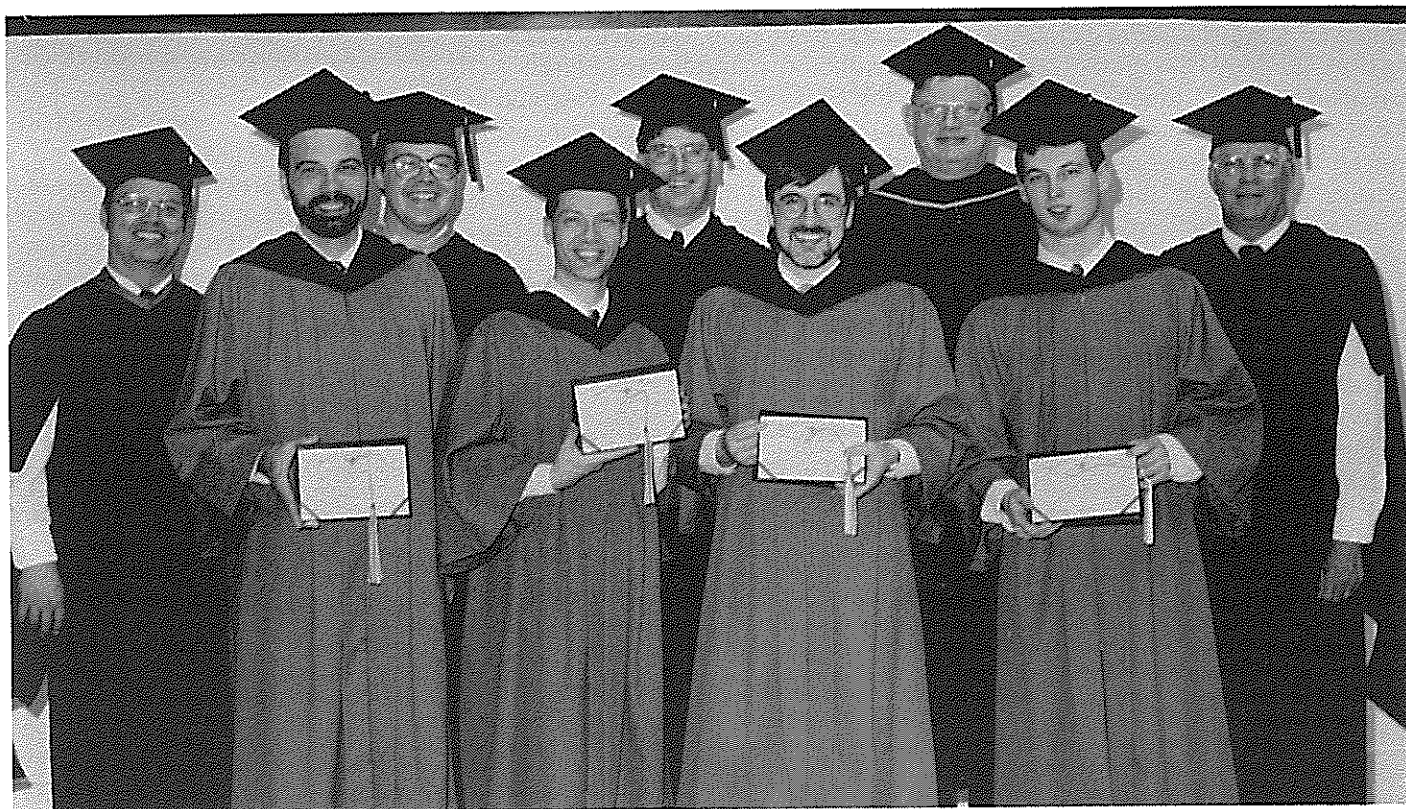


W.C.C. Bible College Graduation



(L to R, back row): John McMillan, President; Michael Bolton, Instructor and Associate Dean of Bible College; Scott Roberts, Instructor; Dr. John S. Close, Principal and Academic Dean; Walter Hart, Instructor. (L to R, front row): Larry Good, Dauphin, Manitoba; John Smith, Yorkton, Saskatchewan; R.J. MacKenzie, Dauphin, Manitoba; Malcolm McMillan, Dauphin, Manitoba.

The Bible College program at Western Christian College received a great revival of interest this year with 23 full-time students and three part-time students. Four men received Bachelor of Theology degrees at the May 6 graduation exercises. Class schedules can be arranged to include Bible, technical training through the local community college, and/or distance education opportunities for beginning university courses through Inter-Universities North.

Christ Above Culture

Roy D. Merritt

These are exciting times in which to be alive. These are frustrating times for the sensitive Christian in a world which often exalts the evil influences in society and "bad mouths" that which is pure and righteous. Some days even reading the morning paper can be a harrowing experience. It serves as a fairly accurate window through which to see both the positive and negative aspects of local and world events. Much of what can be seen through that window reminds us of a constant challenge to our faith. Should we "shoot the messenger", cancel our subscription?

As an example of how many leaders in religious circles are caving in to cultural influences in the face of clear teaching from Christ and the apostles, a short statement from the Church of England's Board of Social Responsibility reveals how far that denomination has drifted. It claims "Living in sin" should no longer be regarded as sinful, and the phrase should be dropped, given the number of people who now live together before getting married. The report goes on to say that by the year 2000, four out of five couples will live together before they marry. Furthermore, the report urged "a ready welcome" for homosexuals in the church with the observation that many of these couples had a high-quality loving relationship (*Globe and Mail*, June 7, 1995).

It is obvious that this report has been based on cultural trends and not on Biblical teaching. It reflects the same kind of society that the apostle Paul denounced in the first chapter of Romans, verses 24 through 32. His inspired appraisal of that sinful society was, "... and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them." (NASV)

Politically Correct Language

Even the image of God as our loving Father has succumbed to the cultural tension of politically correct language in the hymns of a number of denomina-

tions. Some of these changes are relatively minor, but others are downright blasphemous. One new hymn which was approved for the new Anglican Church hymn book describes God as both male and female:

Strong mother God, working night and day,

planning all the wonders of creation,
setting each equation, genius at play:
Hail and Hosanna, strong mother God!

... Old, aching God, grey with endless care,

calmly piercing evil's new disguises.
Glad of good surprises, wiser than despair:

Hail and Hosanna, old aching God.

Even when we allow for poetic license and symbolism in musical works, this is not the God of Jesus, John, Paul and Peter. It represents a militant feminist thrust which is determined to change even the Biblical image of God as the omnipotent and omniscient Father of our Lord Jesus Christ.

Our Lord lived above culture. . .

It is interesting and instructive for us to review from time to time the relationship which Our Lord had with the society in which He lived. He came into a cultural setting where His people claimed a special relationship with the God of Abraham, Isaac and Jacob. When confronted with His authority from the Father, they said, "Abraham is our father". Jesus pointed out their inconsistency and identified Himself as one who predated the birth of Abraham and who spoke in complete agreement with the Father (John 8:27-59). Despite this claim which Jesus made to possess an authority which was both unique and superior to that of the Scribes and Pharisees, He voluntarily kept the teachings of the society in which He lived and taught His disciples to do likewise (Matthew 23:1-3). From His example we learn that man must seek to live in harmony with the culture in

which He is found without violating the principles of a higher authority--our Father in Heaven. This is not always easy!

Jesus and Social Traditions

There were times when Jesus found it necessary to go against the traditions of the society in which He lived. Even though He accommodated Himself to the ordinary requirements of the Jewish leaders of His time, the Gospels bear witness to many confrontations where He found it necessary to go against custom and culture. After many such verbal skirmishes, He was brought before the highest authorities of His own people. When the hostile Sanhedrin asked Him, "Are you the Son of God, then?" He boldly replied, "Yes, I am". This placed Him in direct opposition to those authorities with whom He had cooperated in many lesser matters (Luke 22:70).

The main picture which we obtain from a study of the Gospels is their revelation of one who not only lived in culture but confronted culture from time to time. Our Lord lived above culture and revealed a perfect pattern of how one should live. Beginning from the three temptations which He resisted as He prepared to enter into His ministry, we see a personage who lives above the sinful influences of His day. He gave a new meaning to morals and compassion. Tempted and tried as a flesh and blood human, He lived a life with such perfect qualities that when the time came, He could be the acceptable sacrifice for all humanity. The apostle Paul speaks of His sacrifice and the sinless nature of His life in 2 Corinthians 5:21: "He made Him who knew no sin to be sin in our behalf, that we might become the righteousness of God". The writer of the Epistle to the Hebrews makes the same claim in Hebrews 4:15: "For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin".

What does the perfect example of Christ teach concerning our own relationship to the culture of our day? It teaches us that culture is not the true arbiter of our Christian behaviour. In a

(continued on page 9)

MOVE-IN'S, DROP-IN'S, BORN-IN'S & DRAG-IN'S

Steve Rudd, Hamilton, Ontario

Some churches are growing because my people are "move-ins" to their area. Others are growing because the church building is in a good location and non-Christians frequently just "drop-in." Finally, others are growing because of the number of members' children being baptized each year, hence, "born-ins." Churches do grow as a result of these three factors, but we would be deceiving ourselves to call it evangelism. Isn't one of our primary purposes as Christians to get ourselves to heaven and take as many others with us as we go? Stop and take a look at the church where you worship and determine the number of new members added over the last year or two. Now, subtract the "move-ins", the "drop-ins", and the "born-ins". What you have left is the number of people that have become Christians as a result of evangelistic work.

In 1990, Geoffrey Ellis conducted an important study regarding church growth in Ontario. His conclusions were that a congregation averaging 94 members will experience an overall net growth increase of 1.5 members per year, when baptisms, marriages and deaths are balanced. He stated that such a congregation would have 3.8 baptisms per year, of which 2.4 are directly attributed to genuine outreach. He observed that in 1990, it took 63 Christians to reproduce one new Christian every year.

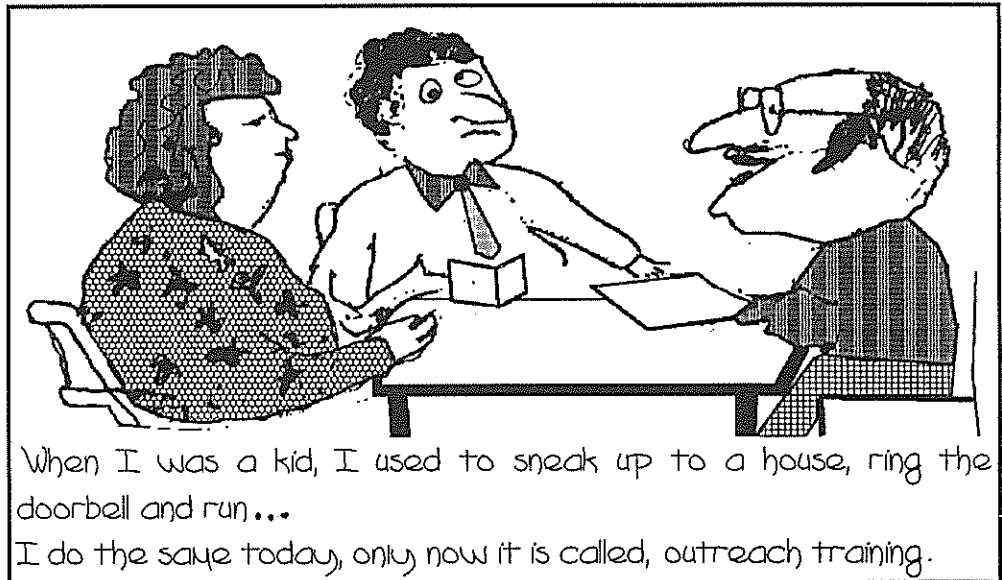
The problem is that most churches are not even growing from these three factors. "Move-ins" ("shifting of the peep") and "drop-ins" ("easy come-easy go") are rare. The apathy that prevents us from being evangelistic also causes us to lose our children, making "born-ins" rarer.

Take a paper and write down the names of all the members of your local assembly. Identify those brethren who are 40+ years old and subtract them from the total membership. The remainder is what the church will look like in 15 short years! It's not kidding ourselves, some congregations are in BIG trouble!

Work of the Preacher

Many of those who preach the Word stand against the denominational pastor system are themselves victims of the system. Typically, a preacher must prepare four sermons/classes each week. This can take up a major portion of the week's time, especially for a young preacher. He simply doesn't have enough time left to

reach the lost. There are several solutions to this. First, the church could secure a second man to share the preaching and teaching. Second, depending on the spiritual maturity of the church, to have the members participate in the teaching and preaching. Third, a congregation can replace one of the weekly assemblies so all (preacher and members) can meet with non-members and conduct home Bible studies. (Not every member would be a teacher but would attend to support the Bible study meeting.) Otherwise, the preacher ends up being a professional public speaker rather than an evangelist.



A common belief among many church members is that the "average Christian" doesn't have to be evangelistic. By their lack of interest in saving souls, members are saying, "I don't need to reach the lost. After all, isn't that why we pay the preacher?" This is why the members expect the preacher to do all the evangelism as well as the preaching.

Preachers have to choose either to let evangelism or the preaching slip because time does not permit both. Guess what choice he makes when the Christians he preaches to evaluate 90 percent of his job on his public speaking ability? Then, when the church shrinks, the members consider it all the preacher's failure. To overcome this evangelist should inform the members about his work priorities and help them with their attitude concerning the responsibility of all Christians to work at saving the lost. As well, he should lead by example in teaching lost souls. As we

can see, many preachers and members have some changing to do.

Evaluating Our "Outreach"

We need to look at our "tried and true" methods in evangelism and evaluate them. We need to be open to new ideas as we learn of them. Imagine that you bought a piece of property, dug a hole, waited for the rain to fill it, waited around for the fish to jump in, and then threw in a baited hook to catch fish. Sounds ridiculous? Yet, don't we do the same thing in the church? We buy some property, build an auditorium, then wait around for sinners to "jump in." The Lord told us to be fishers of men not keepers of an aquarium! Instead of a true "outreach", evangelism has become a "drag-in". We "drag" them into the building. This we

have done because we have come to rely on "gospel meetings" or evangelistic "pep talks" twice a year, to accomplish our work of evangelism. Are we not aware that the work of saving souls is something that individual Christians do? We have made the church building the focal point of evangelism rather than the individual. Jesus taught "outreach" when he said through the parable of The Great Supper, "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23).

The Solution

We must decentralize the focus of evangelism away from the preacher and the building. Conversely, we must activate the whole body toward personal involvement by creating an awareness of the individual's responsibility to reach the lost. There is no magic formula, but rather it is the product of hard work on everyone's part.

"Coming Out"

Wayne Turner



A recent comment based on an academic discussion group on the Internet has clearly identified the direction our society is taking. Essentially, one person observed, "It would be more acceptable and welcome to come out as a homosexual than to identify yourself as a Christian." A discussion of various factors that influence teaching and learning had enlarged to include the role that faith, both in the teacher and the students, could play. As some of the participants began to identify how their faith in Christ affected their teaching, the list moderators intervened to cut off all mention of Christianity and "other socio-political concerns".

We have heard, repeatedly, that this is the Post-Christian era. Faith in Christ is supposedly outdated. Many public forums have become downright hostile at the mention of Christ or faith in Him. The media often downplay religion, seeming to relish stories of scandal and public humiliation rather than the accurate portrayal of the power and beauty of a life of faith.

What makes this situation seem so incredible is that, according to surveys in both Canada and the United States, the overwhelming majority still believe in God and in Jesus Christ. It is the minority who have come to insist that the majority be silent about their faith or their values as Christians. The pressure is on for believers to retreat, in silence, and allow a vocal minority to control the direction that society is going. The question is whether we will allow ourselves to be intimidated to inaction by an anti-Christian elite.

One of the key elements of faith is risk. Hebrews 11 shows that faith goes beyond the ordinary limits of the safe. It dares to act in the name of God. It will, if necessary, act alone, in the face of overwhelming opposition. It is not intimidated by its circumstance, but is even renewed and strengthened by persecution. Faith is that which, after anticipating and counting its cost, moves forward in its walk with God, no matter what obstacles or hardships may live ahead.

It is easy to look back at New Testament times and romanticize the early preaching of the Gospel and to assume that somehow it was a more fashionable and acceptable message then than today. Was it easy for Peter on the Day of Pentecost to accuse the Jews of crucifying the Messiah or for him to tell the Sanhedrin that there is no other name than Jesus for salvation? Was it socially acceptable for Paul to stand in the shadow of the great temples of Athens and proclaim the unknown God who did not live in houses made with men's hands, or to unsettle the craftspeople of Ephesus by

leading people away from the worship of Artemis to serve Jesus Christ?

Perhaps the clearest picture comes from the order and threats given by the Sanhedrin to the apostles in Acts 4:18-21 and reiterated in 5:28 where the Jewish high priest said, "We gave you strict orders not to continue teaching in this name". Since the very beginning of Christianity, opponents of the way of Christ have sought to intimidate His followers into silence. Early Christians, both verbally and by their actions, said with Peter, "We cannot stop speaking what we have seen and heard" (Acts 4:20).

Later, Peter encouraged Christians to bear up under suffering with patient endurance and silence (1 Peter 2:20-24), while also silencing opposition by the goodness of their lives (2:11-17). At the same time, they were to "always be ready to make a defense to every one who asked you to give an account for the hope that is in you, with gentleness and reverence" (3:15). Opposition and intimidation should build faith and the open acknowledgment of Christ.

As the influence of secularism and agnosticism increases around us, let us boldly continue to proclaim the name of Jesus and our faith in Him. Let us not be intimidated by either the few or the many, to keep from sharing the words that lead to eternal life. "Let the redeemed of the Lord say so, whom He has redeemed from the hand of the adversary" (Psalm 107:2).

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FAMILY TIES

This page is dedicated to helping readers to have strong Christian families. It is edited by E. Dan Wieb, 1746 Coteau Avenue, Weyburn, SK S4H 2R1.



A Medley of Matters

I expect many of our readers are concerned as I am about the general direction our country is taking, especially as it pertains to the family. I read an interesting article recently which focused attention on the fact that our society has decided that problems can be solved by redefining things. By way of example, we know that the traditional family is under attack. One of the attacks is being made by the Gay Rights activists who want homosexual marriages recognized by law. Rather than fight the issue on moral grounds, and because of the abuse of human rights legislation that is prevalent, our legislators will redefine marriage. If we stop to think about it, redefinition does nothing to deal with the fundamental issue. It simply skirts the issue. Marriage involves many things including sexual union between a man and a woman. To redefine it to include same sex unions is simply to avoid dealing with the problem. If marriage is redefined, a number of other concepts will have to be redefined as well. Words like family, parent, spouse and other related words will take on new meanings in keeping with the change in the meaning of marriage. As I write this article, the Supreme Court is starting to try a case which could change the structure of Canadian society by legitimizing gay marriages. Let us pray to God in this matter.

Last fall, in our city, a number of parents demonstrated against a proposed sex education course to be introduced into our junior high school. In spite of the protest, the school board intends to go ahead with its plan. An election was held in which three of nine candidates openly expressed their opposition to the sex education class. One of the three was elected. During the campaign, "Pro Life" contacted as many

people as possible to advise them of the situation. Turn out at the polls was small, and the pro life candidates were generally unsuccessful. As is the case in so many jurisdictions, the proposed sex education class is an amoral approach to sex with emphasis on "safe sex" rather than abstinence. If the trend continues, and it appears that it will, the Christian position is going to be under greater attack than ever. This is bound to affect our families in an adverse way. Let us pray to God in this matter.

An organization that seems to be getting stronger by the day is International Planned Parenthood Federation. According to information I have, this organization is the world's greatest single advocate of pro choice positions including abortion, use of condoms, and the type of sex education mentioned earlier in this article.

In addressing the population problem at a meeting in Cairo last year, delegates from around the world, including Canada, gave assent in principle to the use of abortion as a means of reducing world population. Apparently, world leaders gave little or no concern to moral issues connected with marriage and the family. Let us pray to God in this matter.

According to a number of polls in both Canada and the United States, a majority of citizens of both countries continue to favor fundamental Christian morality. For example, Focus on the Family reports that a scientific poll conducted by the Roper organization shows that 55 percent of Americans are pro life. It is a matter of record that homosexuals are a small minority of the population. A majority of doctors attending an annual conference in Montreal last summer rejected euthanasia and doctor-assisted suicide. In spite of the fact that

the majority of Canadians favour traditional morality, our government continues to be swayed by the vocal minorities. The taking of human life, whether by abortion or euthanasia, is anti-Christian. It is frightening to think that our country is led by politicians who are more concerned about being politically correct than they are about being morally and ethically correct. Let us pray to God in this matter.

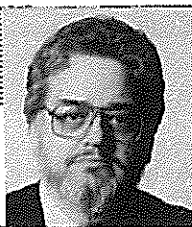
One other area of concern to me is the area of child discipline. I do not have any firm statistics in the matter of child sexual and physical abuse, but I suspect that in this area also the problem is overstated. I deplore child abuse in any form and come close to believing in capital punishment or at least corporal punishment for abusers of women and children. I am happy to know that citizens are concerned in this matter. However, I am also concerned that the minority may once again be dictating to the majority. At present, Canadian parents are protected by law when using reasonable physical force to discipline their children. Ottawa is being lobbied to change the law making it a criminal offense to spank a child. There is no doubt that children need to be protected from abuse in the name of discipline. Punishment for those guilty of such crimes should be severe. In the name of common sense, however, can we not see the difference between a slap on the backside and physical abuse? Parents and teachers already walk on thin ice when attempting to teach by discipline. If those who continue to focus attention on the most serious cases of abuse and generalize those cases to include the greater part of the population are allowed to write our laws, we will become a totally undisciplined nation. Let us pray to God in this matter.

In this column I have rambled and wandered around a little. The thoughts expressed are my own, and any criticism should be directed at me. I am convinced, however, that many people share these concerns. It appears that our nation is headed in a downhill direction as far as family and morality are concerned, and it will take the Almighty's intervention to change that direction. Let us

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BOOK REVIEWS

Articles for this publication and/or reactions to this page should be sent to
Max Craddock, Editor, 5 Lankin Blvd., Toronto, ON M4J 4W7.



Making a Statement

Recently I had occasion to be in downtown Toronto on Yonge Street. There are always "sights" to be seen on this street. Some of them are funny, some would be scary at night, and some are interesting for various reasons. A walk on Yonge Street is always interesting!

This day I met a boy and girl who were dressed in black with the layered look. The boy wore a black T-shirt with a black leather vest, black jeans, black high-top shoes. The jeans had holes in the knees. The girl wore a black T-shirt topped with a leather vest. She also wore black long johns and short black leather skirt and high-top black shoes. Both wore wide black studded belts and black studded arm bands. Both had spiked hair in various pastel shades. So far, this is not unusual for Yonge Street.

What really caught my attention was the girl's face. She was wearing heavy white makeup. Her eye sockets were black, and she wore bright red lipstick. This, too, is not so unusual.

She also had on a lot of jewelry. Each ear had several rings around the outer edge. There was a ring in each eyebrow. From the right ear there was a silver chain hooked in a ring in her nose. They were certainly getting many looks.

My thought when I saw them was, "What statement is this couple trying to make?" What do the dress and decorations symbolize to them and to others? Surely they are making a statement, but it may not be clear to all who see them.

For many they will be written off as part of the "shiftless and useless younger generation". Some will see them as a couple who are willing to be different and show their rejection of the norms of society. Praise from some and rejection from others.

There are many who try to make a statement in some way or another. Symbols are often used to tell what one believes, where one is from or one's view of society or other people. Many Canadians wear a maple leaf when traveling to let people know where they are from. One may wear a cross, a skull and crossbones, a wedding ring, shirt or hat with a slogan or message, etc. in an effort to make a statement. Sometimes one's manner of life does not conform to the symbol worn. Many, for example, wear a cross but do not in any way show a life influenced by Jesus Christ.

Have you ever given any thought to the statement you make? Careful thought needs to be given to dress and ornaments and the message they express. What is considered acceptable in society may not be so for the child of God. Perhaps in the summertime, more than any other time of the year, Christians must think seriously about what their dress says about themselves.

Of course, a person's dress and the "symbols" worn on the outside are important. Every Christian, young and old, must dress in a way that is "fitting for one who professes Christ". While dress and symbols may say something, we need to understand that the way we conduct ourselves says even more about us. When Paul wrote to the church at Corinth, he referred to the way they conducted themselves and pointed out that their life-style did not speak well for their faith. They were divided and treated each other in a terrible way. They overlooked sin in the lives of some members and belied their profession of faith.

Of major importance, however, is the motive for what one does. Doing "religious" things may not be enough unless the real motive is to please God. . .

not to get praise from others or even worse, simply to pretend. Jesus tells his people, "... let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Matthew 5:16). Living a life of obedience to God is the way one lets the light shine. When the motive for such a life is a true and humble desire to serve God, the result is glory to God and blessing to the individual.

In the Sermon on the Mount, Jesus warns, "Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven" (Matthew 6:1). He goes on to point to the "hypocrites" who do their giving, praying, and fasting with great fanfare before men. They seek the praise of men, and Jesus says, "... they have received their reward in full" (Matthew 6:2). Herein Jesus is warning that there is a difference between "shining your light" and "letting your light shine".

Again the question, "Have you ever given any thought to the statement you make?" It is important, and you need to give it careful thought. As a Christian you are to be "the light of Christ" to all who know you. Prayerfully consider your life and your motives. Through prayer and personal commitment make a statement that will bring glory to God in the respect you receive from those who know you and see your manner of life.

You will make a statement with your clothing and symbols. The things you say, the things you do, the places you go and what you demonstrate in your behaviour will tell more. Make a statement, one that speaks of faith in and respect for God!

The Sudbury Church of Christ

is seeking a full-time evangelist to work with us. Sudbury is the largest city of Northern Ontario with a population of 92,000.

**Send applications to:
Sudbury Church of Christ
2633 Bancroft
Sudbury, ON P3B 1T7
Attention: P.S.C.**

Reverence

Geoff Ellis

The Lord did not intend that the Old Testament be forgotten once the New Testament was written. Rather, the lessons learned by the Israelites are to be remembered by those of the New Israel, that is, Christians of today. "For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope" (Romans 15:4).

Reverence before God was one of the great emphases of the Old Testament. Hear, for example, these words: "Guard your steps when you go to the house of God. Go near to listen rather than to offer the sacrifice of fools, who do not know that they do wrong. Do not be quick with your mouth, do not be hasty in your heart to utter anything before God. God is in heaven and you are on earth, so let your words be few" (Ecclesiastes 5:1-2).

The first lesson that the worshippers

of old learned was that God is majestic and holy; He is not to be approached casually, especially by people burdened with sin (cf. Hebrews 12:18-21). Those who have been made righteous by Christ, on the other hand, are encouraged to "draw near to God with a sincere heart in full assurance of faith. . ." (Hebrews 10:22). Even so, Christians are to approach God with awe and respect; "Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our God is a consuming fire" (Hebrews 12:28-29).

Reverence for God will be reflected in a spirit of humility in worship: "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise" (Psalm 51:17). With this disposition we will not assemble carelessly, with our focus elsewhere, eager to push our own agendas, inclined

to turn our assemblies into pep rallies or boisterous family reunions. We will reflect on the truth that the presence of the Holy Spirit in the heart of each believer transforms our gathering into a spiritual cathedral in which God's presence is the overpowering reality. Quietness, respect and deference mix with our joy and praise.

Reverence for God will be demonstrated in our reformed lives. ". . . let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God" (11 Corinthians 7:1). Meaningful worship on Sunday will produce a vigorous Christian conduct during the rest of the week.

Worship focuses on the Person of God with great intensity, deep love and unbounded admiration, and increasingly we become like Him: "And we, who with unveiled faces all contemplate the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord who is the Spirit" (11 Corinthians 3:18).

--Waterloo, Ontario

The Family That Prays Together

Free Family Camp at Clearview Christian Camp

Kenosee Lake, Saskatchewan

July 14-16, 1995

Special Guest Speaker: Jack Outhier, Faith, South Dakota

Special Classes and Activities for:

Pre-school: Cherish Kirkpatrick and WCC Recruiters
Elementary: Scott and Cindi Roberts, Dauphin, Manitoba
Teen Youth: Charlie Murray, Minot, North Dakota
Singing times: Dwight Muller, Dauphin, Manitoba

Friday, July 14:

6:00 p.m. *Supper*
 7:30 p.m. *"The Family That Prays Together Stays Together"--*
Classes for all ages
 8:30 p.m. *"Our Task" Program*
 10:00 p.m. *SingSong*

Saturday, July 15

10:30 a.m. *"The Realm and Reality of Prayer"--Classes for all ages*
 1:00 p.m. *"The Effectual Fervent Prayer of a Righteous Man"--*
Classes for all ages

(Saturday, cont'd)

2:00 p.m. *Free time for family choice activities*
 7:00 p.m. *Bible Bowl for all ages: Jack Outhier and Charlie Murray*
 8:00 p.m. *Western Christian College Recruiters Program*
 10:00 p.m. *Prayer Meeting*

Sunday, July 16

10:00 a.m. *"Our Weakness, His Strength"--Classes for all ages*
 11:00 a.m. *Communion*
 11:30 a.m. *"The Highest Expression of Love"--Classes for all ages*

Please note: From receiving generous donations, Clearview Christian Camp is able to provide Family Camp 1995 FREE. There will be a collection on Sunday morning to assist with general camp expenses.

To reserve a cabin or for more information contact:

John McMillan, Family Camp Director (204) 638-8653 (home) or (204) 638-8801 (work)

To register early fill in the regular camp registration and mail to Shelby Goud, Registrar, Box 1000, Carlyle, SK S0C 0R0

The Denominational Church?

Robert Moore

One of the questions being raised in some parts of the brotherhood today is whether or not the church of Christ is another denomination. There seems to be a trend toward adopting Protestant practices or fellowshiping with the denominations. Because of the confusion about this, it is helpful to reestablish the identity of the Lord's church in our minds.

First, denominationalism is the active proponent of division and the opponent of the church of our Lord, notwithstanding the claims that an ecumenical spirit is the path to unity. The Lord's church and the denominations are incompatible. While denominationalism suggests a fraction, the church of Jesus Christ is the whole, all the saved and only the saved! Can the advocates of denominations today declare that their respective denominations were bought by the blood of Christ, yet affirm that one can be saved and not be a member of their denomination? Think about it! No one is a member of the church of Christ who is not saved by the blood of Christ; no responsible person is saved by the blood of Christ who is not a member of the church of the Lord.

The church of God is not a denomination. Do religious leaders today affirm that denominations are divine? They will admit the human origin of their teachings and that being a member of their respective denominations is not essential to being saved. But the church of Jesus Christ is divine, consisting of the saved and only the saved. It is not a denomination because the membership is enrolled in heaven and God does the adding of the members to his church. All who believe and obey the gospel are added to the church by the Lord. How different from denominationalism where men are accepted or rejected by the head of the respective denomination according to human creeds.

The term "join" implies choice, and the message commonly seen today is "join the church of your choice". Yet man has no choice in the matter other

than to accept Christ or not. Christ adds the saved to His church. To be saved by the blood of Christ is to be a member of the church of Christ, a member of God's family. When one obeys the gospel and is saved by the blood of Christ, he is added to the church by Christ. The affirmations of Acts 20:28 and Acts 2:47 leave no doubt about these conclusions.

Consider other marks of distinction between the church of Christ and denominations. The church of God is the family of God, or house of God, including all of His children (Ephesians 2:19; 3:15; 1 Timothy 3:15; Hebrews 3:6). The church is the fullness of His family, and He has no other children who are not members of His church. Yet denominations generally will not claim that they constitute all of God's family. Herein lies our problem; when we see the church only as another denomination with a specific title, we have dulled the sharp edge of the word of God.

The church of our Lord has no denominational name. Such names represent Christ as being divided, deny the crucifixion of Christ, and dishonour the name in which all are to be baptized (1 Corinthians 1:10-15). The conclusion from verse 13 is inescapable. Christ is not divided; therefore, human names which are divisive should not be honoured. Only Christ was crucified for us; therefore, we should wear only His name. Members of His church are Christians only. Christians are members of the Lord's church, not a denomination. While denominationalism might claim that one name is as good as another, Christians know that there is only one name in which unity can exist. The Lord's church is identified by His name; it must not be denominationalized by another name.

Another familiar distinction between denominations and the church of Christ is the absence of any denominational creed. Christians are bound by no commands other than those of Christ. Just before He left this planet, Jesus made clear which authority and whose teach-

ings must be followed (Matthew 28:18-20). The creeds and doctrines of men, by which denominations are governed, are condemned. The apostle Paul made this plain in Colossians 2:20-22.

All members of the Lord's church are under law to Christ alone. This is the law of faith (1 Corinthians 9:21). Law commands the right and prohibits the wrong. The law of faith, therefore, is the order of Christ's authority which circumscribes and regulates faith. It is predicated upon the teaching of the gospel. Yet on top of this, denominations have instituted their own creeds and teachings. In the absence of these creeds, would we find the various denominations or the church of Christ?

The doctrines and practices of denominations are inarguably of human origin. In the past some have completely repudiated doctrines taught in their original creeds. Yet the Christian's "creed" can never change, for the gospel of Christ does not change. Churches of Christ have no creed but Christ and His gospel. The New Testament is the infallible guide. Wherever a group of people determine to follow it as their sole guide, Christ's church is established. No further teaching needs to be added. Such is not the case for the planting of a denominational congregation.

This furthermore leads us to our last distinction. The church of Christ is not a denomination because there is no denominational organization. There are no headquarters or centres of learning. We are guilty of falling into denominational thinking if we believe that Christian universities, publishers, or large congregations are necessary defenders or arbitrators of the faith. The organization of the church known during New Testament times was no larger than the local congregation with its elders, deacons and evangelists. It was the breaking of this pattern which led to apostasy in later centuries.

Christians today, as always, must carefully study and follow the teachings of the New Testament. A congregation of saved people following the faith and practice taught therein are as surely Christ's church as the church in Antioch or Jerusalem. We may share similar-

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POINTS BY PERRY:



Acceptable to God (Let Us Pay Our Debts)

This plea of Romans 12:1, 2 is for each Christian to present his body to God as a living, holy, acceptable sacrifice. According to verse two, this involves a transformation resulting from a renewed mind. It involves resisting the constant and often onerous pressures of the world upon us. As Phillips translation reads, "Don't let the world around you squeeze you into its mold, but let God remold your minds from within".

We understand that being acceptable to God means to keep our bodies pure and to use our energies in activities that are "well pleasing" to Him. Our life-styles are to prove, show, demonstrate "what is the good and acceptable and perfect will of God".

Is there uncertainty about how to heed this remonstrance? This and the following chapters give clear directions. We are urged to serve humbly according to the "gifts" given to us by a gracious God. There is no place for pride or envy, just humble service in the niche into which one fits.

Reading on we learn some specifics involved in presenting our bodies as acceptable sacrifices and proving the acceptable will of God. Not surprisingly, these instructions have to do with our relationships to our fellow men. In seeking for worship acceptable to God, it appears that we need to give consideration to "life-styles". One wonders whether the present trend toward being concerned about "worship styles" might be in danger of seeking that which is acceptable to man?

This series of instructions, related to "acceptable worship", needs our careful attention. We are in grave danger of being squeezed into the mold of the selfish, self-centered culture of our times and becoming arrogant, inconsiderate,

vengeful disturbers of the peace. We are told to "cleave to that which is good" and to "overcome evil with good". This is the challenge for each of us who would please God.

Among the instructions connected to presenting ourselves as acceptable sacrifices is, "Let no debt remain outstanding, except to love one another, . . ." (13:8). This does not forbid our having debts. Rather it points up the wrong of having or incurring obligations towards others and making no effort to meet them. The previous verses refer to duties and taxes. We must surely conclude that monetary debts are included here. It condemns borrowing and not repaying what is owed. The lender provided assistance. Is it right to respond by taking advantage of him? Is this acceptable?

The pressures of the world in this matter can become heavy. We borrow to attain a life-style. We are unable to repay while maintaining it, and we are unwilling to change it in order to make repayment. This may be acceptable to the world, but it is not acceptable to God. Even if we cannot repay, we must acknowledge our concern and our desire to make it right. Instead, there is often a total silence and even a disassociation from the person owed. How can this be "acceptable"? Such persons sometimes borrow elsewhere and repeat the cycle. The use of plastic cards encourages this unacceptable practice. Where does it end? How can this square with our text? What about continuing to incur debts which we are unlikely to be able to repay? Is this acceptable?

This instruction carries the qualification, "except the continuing debt to love one another". Even if we pay back all the money we owe, apologize to all we have offended, and make every effort to share the gospel which belongs to all, we are not out of debt. There remains this continuing obligation to "love one another".

Acceptability to God requires payment of debts.

Christ Above Culture

(continued from page 2)

society where "barnyard morality" is supported by government laws, Chris-

tians must rise above the mores of a Sodom-like society and proclaim that Christ's teaching and example have a higher claim on lives. In a day when even some prominent religious authorities pronounce evil as good and good as evil (Cf. Isaiah 5:20), Christians must rise above the common cry for a rejection of the sanctity, purity and responsibility of God-ordained marriage. At a time when so many of the leaders of the Western world have forgotten honesty, Christians must show secular men that bribery and graft are destructive both for time and eternity. Only with such a proclamation will the world accept the claim that Christ is the Way, the Truth and the Life (John 14:6).

--Winnipeg, Manitoba

Medly of Matters

(continued from page 5)

strengthen our own families first by teaching our children of God and His love. Let us instill moral thoughts in their hearts. And, let us pray to God for strength to stand against the tide.

Denominational Church?

(continued from page 8)

ties with various denominations, but when one deviates from the basic plan of God to follow a human pattern, one enters the quagmire of denominationalism. Similarity does not equal identity. Imitation jewelry and counterfeit money are similar to the real thing but are valueless. Denominations likewise sometimes share many features of God's pattern, but their man-made doctrines betray them.

The brotherhood must not claim to be better or even the best denomination, but to strive to be identical with the church established by Christ. We must work and pray that all believers accept Christ's teachings only, for then denominationalism would cease. Though we would love to be in fellowship with all, being part of the one body of Christ is not contingent on our opening the door or extending the hand, but on any person's determination to believe and obey the gospel. This is how anyone, anywhere becomes a member of the church of Christ.

--Hamilton, Ontario

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



Decisions! Decisions!

Betty Burton Choate

Every day, life demands that we make decisions, decisions which may seem major and yet turn out to be of little importance, or decisions of seeming minor significance that may have eternal effects. How does the Christian handle decisions?

We go to our love letter from God, and in it we read in black and white many vital instructions and rules regarding life. We read that faith and obedience are necessary for salvation, that we must be baptized into the Family, that we are to remember the sacrifice of Christ through the weekly memorial feast, that we are to love our neighbours and enemies, that sharing the gospel is an integral part of Christianity. We can understand the commands, and we can obey them. It is a simple thing to follow instructions.

But what about that more subtle area of the Christian life, that area involving individual needs and prayer and God's interaction in our daily walk? How do we pray? For what can we pray, scripturally? How do we recognize answers to our prayers?

There are different types of prayers. I may beg, "Oh, Father, please do so-and-so." The prayer may be urgent and repeated, with a longing even to change God's thinking to conform to mine if that is necessary for the prayer to be answered with a "yes".

The response to such a prayer is not difficult to identify because the desire was specific. Either God does what we asked or He does not, and life flows on.

But suppose my need is more subtle. Suppose my family is facing a major decision, and we are at a total loss to judge what is best. We desperately need

help making our decision. Does the Christian have the biblical authority to expect help from God in such matters?

Decisions may deal with mundane, human things--whether to run to the store for some trivial thing, or to buy a house, or to allow the son to use the car tonight, or which occupation to choose, or where to live? Some would question whether we are authorized even to bother God with such problems. Others would perhaps feel that since the need does not involve a law of God or a moral question, and since it cannot therefore be answered with a biblical text, then we cannot look to God for any real direction.

But if God deals with me only in regard to my spiritual and heavenly needs, He's not reaching me where I live today. That would mean that, in reality, I face daily decisions on the same plane as the one who is not a Christian--dependent only on my human foresight and judgment.

But suppose that decision to run to the store ends in a wreck and death? It has crossed the line of being a trivial, mundane decision and has become an eternal one. Suppose my choice of occupation leads me to such a busy life, or into so many temptations, that I eventually fall away from God. A decision regarding human affairs has become spiritual and very deadly. My simple choice of where to put down roots will likely determine many things--my own spiritual environment, my children's friends, perhaps even their mates and their eventual faithfulness or unfaithfulness to God.

So, for the Christian, daily physical life cannot be separated from our spiri-

tual existence. Jesus said, "Your heavenly Father knows that you need all these things" (Matthew 6:32). So He said, "Ask . . . Seek . . . Knock. . ." (Matthew 7:7-8).

I need help making a decision, but no verse of scripture supplies the answer, and God will not speak verbally to me. How do I pray? And how do I recognize the answer?

First, it is very important that husbands and wives and families discuss their need for God's help and then agree together to place the matter in God's hands. By working together with God in this way, the decision becomes His instead of a competition among family members to "get their own way".

Second, there must be bedrock foundation for beginning to pray. That foundation is the sincere laying aside of one's own will and replacing it with the desire that God truly overrule for what is best. We are not wise when we pray so fervently for what we want that we would change God's mind to fit ours if we could. Often what we now think is best will not be best ten years down the road. We must trust God's promises of love. Didn't Jesus say, "What man is there among you who, if his son asks for bread, will give him a stone? . . . If you then, being evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask" (Matthew 7:9, 11)! Do we trust His love enough to really blank out our own will and ask for His to be done?

Third, we must ask for help in these areas of decision-making:

- 1) For the scope of vision to see the overall picture.
- 2) For help in coming across the needed facts to formulate our body of knowledge about the decision.
- 3) For clearness of mind in evaluating the facts.
- 4) For wisdom to complete the evaluation of what we have seen and to formulate the decision on that basis.
- 5) For the closing of the wrong doors so that we will proceed on down the way until we reach the open door God wants us to pass through.
- 6) For the patience to wait for Him

(continued on page 14)



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

ONTARIO

Ajax: Monica Bennett's grandmother passed away in Jamaica. Monica is the wife of Devon, who is now full-time in this work. Isidro (John) delaCruz, formerly from Harding Avenue and Strathmore, has moved to Pickering and is now attending at Ajax with his daughter, Ashley.

Barrie: Kirsten King was baptized on January 15 by her father, Calvin. David Johnson preached on February 19. Claude Cox gave the sermon on the local World Day of Prayer service, March 3. There was a memorial service in our building on February 15 for Sarah Seaman, a resident of GPH who worshipped with us. Her daughter, Alice Crooks, also worships with us.

Mrs. Seaman's family has given the congregation an FM system for the hearing impaired: her son, Brian Woodhurst, is President of Sentech Systems. Kenneth Sawyer Ellis was born on March 14 to Mary Anne and Brad Ellis. Ed Broadus preached on April 2. Ben LeBlanc of Moncton, NB is now living in Barrie. Two architectural firms have submitted plans for the proposed renovation and enlargement of our church facilities. —Claude Cox

Beamsville: The GLCC chorus sang on May 24. There was a special meeting for the graduating students of Great Lakes on Wednesday, June 14. James Ford, home from college, spoke on Mother's Day. Ed and Virginia Broadus celebrated their 40th anniversary on June 13. James Ford left on June 12 for six weeks in the Dominican Republic teaching English from the Bible.

Bramalea: Duane Whittington's fiancée, Janice Beardsley, was baptized on May 14 in Raleigh, North Carolina. Duane is the youngest son of Fred and Thora Whittington. In a special offering to help care for the needy around the world, \$1,395 was given and will

be sent to Manna International in Redwood, California. Several in the congregation committed themselves to a day of prayer and fasting on June 4. Thora Whittington's brother, Wendell Stevenson, who grew up in Toronto, passed away as a result of cancer, in China, Michigan on May 18 in his 65th year. He is survived by his wife, Jean; three sons and four grandchildren; his sisters Thora, Ardath White (Meaford), and Bonna Snowden (BC). Rick Burrows lost his only brother, Jeffrey, age 26, on May 21 in Niagara-on-the-Lake. He attended GLCC in his youth. He leaves behind his wife, Jane; a six-year-old son and an 18-month-old son. Fred Whittington's stepfather, Merrill Merrick, passed away at South River on June 1, 1995.

Brantford: On Sunday evening, April 30, West Hamilton joined the congregation here for singing followed by dessert. A contribution of \$1,500 was sent to the brethren in Terrace, B.C. (\$550 plus individual donations) to help purchase the building in which they are meeting. Peter Szeto (a former member), collapsed and died while jogging in Toronto leaving behind his fiancée, Catherine. They were to be married in June. Marilyn Clarke was baptized on May 13. Ron and Rita Pauls visited and Ron preached. A dozen ladies attended the weekend retreat at Trent River on Victoria Day weekend. The ladies of the congregation had a get-together on May 25 at Martha Wells' where Eileen Dale of Waterloo was guest speaker. Marian Bennett moved back to Brantford from Smith Falls with her husband. The annual church picnic is scheduled for Saturday, July 15 at Mohawk Park.

Collingwood: In a meeting May 28-31, Woodrow Hazelip's presentations added force to the theme, "Faith Shall Revive in '95". Several local people stated that it was the best meeting Collingwood has had in their memory. There were 28 different visitors from the community who had not been to a meeting of the church in years; some had never attended. Four others came who only occasionally attend. Great support came from churches in Meaford, Griersville, Owen Sound and Heathcote. A Georgian Bay Fellowship of the six congregations in the area is scheduled for September 9.

Cornwall: Art Ford and the Boys

Quartet from GLCC spent the week-end of May 21 working with the young people and singing. Art taught classes and preached for them.

Fenwick: On July 1 this congregation will celebrate Canada Day at a picnic at Dandelion Acres. The ladies have completed a centennial quilt and are printing a cookbook. The float entered in the Fenwick Lions parade was well received. It presented the church name and history to many for the first time. At least 300 attended the June Meeting and heard Dave Knutson's lesson "Will the Lord Find Faith?" VBS is scheduled for August 21-25.

Grimsby: V.B.S. is scheduled for July 10-14. Extra chairs were required for three consecutive weeks.

Guelph: On May 21, the congregation had a canoeing and picnic at Kinsmen park in Waterloo.

Meaford: The church Bible school picnic was planned for June 25.

Newmarket: The ladies had a night out for dinner on May 30 at the Swiss Chalet.

North Bay: Bill Wheeler has formally resigned from the congregation effective the end of May. He has had some health problems.

Omagh: Camp Omagh will go on as planned this summer. The board of directors is working hard to get things ready.

Sault Ste. Marie (Pinehill): Cynthia Smith has accepted a position at GLCC in Beamsville. She and Jessica were to move at the end of June. The Northern June Meeting was scheduled for June 25. On May 14 the congregation celebrated the grand opening of the newly renovated fellowship hall. The congregation was to begin watching the series "Turn Your Hearts Toward Home" from June 14 to July 19 on Wednesday evenings.

St. Catharines (Garden City): A meeting was held at the Ina Granton Gage home in the Cedar room. The featured speaker was Russell Dunaway of Blue Ash, Ohio.

Stoney Creek: Keith Wallace was the chief cook at a Pancake Supper on Sunday, May 28. The GLCC chorus sang and conducted morning worship on May 7. The congregation had a ses-

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by Brian Cox

P.O. Box 454, Wawota, SK S0G 5A0

(Editor's Note: Although the news is a little scarce this month, I know that there are great things happening on the prairies. So, let me encourage you again to send me your news. Please send your news so that I will receive it in the first week of the month; this will allow me to make my deadline and include your news in the next month's Gospel Herald.

--Brian Cox

Estevan, SK: On February 26 two carloads of people from Estevan drove 10 hours to Dauphin, Manitoba and back to witness and rejoice in the baptism of Laurie Hill, daughter of Skip and Mariann Hill and a student at WCC. Estevan had a second opportunity to rejoice when on May 14 Chelsey Schneider, daughter of Dana and LaWanda Schneider, made her decision to put on the Lord in baptism. We are very happy for these young ladies and glad for families who are leading their children to God.

On May 27 Ronda Jacobs and Cory Oliver were married. The following weekend saw the marriage of Jennifer Jocelyn and Justin Mooney.

Due to concerns regarding the sex education courses being taught in our schools, several members of this congregation, spearheaded by Diane Jocelyn, organized an awareness and information evening for parents in our community. Over 500 people showed up and voiced their concern and shock at what is being taught. Other Christians across the country may want to look at this issue in your own area.

Tom Varhese from India is around for the summer. We are helping him to attend the Bible College at WCC.

Wawota, SK: Spring has come into the Prairies with hot dry weather and an occasional thunder storm. Most of the farmers report having their seeding completed.

On May 15-19, this writer attended the Counseling Course at Western Christian College. Jim Hawkins was the instructor and the material covered centered on Abuse. It was difficult to sit in

class and hear of the abuse that some have inflicted on others. However, all who took the class felt that the material presented was important and certainly relevant to our day. We know that we are a little better prepared to help in those situations after taking the class. The Bible College at WCC is offering a variety of one-week courses in the 1995-96 school year. Contact Mike Bolton at WCC for more information.

This winter and spring our young people have attended a number of youth rallies, traveling to Gravelbourg, Winnipeg and most recently to Dauphin for WCC's youth rally.

In our last report we told of our involvement with Travis Sass in the AIM program to begin in August. We also gave some support to Owen King, a student in the Bible College at Western. Owen is presently with a "Let's Start Talking" team in the Ukraine. We will also be aiding Ray McMillan, Bob Parker, Mike Parker and others in their mission trip to India this fall. It is so encouraging to see God work through these men in sharing the gospel.

News East

(continued from page 11)

sion of prayer and fasting on Tuesday, May 16. Laura Kasapowitsch was baptized on May 14.

Stratford: June 25 is the 10th anniversary. A meaningful drama lesson was presented by the youth group from Strathmore on June 4.

Thessalon: On April 30 the congregation honoured Murray and Marilyn Smith with a lunch to mark their five years of service with the congregation.

Tintern: Rayburn Lansdell was the guest speaker at the Men's Breakfast at the Tallman's Fireside room on Saturday, May 13. Half of a 40-foot container was leased to send supplies to Zambia. Guest speakers for the month of May were Ralph Perry, Ed Braodus and S.F. Timmerman.

Toronto (Bayview): Kelly Lo left on May 9 to return to Singapore.

Toronto (Harding Avenue): A protracted meeting with Max Craddock is scheduled for September 24-29.

Toronto (Strathmore): The youth group has been visiting various congregations presenting their play, "On the Value of Friendship". Cleidith Craddock has been in Ohio for the past three

months taking care of her parents who both have health problems. The members plan to hold a VBS in August in Bedford, Virginia where Ray Lee Overton preaches and supports the Spanish work in Toronto.

Trenton: June 17 was designated as Ladies' Day with the speakers being Doreen Ellis and Eileen Dale.

Waterloo: Of the \$6,000 need for the church building in Piedra Menuda, Nicaragua, \$3,000 has been raised. Help is still needed on the other \$3,000. Geoff Ellis returned safely from Russia at the end of May. The Slavic Evangelism Ministry headed up by the Pinczucs could use toys in good repair and medical supplies to take to the Ukraine.

Waterloo (Spanish): Xavier Cuarezma has had six responses from the Bible Correspondence courses that are advertised. A meeting will be held in Waterloo August 11-13 with Ottoniel Rosales and his wife, Bertha, from El Salvador, parents of Rafael of London. His trip is being sponsored by the Hispanic groups of Waterloo, Toronto, and Ottawa.

Welland: Magnar Knutson had a kidney with two malignant tumours removed. He returned home on June 9.

Windsor (Westside): Lewis Matuma loaded up his half of the 40-foot container being sent to Zimbabwe on June 9. He will be there to meet it when it arrives 22 days after leaving Toronto. He was taking ladies' and children's clothing and medical supplies. Another Bring-A-Friend Day was scheduled for Sunday, June 4.

NEW BRUNSWICK

Moncton: Newly appointed elders Royal Maillet and Tim Johnson are working hard to shepherd the flock. They have been passing out a fine tract written by brother Maillet along with a Bible Correspondence Course and have had a response from it. Recently they have had a number of community visitors at service.

NEW YORK

North Buffalo: There was a pancake breakfast on May 20 and a ladies' luncheon on the 25th. An area-wide picnic is planned for July 8. The June 4th Adult Bible Bowl was cancelled but a Teen Bowl on Matthew 1-10 is being planned for October.

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.)



Baptism: New Birth or Empty Ritual? by Owen D. Olbricht, 171 pages, \$7.00 (U.S.) Reviewed by Avon Malone.

Baptism: New Birth or Empty Ritual? written by Owen Olbricht, is a splendid study of biblical baptism. The book confronts conflicting views concerning baptism and surveys scriptural teaching on this vital subject.

In the first chapter, the author defines and discusses six attitudes toward baptism. Issues and arguments--ancient and contemporary--are treated in the light of the Scriptures. Olbricht then proceeds to discuss God's desire and expectation for man regarding the acts of faith required in both Old and New Testaments. The author convincingly shows that an understanding of and faith in God's promise (when such promise is stated) is an integral part of the required action of faith.

Subsequent chapters discuss John's baptism, Jesus submitting to baptism, along with sections on the teachings of Christ, Peter and Paul on baptism. Familiar texts--Mark 16:16; Acts 2:38; 22:16; 1 Peter 3:21; Galatians 3:27; Colossians 2:11-13; Romans 6:3, 4--come alive as the author makes it apparent that Christ's redemptive work is appropriated in obedient trust as one is "baptized into His (Christ's) death".

The closing chapters, "Baptism that Qualifies", "The Holy Spirit and Baptism", and "Considerations and Conclusions" contain some of the book's most helpful material. Olbricht's work is also enlightening in areas that touch, but may not be central to, his main theme. His clear distinction between the gifts of the Holy Spirit (Acts 2:38) and the gifts of the Spirit is expressed simply and understandably. His explanation and harmonizing of 1 Timothy 4:14 and 2 Timothy 1:6 is very helpful. The chapter dealing with "Baptism and the Holy Spirit" would be a useful supplement to a topical study of the Spirit.

Stafford North, administrator and Bible teacher at Oklahoma Christian,

shared with me the following observations about the book:

* It is complete and thorough. Virtually all the issues about baptism are covered. He objectively quotes from a wide range of sources but consistently draws his conclusions from Scripture.

* It is scriptural. Clearly the author respects Scripture and is determined to be biblical on all points.

* It is helpful. His treatment of six possible views on baptism is a clear and careful analysis. His discussion of familiar passages (such as Mark 16:16; Acts 2:38; 1 Peter 3:21) is well done. His thoughts on grace, faith and baptism are beneficial. His comparison on Ephesians 2:4-9 and Colossians 2:12-13 is both interesting and helpful.

North's concluding statement was significant: "His treatment of the 'baptism to obey' view is as good as we have in print right now." By "baptism to obey" North refers to the view which says that to be baptized "to obey God" is a sufficient grasp of the purpose even if the one to be immersed has no understanding of the relationship of baptism to Christ's atoning death and the forgiveness of sins. Much of Olbricht's book is a refutation of this position.

This reviewer found Olbricht's treatment of Colossians 2:12, 13 to be one of the strongest parts of his book. How could anyone be "buried with him in baptism" and "raised up with him through faith in the working of God" if the one to be immersed has no understanding of the work that God promised to accomplish through baptism?

Olbricht's work strikes a recurring chord: "Paul saw baptism as a response from the heart to the redemptive act of Jesus" (p. 124). "Not everything that is called baptism in the religious world is the one baptism of the new covenant" (Ephesians 4:5). "Baptism is obeyed from the heart with faith in the blood of Jesus to forgive one's sins" (p. 137). Olbricht is saying with Paul that we "are baptized into his death" when we obey

from the heart that form of doctrine which was delivered. . ." (Romans 6:3, 17, 18).

Olbricht has produced a splendid treatment of an always vital subject. His discussion of the "one baptism" is timely and current. It is presented with both clarity and kindness. It confronts views of our time, weighing them by the Word and opposing those that the author sees as falling short of the divine standard. The baptism of the Book (as described in this book) is no empty ritual. It is that act of faith that responds to Christ and His cross in the understanding that His blood washes away sin when one is "buried with him in baptism" and raised "with him through faith in the working of God". All concerned Christians will want to read this book. (Amen. K.T.)

--Quoted from *Christian Chronicle*

Homosexuality Response

Brother Steve Rudd of the Highcliffe Avenue church in Hamilton has a regular column, "Preacher's Perspective" in the Hamilton Mountain News publication. A recent series on creation included an incidental reference to the destruction of Sodom which resulted in a letter to the editor questioning Steve's Bible knowledge. The same individual attempted to pressure the publication to close its pages to him. Instead, the publishers have stood behind him and published his response entitled, "Homosexuality condemned in Bible" in the May 10th issue. The response includes quotations from Genesis 19:5-8; Jude 7; Leviticus 18:22-23; 20:13; 1 Corinthians 6:9; 1 Timothy 1:9-10; and Romans 1:26-27.

EVANGELIST REQUIRED

The Tillsonburg Church of Christ is seeking a mature, experienced evangelist to provide leadership and assist in the spiritual development of the congregation in our rural Southwestern Ontario location.

Partial support will be required.

Interested individuals can reply by writing to:

Tillsonburg Church of Christ
P.O. Box 331
Tillsonburg, ON N4G 4H8

Gospel TV Program Joins Ukrainian Network Television

(Editor's Note: Search is the name of the television ministry of the Edmond, Oklahoma church of Christ being broadcast in over 50 U.S. cities and in over 100 places by cable network as well as in 3 foreign countries. E.C.P.)

SEARCH has expanded its commitment in the Ukraine. By joining UNTV (Ukrainian Network Television) this Spring, these gospel programs are now available to millions more souls in the twenty-six largest cities throughout the Ukraine.

Our commitment to the people of the old Soviet Union began in September of 1990 when representatives of the SEARCH ministry were invited by Soviet Government officials to come to Moscow to discuss the possible use of the SEARCH program on Soviet television. As final arrangements were being made, the government of the Soviet Union collapsed.

Because of continued political instability, it was decided that this ministry should take a conservative approach to televising the gospel there. Rather than to make a spectacular attempt to evangelize

all the states of the former USSR in one giant stroke, it was deemed wise to begin at a more manageable level. The idea was that when the governments stabilized and the program had established credibility with the people, opportunities would come for expansion.

Accordingly, SEARCH began Sunday morning broadcasts on Channel 7 in Kiev, the capitol city of the Ukraine and the second largest state of the old USSR.

Fifty-two basic Bible messages were specially written for the Ukrainian broadcasts by Mack Lyon and were translated into the Ukrainian language by Rick Pinczuk of the Slavic Evangelism Ministry headquartered in Ontario, Canada. They have been well received.

And now God has opened the door to a new national audience of many millions of souls by a network of stations which includes many towns and all of the Ukraine's largest cities. This giant step will be an invaluable positive support for the American missionaries and congregations there.



to accomplish these things.

7) For the faith to move forward, believing that God has not failed us when we have asked for His help, but that the decision which has grown out of the whole process has been the one He wanted us to make.

Hindsight often provides an improved view of life. As we trust decisions to God and then move on down the road, we can see how well He worked those things together for our good.

This doesn't mean, though, that there will be no difficulties or challenges to the Christian. Do the problems come because we made the wrong decision? No. I've noticed that most often my problems are the result of a snap decision I made without taking the time to turn it over to God. And when I've prayed for help (yet even then there seem to be difficulties), in the end after passing patiently--and with continuing faith--through the problems, the whole process turned out to be right and wise and beneficial. Our greatest growth comes out of measured challenge and hardship; so, these things are assets to faith, tools for sculpting masterpieces not testimonials of failure.

Can a Christian expect God's help in making everyday decisions? Yes, a thousand times, yes! In fact, until we practice inviting God in to "where we live" in all of these mundane concerns, we will be missing that "peace that passes understanding" which is such an important part of our heritage as God's children.

--Winona, Mississippi

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Ought We to be?
2 Peter 3:11**

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Evangelist Required

The congregation of Sundridge, Ontario requires a full-time minister. This congregation of approximately 90 members is self supporting and has a large number of young people.

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THEME:

*Go Tell It
On The
Mountain!*

SPEAKERS:

*Beverly Jones
Cindy Allcock
Linda Ashley*

10TH
ANNUAL
*Owen Sound
Ladies' Renewal
Weekend*

WHERE:

*Big Bay
Boy Scout Camp
Owen Sound, ON*

WHEN:

*September 15,
16, 17, 1995*

*"How beautiful are the feet of those who
bring good news!" Romans 10:15*

For more information contact:

Della Metheral, 776 16th Street W., Owen Sound, ON N4K 4A9

Phone: (519) 376-3509 or FAX: (519) 371-1343

HECTOR DAN MACLEOD

The death of Hector Dan MacLeod, age 91, of Saskatoon, Saskatchewan occurred at St. Paul's hospital at 7:07 a.m. April 23, 1995. Hector was born in North River, St. Ann's, Nova Scotia on January 9, 1904. He moved with his parents to the Bengough area where his dad farmed and served as a Presbyterian minister.

Hector worked at many occupations during his lifetime: farmer, taxi driver, evangelist of the gospel, carpenter, painter, beekeeper, and school bus driver. He was active in his community, in his church and in politics. He was predeceased by his wife, Signe (Jelsing) in 1963 and a brother, John in 1960. He is survived by a brother, Archie, 89 of Kelowna, BC and two sisters: Ann Eastcott, 87 of Rossland, B.C. and Effie Otteson, 85 of Abbotsford, BC; Six children: Donald of Nelson, BC; Laveena (Gittens) of Edmonton, AB; J. Warren (Duff) of Armstrong, BC; Archie of Turtleford, SK; Ian of Saskatoon, SK; and Peter of Medicine Hat, AB; and 15 grandchildren.

Is it a coincidence that Hector and the irascible Howard Cossell passed from this earth on the same day? Both had an avid interest in boxing. Hector practiced verbal shadow boxing while sparring with an adversary whom he'd love to confront but couldn't muster the courage to do it in person. (Many times his kids came home to a wordy discussion expecting company. Dad would be telling someone off in absentia with much eloquence.)

Hector was a generous spirit. . . one who would share what he had with anyone. He really believed in trying to make society more equitable--something to consider in today's political agenda!

He was a one-woman man. Years after he was widowed, he still introduced newcomers to his family with a picture of his beloved Signe. Hector married and had a family, but he often said he wished he had met and married his wife sooner. They had something so wonderful that life had cheated him by years when she died in 1963.

The love that Hector and Signe had was generously shared. Their children are a testament to their parenting and passionate concern for others. Their

children exude a joy in living. Each of them demonstrates a warm contentment and giving attitude toward others. What better legacy than children who have the positive self-esteem to give unselfishly of themselves to those they touch?

In Memory of Grampa MacLeod

FORGET YOU NOT

You with the feisty spirit
the quick-witted humour
thank you for teaching us how.

You weathered 91 years
and even though your body seemed frail
You taught us not to stop walking
Sometimes we couldn't get you to stop walking!

I've learned from your determined mindset.

To You who could still "pack a punch"

We love you very much

You need not ask

where home is anymore.

I'm glad we have you here but I'm happy
that the confusion is gone.

Give our love to Signe and the other saints.

This southpaw wants to say bonsoir!

--Jennifer MacLeod

HERBERT MARTIN START

September 19, 1911 - May 20, 1995

Herbert Martin Start was predeceased by his wife, Norma; his parents, William and Isabella; his brother, Charles; and his sister, Belle. He leaves to mourn five sons: Glen (Hazel), Saskatoon, SK; Norman (Evelyn), Lacombe, AB; Milton (Susan), Leross, SK; Arden, Prince Albert, SK; Charles (Bonnie), Lestock, SK; two daughters: Patricia Start, Dauphin, MB; Kathy (Cal) Dueck, Hague, SK; two brothers: Stan (Leah), Kelowna, BC; James (Edna), Saskatoon, SK; Four sisters: Myrtle Anderson, Kelowna, BC; Kay (Jack Bodie), Kelowna, BC; Marj (Emery) Hagen, Weyburn, SK; Dora (Nick) Markowsky, Prince Albert, SK; Sister-in-law, Beulah Start, Saskatoon, SK; brother-in-law, George (Dot) Ashby, Bengough, SK; Seven grandchildren: Denise (Bernie); Lynda; Nancy; Howard; Darcy; Jarret and Megan; two great-grandchildren: Samantha and Kaci; very special friends, Albert and Mary Landry, Saskatoon, SK, and Tom and Pat Schultz, Weyburn, SK.

Eulogy (read by Charles Start and Kathy Dueck): Herbert Martin Start was born at home near Harptree, Saskatchewan on September 19, 1911. He completed grades one through six

at Harptree School before leaving school to work on the family farm. Besides working at home, he worked for several other people before he headed north to Lestock and purchased land in the fall of 1932. He married Norma O'Neal in the fall of 1936. To this union were born five sons and two daughters. He farmed in the Lestock area until 1980. During this time Dad was actively involved in church and community activities. Following our mother's death, he took up residence in Weyburn, Saskatchewan, where he resided until the spring of 1993. The last two years of his life have been spent in the friendly community of Hague where he maintained his residence and enjoyed curling, walking and gardening. Dad passed away on May 30, 1995 in the Rosthern Union Hospital from complications caused by a massive stroke.

We remember our dad as a generous, hard-working man committed to family, church and community. He always insisted that a job worth doing should be done well, be it cleaning the barn, building fences, splitting wood, working fields, harnessing horses, stacking sheaves or washing ears. During his time at Lestock, he served on the Lestock Credit Union board, the Lestock Rural Telephone Company, and the Saskatchewan Wheat pool committee. He served as a school trustee for the Cupar School Unit. In Dad's honour, his children would like to publicly recognize all those who touched his life as friends, neighbours, committee members and church associates.

Dad was a courteous, down-to-earth person, concerned about his fellow human beings. By example he taught us to take leadership roles in society and to be considerate of others regardless of race, nationality or religion. He approached decision-making with an open mind, guided by fairness, honesty and common sense. We remember him as a fair but firm disciplinarian, determined to teach us responsibility and self-discipline.

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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 Quilbault, 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: Beaugregard Edu. Community Centre, Abasand; Sun. 11, 10; 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. Andrews, ev., 528-3026 (res.); 527-7311 (off.).
RED DEER: 4519 53rd St., T4N 2E4; Sun. 11:15, 10, (evening--call for information); Wed. 7; Gery 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 Hilchey Road, V9W 1P4; (604) 923-5233.
CHILLIWACK: Senior Citizens Bldg. Br24, 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, 11; Tues. 7; Box 2697, St. R. V1X 6A7; Charles McKnight, ev. (604) 765-8739; Wayne Muirhead (604) 861-4008; Ted Windmill, 763-8445.
KELOWNA (Ruiland): Holiday Inn Express, 2429 Hwy 97N; Sun. 10; call for directions and 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 Centre, 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.

DACPHIN: 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: Kinsman Bldg., 18 Botsford St., E1C 4W7; Sun. 10; alternate Weds. 7:30; Tim Johnson, ev., (506) 386-1682 (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 Convoy 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; Art Fleming, sec. (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.

GRIFERSVILLE: 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.

QUELPH: 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 Highdiffe 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 Westdiffe 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 Rattai, 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 645-6073.

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, PIB 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 Paris (705) 876-7104.

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

PORT COLBORNE: 700 Steele St., L3K 4Z2; Sun. 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 Cresc., 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: 796 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.

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

SACILT 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.

STONEY 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.

SCIDBURY: 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.

SCINDRIDGE: Hwy. 11 N.; Sun. 9:45, 11; Wed. 7; Don Smith, ev., Gen. Del., P0A 1Z0; 384-7624 (res.), 384-5214 (off.).

THESSALON: 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7:30; Eric White, RR2, 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 Taliman, 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, 16 Hurlingham Cr., Don Mills, M3B 2R1; 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 Cornie, 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 107 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 Caddéo, 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, Audré Côté; (819) 362-8386 or Jocelin Côté, 362-6623 (French speaking).

QUEBEC CITY: 2980 Verteuil, Ste-Foy (corner Jean-Noël); 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

BENGODDGH: 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.

GRAVELBORO: 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 Punniichy; 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. Clarice 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 Krosggaard, 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 Gusikowski, 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

July

9-15... Ages 7-9 at Camp Omagh

AUGUST

7-11... V.B.S., Wawota, Saskatchewan

12-18... Camp Manitou

SEPTEMBER

8-10... Jack & Jeanne Reese Seminar, St. Catharines, Ontario

15-17... Owen Sound Ladies Renewal

OCTOBER

28... Kid's Rally, Wawota, Saskatchewan

NOVEMBER

9-12... G.L.C.C. Lectureship

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

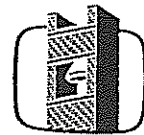
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*Mike Turner, music education major
from Winnipeg, Manitoba, and Karen
Baines, advertising design major,
from St. Catharines, Ontario.*

