., Al McCutcheon, sec. 792-0046.

COQUITLAM: 2665 Runnel Dr., V3E 1S3; Sun. 9:45, 11, 6; Wed. 7:30; Phone 464-2836; Hugh Minor, ev.

COWICHAN VALLEY (CROFTON): 1288 Smith St.; Sun. 11; Wed. 7; Box 45, V0R 1R0; Jack Ellis, 246-4189.

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

DELTA: Ladner Community Centre; Sun. 9:50; Wed. in homes 8:00; 205-1318 - 56th St. V4L 2H4 (off.); 56th St., V4L 2A4; Jay Don Rogers, ev., (604) 946-7280 (res.), 943-0515 (off.).

KAMLOOPS: 629 Battle St. V2C 2M4; Sun. 11:15, 10; Mid-week studies in homes; (604) 374-3512 (off.); Contact Rob Harper, 554-2421.

KELOWNA: 1317 Ethel St.; Sun. 10:45 Bible study 9:30 (except July & Aug.); Tues. 7; Box 2697, St. R. V1X 6A7; Charles McKnight, ev. (604) 765-8739; Wayne Muirhead (604) 861-4008; Ted Windmill, 763-8445.

KELOWNA (Rutland): Holiday Inn Express, 2429 Hwy 97N; Sun. 10; call for directions/other services; 167 Mallach Rd. V1X 2W6; Gordon Clarkson, ev. (604) 765-3643; Gordon Hobbs, 765-2484.

LANGLEY: Meeting in homes; Sun. 10:30; Phone for location 534-0485; c/o I. Eastwood, 20420-54 Avenue, Apt. 103, V3A 6N6.

NANAIMO: 1720 Meredith Rd., V9S 2M4; Sun. 10, 11, 6; Wed. 7:00; Grant Hannan, ev. 758-9412 (off.); Les Beamish, sec. 758-6929.

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

PENTICTON: Penticton Retirement Centre, 439 Winnipeg St.; Sun. 9, 10; Tues. 7:30; Box 24082, V2A 8L9; 492-5915.

PRINCE GEORGE: 933 Patricia Blvd., V2L 3V6; Sun. 10:30, 11; (604) 562-0502.

PRINCE RUPERT: 977 Prince Rupert Blvd; Sun. 4, 3; Thurs. 7; Dick Brant, Bob Turner, evs.; (604) 624-4449 (res.), 624-5834 (off.).

RICHMOND: Boy Scout Hall, No. 1 Road & Francis Road; Sun. 10:30, 11; 3431 Bentinck Pl., V7C 4H3; Gary L. Marrs, ev. (604) 271-6197.

SALMON ARM: Community Center, 2550 TransCanada Hwy. N.E., Rm 1; Sun. 9:45, 10:45; Thurs. night in homes. Call 832-3828 or 2470 for info.; P.O. Box 51, V1E 4N2; Wendell Bailey, ev. (604) 832-2470; Office, Piccadilly Place Mall, 1151 10th St. SW, 832-3828; Cheryl Pimentel, sec., 832-0422; Shuswap Christian School, Bx. 789, V1E 4N9, 832-7994; Doug Kendig, adm. 835-8529 (res.).

SURREY (Greater Vancouver): 15042 92nd Ave., V3R 5V8; Sun. 10, 11; Tues. 7:30; Ron Beckett, ev., 594-1796; Ed Bryant, ev., (604) 585-8566.

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

VERNON: 4107 Pleasant Valley Rd.; Sun. 10, 11; Box 541, V1T 6M5; 545-6892.

VICTORIA: 3460 Shelbourne St., V8P 4G5; Sun. 9:45, 10:45, 6; Wed. 6:30; Kelly Carter, ev. (604) 592-4914 (off.), 727-0351 (res.).

PROVINCE OF MANITOBA

BRANDON: 943 7th St., R7A 3V1; Sun. 10, 11; (204) 728-0957; Charles Muller, sec. 726-4723.

CARMAN: Main Street S.; Sun. 10, 6; Wed. 7:30; c/o D.B. Laycock, Box 266, Miami, R0G 1H0; 435-2413; Don L. Killough, ev. 745-3786.

DACUPHIN: 220 Whitmore Ave. (Western Christian College); Sun. 7 p.m., 10 a.m.; Wed. 7; 378 River Ave. E., R7N 0H8; Hugh Gannon, ev. 638-8568 (res.), 638-6321 (off.); W. Hart, elder, 638-5283.

MANSON: Bldg. at Manson Village; Sun. 10, 2 p.m.; Box 2, R0M 1J0; Gilbert Jacobs, sec., 722-2148 or Lloyd Jacobs, 722-2278.

NEEPAWA: Arden Community Centre, 352 Arden, R0J 0B0; Sun. 10, 11.

PORTAGE LA PRAIRIE: 154-3rd St. S.E., R1N 1M3; (204) 857-6487; Sun. 10.

WINNIPEG (Central): 217 Osborne St. S., R3L 1Z4; Sun. 10, 11, 6; Wed. 7; M.C. Johnson, sec., 45 Jubinville Bay, 254-8501; Wayne Turner, ev. (204) 257-7926 (res.); 475-6462 (off.).

PROVINCE OF NEW BRUNSWICK

MONCTON: 1 Trites Rd., Riverview, E1B 2V5; Sun. 10; alternate Weds. 7:30; Tim Johnson, ev., (506) 386-2628 (res.) or 852-0919 (off.).

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

NEW YORK STATE

BUFFALO (Linwood): 481 Linwood Ave., 14209; Sun. 9:30, 10:45, 6; Training Class 5; Wed. 7; John Smiley, ev. (716) 882-5434.

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

NORTHWEST TERRITORIES

YELLOWKNIFE: 516 Range Lake Rd., X1A 3A7; Sun. 10; Wed. 7:30; 873-3875. Elders: David Lidbury, Barnard Straker; Steve McMillan, ev.

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convey Ave., B3N 2P8; Sun. 10, 11; Wed. 7:00; (902) 443-9628 (off.); Wayne Taylor, sec., (902) 876-7402.

KENTVILLE: Middle Dyke & Mee Rd.; Sun. 11, 10, 6; Wed. 7; c/o 895 Gracie Dr., B4N 4M2; Brian Gamett, ev. (902) 678-1168 (res.); 678-8881 (off.).

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

SHUBENACADIE: Sun. 10, 11; Wed. 7; Shubenacadie & Area Church of Christ, R.R. 1, B0N 2H0; Raymond Wiseman, ev. 758-3404; Frank Weir, 758-2905.

PROVINCE OF ONTARIO

AJAX (Serving Oshawa, Whitby, Pickering): 1 Cedar St.; Sun. 9:45, 11, 7; Wed. 7:30; Box 162, L1S 3C3; Ph. 683-2477 or A. Langford, sec., 683-6735.

BARRIE: 345 Grove St. E. (at Cook), L4M 4T7; Sun. 10, 11; Wed. 7:30; P.O. Box 460, L4M 4T7; 722-7155 (off.); Claude Cox, ev. (705) 737-2272.

BEAMSVILLE: 4900 John St., L0R 1B6; Sun. 9:15, 10:30, 6; Wed. 7:30; Don Smith, ev. (905) 563-7655 (off.).

BRACEBRIDGE: Orange Hall, Maple St. at Pine; Sun. 11; Box 2248, P1L 1W1; John D. Preston, sec.-treas. 645-5797.

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) 455-3263 (res.); 792-2297 (off.).

BRANTFORD: 267 North Park St., N3R 4L2; Sun. 10, 11, 6:30; Wed. 7; contact Rick Gamble (519) 753-5353; 759-6630 (off.).

BURKS FALLS: Seniors Building above library on Young St.; Sun. 6-7:15 p.m.; c/o Herbert Lawrence, R.R. #2, P0A 1C0; (305) 382-2026.

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

CORNWALL: Tollgate Rd. E.; Sun. 10, 11; Wed. 7; Box 42, K6H 5R9; Al Bojarski, ev. 933-1825 (res.) or 933-8064 (off.).

FENWICK: Welland Ave.; Sun. 9:45, 11, 7; Wed. 7:30; P.O. Box 416, L0S 1C0; Walt Cromwell, ev., (905) 892-4557; 892-5661 (off.).

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

GRIERSVILLE: RR 4, Meaford, 5 mi. south of Meaford on Grey County 7; Sun. 10; Keith Hewgill, Kimberley, ON N0C 1G0; Les Cramp, ev., Box 1642, Meaford, ON N0H 1Y0.

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; George Mansfield, ev. 945-1070.

GUELPH: Conestoga College, 460 Speedvale Ave., W; Sun. 10, 11; Wed. 7:30 (phone for location); c/o 428 Cole Rd., N1G 3J8; David Azzoparde, sec. (519) 821-9179.

HAILEYBURY/NEW LISKEARD: Meeting in homes: Times flexible. Mike Tinney, Box 702, Haileybury, P0J 1K0, 705-672-2642.

HAMILTON: 666A Fennell Ave. E. at 27th St.; L8V 1V2 (Mt. Hamilton); Sun. 10, 11, 6; Wed. 7:00; (905) 385-5775; John Dennis, sec., (905) 389-0717.

HAMILTON (Centre): 33 Highcliffe Ave., L9A 3L3; Sun. 10, 11; Steven Rudd, ev., (905) 575-8437.

HAMILTON (West): Mohawk College, Fennell Ave./West 5th St.; Sun. 10, 11, 6; midweek (call for times and locations); P.O. Box 78041 Westcliffe PO, L9C 7N5; Wayne Page (905) 648-5100; Peter Morphy, ev., 387-3699.

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

HUNTSVILLE: Chaffey community Hall, Muskoka Rd. 3, one km. N. of Hwy 60; Sun. 6:30 p.m.; Eugene Preston (705) 789-7630; David Preston, sec., R.R. #1, GR Box 174, P0A 1K0; 789-7697.

HUNTSVILLE: Hilltop Dr. off Hwy. 11BN; Sun. 9:45, 11, 7; Wed. 8; GR Box 108, Rte 3, P0A 1K0; Contact John H. Preston, sec., (705) 767-3237.

ICE LAKE (Manitoulin Island): 1 1/4 mi. S. of Hwy. 540; Sun. 10, 11, 7; Mon. 7:30; Dean Hotchkiss, ev. (705) 282-2980; Peter Tallman, sec., R.R. #1, Mindemoya, P0P 1S0, 377-4555.

KENORA: 101 Norman Dr.; Sun. 10, 11; Wed. 7; P.O. Box 2905, P9N 3X8; (807) 468-7523 (bldg); Randy Fiske, ev., 468-2192; Earle Rattal, 548-2245.

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

KITCHENER SOUTH: Kitchener City Hall, 200 King St. W.; Sun. 12, 11; John Spencer, sec., 396 Gatestone Blvd., N2T 2J0; (519) 746-2576.

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

MEAFORD: 113 Nelson St. W. N4L 1G3; Sun. 9:45, 11, 6; Wed. 7:30; Bill Swarz, ev., (519) 538-1750 (off.).

NEWMARKET: 230 Davis Dr.; Sun. 9:45, 11, 6:30; Wed. 7:30; Upper Canada P.O. Box 21581, L3Y 8J1; Keith Thompson, ev., 348 Dixon Blvd. L3Y 5C4; (905) 853-0892 (res.), 895-6502 (off.).

NIAGARA FALLS: 3901 Dorchester Rd. N. (turn E. on Thorold Stone Rd. from Q.E.); Sun. 10:30-12, 5:30; Wed. 7:30; Henry Boland, 5904 Atlas St., L2J 1S8; (905) 356-0107 or 356-3412; Henry Boland, ev.

NORTH BAY: 73 Gertrude St. E.; Sun. 10, 11, 6:30; Wed. 7; Box 745, P1B 8J8; Bill Wheeler, ev. (705) 472-7040 (off.); Gary Hotchkiss, sec., 497-1813.

OMAGH: 1412 Britannia Road W. at 4th line, Milton, L9T 2X8; Sun. 10, 11; Thurs. 7:30 in homes; c/o Harold Ellis, Sec., R.R. #3, Campbellville, L0P 1B0; (905) 878-7565; Steve May, ev. (905) 563-5043; *905) 875-2939 (off.).

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

OWEN SOUND: 835 10th Ave. E., N4K 3H8; Sun. 9:45, 11, 6; Thurs. 7 in homes (phone for location); Felix Turner, ev. (519) 376-8259, 376-6702 (off.).

PETERBOROUGH: Donwood Community Center; Sun. 11 Lord's Supper, 12-1 preaching; Box 2081, K9J 7H5; Peter McPherson, ev.; Shaun Parks (705) 876-7104.

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

PORT COLBORNE: 700 Steele St., L3K 4Z2; Sun. 10, 11, 6:30; Bible studies, call for days and times; David Lock, ev., 465 Davis St., L3K 1Z7; (905) 834-0911 (res.); 834-5775 (off.). (Every 1st Sun. potluck followed by singing; communion at 6:30).

ST. CATHARINES: 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:30; Gordon Harris, ev., 937-8250 (res.), 935-9581 (off.).

ST. CATHARINES (Garden City): Ina Grafton Gage Home (Cedar Room), 413 Linwell Rd.; Sun. 9, 10, 11; Wed. 7; 46 Tara Cres., Thorold, L2V 4M1; Roy Diestalkamp, ev. 227-8336.

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

SARNIA: 795 Errol Rd. E., N7V 2G7; Sun. 9:30, 10:45, 6:30; Wed. 7; Len Dennis, 542-3260; Aubrey Hibbard, 336-7140; Drew Chapados, ev., 332-8359.

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

SAGLT STE. MARIE (Pinehill): 132 Cunningham Rd., P6B 1N4; Sun. 10, 11, 6; Wed. 7; Guy Stopard, ev., 942-7999 (res.), 949-4988 (off.); R. Whitfield, sec., 949-7612.

SELKIRK: ½ km. N. of village; Sun. 11, 10; Wed. 7:30; Box 13, N0A 1P0.

SMITHVILLE: 246 Station St.; Sun. 10, 11, 6; Wed. 7; Art Garner, Box 144, L0R 2A0; (905) 957-7745; John Hains, ev., 957-1123.

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

STONE CREEK: 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 9:45, 11; Sun. & Tues. evenings call for time and place; Harold Parker, ev., 945-8803 (res.); Robert Priestnall, sec.

STRATFORD: 478 Brunswick St., N5A 3N6; Sun. 9:45, 11:00; Wed. 7:00; (519) 273-5280; Kelvin Hoover, ev. 273-5381; Larry Hoover, ev. 271-9545.

SUDBURY: 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7:00; Maurice Brown, ev., (705) 525-0996, 560-3964 (off.); Paul Valli, sec. 674-2352.

SUNDRIDGE: Hwy. 11 N.; Sun. 9:45, 11; Wed. 7; P.O. Box 927, P0A 1Z0; (705) 3884-5214.

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

THUNDER BAY: 501 Edward St. N. (at Redwood), P7C 4R1; (807) 577-2213; Sun. 9:45, 11 (10:30 summer); Wed. 7:00; JoAnne Toews, sec. (807) 577-4081 (res.).

TILLSONBURG: 1 mi. N. on Hwy. 19; Sun. 9:45, 11; Wed. 7:30; Box 331, N4G 4H8; 842-7118.

TIMMINS: W.E. Miller Public School, 200 Victoria Ave.; Sun. 9:30-12; Tues. 7-8; Box 1396, P4N 7N2; for more information call Larry Frost, sec./treas., (705) 268-4526.

TINTER: Spring Creek Rd.; Sun. 11, 9:45, 6; Wed. 7:00; Oliver Tallman, Campden, L0R 1G0; 563-7822.

TORONTO (Bayview Ave.): 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7:15; Chris McCormick, 25 Cumberland Lane, Apt. 803, Ajax, L1S 7K1; Darrell Buchanan, ev. (416) 489-7405 (off.).

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 8; Dick Forsyth, ev., Beamsville, 563-7874; Rupert Connie, sec., 656-9309.

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

TORONTO (Strathmore Blvd.): 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); Sun. 9:45, 11, 7; Wed. 7:30; Marvin Johnson (416) 752-0325, Stephen Gill 265-2496, elders; Max Craddock 461-7406, Santiago Molina (Spanish) (416) 751-6879, evs.; FAX (416) 424-1850.

TRENTON: 20 4th Ave. in gym of Trenton Christian School; Sun. 10, 10:30, p.m. in homes at 6; mid-week in homes 6:30; P.O. Box 22049, Trenton Center, Trenton, ON K8V 6S3; M. McDonnell (613) 969-0741 or Steve Watson, 392-3299.

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.

WATERLOO: 62 Hickory St. W. (at Hazel), N2L 3J4; Sun. 9:30, 10:30; Wed. 7:30; Bob Sandiford, sec., (519) 886-4162 (res.); Geoff Ellis, ev., 885-6330 (off.); 885-3702 (res.).

WELLAND: 72 Summit Ave., L3C 4G6; Sun. 11, 10; Wed. 6:30; S.F. Timmerman, ev., Box 193, Beamsville, L0R 1B0; 563-8765; Magnar Knutson, 65 Graystone Cresc., L3G 6G6; (416) 788-3248.

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; Al Meakes, ev., 2911 Forest Glade Dr., N8R 1L4; (519) 735-7436.

PROVINCE OF QUEBEC

MONTREAL (French): 2500 Charland, H1Z 1C5; Sun. 10:30 (Fr. worship), 11:30 (French, English, Italian, Spanish classes); Wed. 7 (Fr. class); Silvio Caddeo, ev., 387-6163 (off.); 337-9344 (res.).

MONTREAL (English/French): 760-44th Ave., Lachine, H8T 2K8; Sun. 9:30, 10:30, 6:30; Wed. 7; 637-3931 (off.).

MONTREAL (Verdun): (Fr.) 3947 Verdun Ave. H4G 1L1; Sun. 11, 10; Wed. 7; Roger Saumur, ev. 765-8919.

PLESSISVILLE: Centre Communautaire, André Côté; (819) 362-8386 or Jocelin Côté, 362-6623 (French speaking).

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; (418) 651-3664; Jerrel Rowden, ev. (418) 658-0103 (res.). Jean Grenier, ev. 654-0526 (res.).

SHERBROOKE: 112 Wellington St., Ste 203 J1H 5C7; Luc Fortin, ev., (819) 820-7249 (off.).

PROVINCE OF SASKATCHEWAN

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

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

GRAVELBOURG: 300 2nd Ave. E.; Sun. 10, 11; Wed. 7:30; Box 507, S0H 1X0; 648-3435; Bruce Tetreau, ev.

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

LLOYDMINSTER: 56 Ave. and 47 St., Box 88, S9V 0X9; Sun. 10, 11; (403) 875-4052 (off.).

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

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

PERRYVILLE: 20 mi. s. Wynyard on Grid 640; Grid Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. NE of Punnichy; Sun. 11, 10; Box 158, Wishart, S0A 4R0; 835-2681.

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

RADVILLE: 714 Beckwell Ave., Sun. 9:30 (Winter: 817 Beckwell Ave.); Mrs. Clance Mooney, sec., Box 94, S0C 2G0; (306) 869-2558.

REGINA: 1825 Rothwell St. S4N 2C3; (306) 757-1825; FAX 757-5727; Sun. 10; Ray McMillan, ev., 949-0969; Bernard Krosgaard, 352-5621.

SASKATOON: 2240 Albert Ave., S7J 1K2; (306) 343-7922, FAX 1589; Sun. 10, 11, 5:30; Wed. 7; (Hours may vary; please phone to be certain); Robert Parker, 343-7884.

SWIFT CURRENT: 400 2nd Ave. S.E., S9H 3J6; Sun. 10, 11; Wed. 7:30; Susan Gusikoshi, sec., 773-1185.

WAWOTA: Hwy. 48 W. of town; Sun. 11, 9:30 a.m.; Mid-week call; Box 454, S0G 5A0; 739-2103; Brian Cox, ev., Ph/fax 739-2528 or contact G. Husband, 739-2915 or G. McMillan, 538-4654.

WEYBURN: 1115 First Ave. NE (Hwy. 13E), S4H 0N2; Sun. 10, 11, 7; Wed. 7; (306) 842-6424.

WHITEWOOD: Legion Hall, 738 Lalonde St.; Sun. 11; Midweek call; Box 82, Broadview, S0G 0K0; Contact Merle Nelson for more information; 735-2862.

YORKTON: 550 Parkway Rd., S3N 2L7; Sun. 10:15; mid-week call for time & location of meetings; John Smith, ev., 783-6877; Harry Meakes, sec. 783-6850.

Inclusion in this listing does not mean complete endorsement of all teaching and practices.

CALENDAR OF EVENTS

OCTOBER

- 6-8... WCC lectureship, "A Portrait of Jesus", Tony Ash
- 20-22... Gospel Meeting, Newmarket, ON, Max Craddock
- 26-29... World Missions Workshop, "To Know Christ, To Make Christ Known," A.C.U., Abilene, TX
- 28... Kid's Rally, Wawota, Saskatchewan

NOVEMBER

- 6-12... Preaching series, Fenwick, ON, "Pressing on Towards the Goal"
- 9-12... G.L.C.C. Lectureship
- 20-24... Lectureship, Welland, ON, "Life's Great Questions"

(If you have events that you would like to have listed in this Calendar of Events, please contact Eugene Perry at (905) 563-7503.

Great Lakes Bible College Presents

Lectureship 1995

What Sort of Persons Ought We to be? 2 Peter 3:11

Thurs. Nov. 9 - Sun. Nov. 12

A study of the conduct and character of a disciple of Christ based on the Sermon on the Mount.

Thursday November 9 at 7:30 pm

The opening keynote address, **What Sort of Person Ought We to Be?** will be given by **Dr. Lynn McMillon** who comes to us from Oklahoma Christian University of Science and Arts where he teaches in the Bible department. He specializes in family issues.

Friday November 10

The day begins at 9:00 am in chapel with the Great Lakes student body. A full day of lectures is planned. Speakers for the day will include **Walter Hart**, **Bill Bunting**, **Lynn McMillon**, and **Wayford Smith**. **Joy McMillon** of Oklahoma City will teach a study for the women on Friday and Saturday mornings.

The evening lecture by **Max Craddock** precedes **Gift Night** and the **GLCC Chorus**.

Saturday November 11 is Family Day

There will be classes for men, women, and also for children in the morning. The afternoon program will include a song fest for the entire family.

The feature speaker for the evening session will be **Dr. John Bailey** of Bedford, Texas.

Sunday November 12

After worship services with the local congregation of your choosing, everyone will gather at 2:30 pm on the Great Lakes campus for singing and the closing address to be given by **Dr. John Bailey**.

Mark your calendar today! Come and meet family and friends for great fellowship as we grow together!

For More Information contact Art Ford

Phone 905-563-5374 Fax 905-563-0818