

Gospel

For the promotion of
NEW TESTAMENT CHRISTIANITY

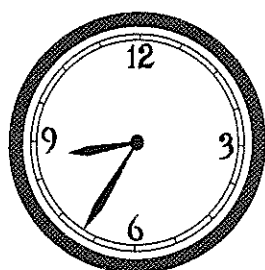
Herald

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Meditation on the Passing of Time

The day of judgement is being delayed because God:

*"...is patient with you, not wanting anyone to perish,
but everyone to come to repentance" (II Peter 3:8, 9).*

Our time is short and uncertain:

*"All men are like grass, and all their glory
is like the flowers of the field.
The grass withers and the flowers fall, because the breath
of the Lord blows on them. Surely the people are grass.
The grass withers and the flowers fall,
but the word of our God stands forever"
(Isaiah 40:6-8).*

Let us use it wisely:

*"Teach us to number our days aright, that we may
gain a heart of wisdom" (Psalm 90:12).*



Interpreting the Bible

(The Nature of Truth)

David Knutson

We have come to the point in our history and our thought when the words "changeless" and "truth" just do not get along with each other any more. The reason is obvious. Everything is changing at highway speeds. If the world in front of my face is changing that quickly, then how much more the world that is driving those changes; the world of thoughts, ideas, beliefs and values?

It is hard to escape the conviction that change itself is the only constant, the only absolute and the only universal. Were it not for the Bible's view of the world, those kinds of convictions would be hard to resist.

As a means of communication, the Bible is very direct. It allows us to know the One who is not changing and to know those truths which are connected to Him in such a way that they are enduring in nature.

Not so long ago, there was little need for the discussion introduced in this article. The nature of truth was clearly defined by the Bible, and most Christians studied the Bible from that perspective. It is only more recently that an altered view of truth has made its way into the church and has begun to serve as a watershed for a substantively different "interpretation".

It should not surprise us that an altered view of the "nature of truth" would lead to very different conclusions about the "content of truth".

The purpose of this discussion is to review two essential aspects of truth which appear in the Bible and to do so in an effort to return to a Biblical view of the nature of truth.

Man's search for the "nature of truth" is an ancient quest. Even Adam and Eve had to decide for themselves whether truth was objective or subjective. . . fixed or fluid. They had to decide whose words mattered most, because God and Satan did not agree.

The Greek philosophers raised important questions about truth without being able to arrive at definitive answers. They understood that individual facts within time and space were in a very real sense unchangeable. No one could go back in time and undo what had been done. Each his-

torical fact continued to exist in its own time and place within history.

Balanced against this conclusion was the further observation that the material cosmos is a place of constant change. On the "space" side of the equation, change could be found in many places.

So, there were elements of changelessness and change, both contained within the same reality. The material world was subject to change, but the movement of that world through time was predictable and constant. A "linear" view of Time put the past permanently out of reach, making it unchangeable.

Now movement through time suggests both an origin and a destination. This leads one to ask: "from what and to what are we moving"?

Believing that the cosmos was eternal, "Eastern" thinkers proposed a circular view of time. Others were not convinced and saw a need to look elsewhere for the solution.

*We discover in the
Bible definitive
answers to our most
troublesome questions.*

Parmenides suggested that the material world was just an illusion and found his answer in the concept of a realm beyond space and time.

Plato went beyond his predecessors by locating "unchanging truth" in the realm of "eternal ideas".

In their search for "truth that does not change", each of these men in his own way recognized the need for a realm beyond time and space.

It is one thing to suppose that some idea or concept may be true. It is another thing altogether to know that it is a fact. The basic problem faced by all philosophers is one of personal finitude. All men are confined within space and time and can find no way out. The answers to the questions which we have historically

raised must by definition come from outside of those boundaries; from the realm of "the eternal".

This is where the Bible comes in. Among the first things that we discover in the Bible are definitive answers to our most troublesome questions. The scriptures set out a view of reality that affirms both the temporary nature of the cosmos and the eternal nature of God.

These basic questions about time, space and ultimate being are "child's play" in scripture. Most often, they form the simple pre-suppositions of scripture from which all other discussions flow.

As the Word of God, the Bible defines the questions for us, questions which we would in our own wisdom never have known enough to ask.

One of those things, which appears within scripture in an almost "matter of fact" way is "the nature of truth". Within the Bible, "truth" is always rooted and grounded in the being and person of God. When Moses asked God for His name, God began with the first and basic truth about himself. Of Himself, God said, "I Am".

The first fact from which all other facts flow is this, "God Exists". To say that God exists is the opposite of saying that God does not exist. The existence of God stands opposite His "nonexistence". His being is the opposite of non-being.

God exists in an "antithetical" way. It cannot be true both that "God Exists" and that "God does not exist". Either God exists or He does not exist. One fact must by definition completely exclude the other. In scripture, God affirms His own existence.

The Bible also teaches that God is eternal. It is not possible to go "past" God in any real sense. In matters of cause and effect, God is the ultimate cause. Some would describe God as "pure cause". This is equally true in all other areas of thought and investigation.

One word that describes the position occupied by God relative to all other matters is the word "absolute". It means that God is the final and fixed point of reality. The being of God stands as the final answer to all questions about existence. All questions about morality and spirituality must find their answer in the person or character of God.

Without the scriptures, such answers
(continued on page 13)

Jesus Christ--He is Lord of All

Roy D. Merritt

I do not know who said it first, but I gladly say "Amen" to the saying, "In your life Christ must be Lord of all or He is not Lord at all". The apostle Peter summed up the lordship of Christ succinctly when he proclaimed to the Gentile army officer, Cornelius, "Christ . . . is Lord of all". Yes, He is the Messiah who was promised centuries before His arrival in Bethlehem. Yes, He is the Son of God. These designations are biblical and powerful references to His deity. Yet somehow I prefer the designation "Lord" because of its special history as a term used for Jehovah God in a multitude of Old Testament passages.

Background of the word 'Lord'

Linguists have searched out the history and connotation of the four-letter word "Lord" (Greek *kurios*). Any good Greek lexicon will inform the reader that the word had an interesting and ambiguous past before its frequent use in the New Testament to refer to Jesus of Nazareth. Firstly, in a secular usage it could be just a respectful term of address, much like our "Sir" in English. No doubt some who hold to a watered-down Christianity would prefer to retain that general, secular meaning, as it requires little loyalty or conviction. After all, such anemic faith would be quite willing to grant Him a title or respect as one of the world's great teachers but no more than that.

Secondly, it was a term which was used to imply that kings were divine beings. Often it was mere fawning flattery as in the case of certain Roman and Egyptian rulers. In some cases such rulers were really considered to have divine attributes by reason of ruthless displays of power as tyrants over the masses of ordinary men.

Thirdly, in the Old Testament the term *kurios* was used about 600 times in the Greek translation, the Septuagint, as a substitute for the two Hebrew words *Yaweh* and *adonai*. The consonants of the former were combined in the sixteenth century with the vowels of the latter to produce the familiar name, Jehovah.

Finally, Christian writers in the New Testament used the Greek word *kurios* repeatedly in reference to Jesus Christ. Paul es-

pecially is on record as using the term about 400 times to refer to Christ. Other New Testament writers also used the term to emphasize that Jesus of Nazareth was God incarnate. Frequently, they combined it with other terms such as "the Lord Jesus Christ" (Romans 1:7) or "Jesus Christ our Lord" (Romans 1:4).

New Testament Usage

Although the apostle Paul is the New Testament writer who used the term most often, Peter used it as a keynote word in some of his preaching and writing. On the day of Pentecost, a few days after he had received Christ's final commission, he convicted a cosmopolitan Jewish audience with the claim that "God has made this Jesus whom you crucified both Lord and Christ" (Acts 2:36). The great Messianic proclamation in Psalm 110:1 had been used in this sermon. This passage had been used previously by Jesus to silence a group of hostile Pharisees. It is a clear reference to the Father speaking to His divine Son and offering Him the position of majesty and glory at His right hand. The writer of Hebrews uses the same passage where the exaltation of the Son is clearly stated (Hebrews 1:8-13).

*"In your life
Christ must be
Lord of all
or He is not
Lord at all."*

Peter's use of the designation "Lord" for Jesus was not at all unusual when we know from the Synoptic Gospels that Jesus had openly accepted it in reference to himself. He had stated plainly, "Not everyone who says to me, 'Lord, Lord', will enter the kingdom of heaven but only he who does the will of my Father who is in heaven" (Matthew 7:21). Again He said, "Why do you call me 'Lord, Lord' and do not what I say" (Luke 6:46)?

One of the most open incidents of Jesus receiving worship and accepting the title

"Lord" occurred after His resurrection. The time was eight days after Jesus had appeared to the unnerved little band of apostles behind locked doors (John 20:20). The sudden appearance of their risen Lord brought joy and peace. For some reason Thomas was not present at this appearance for which he expressed doubt and the need for tangible evidence before he would believe that Jesus had actually appeared. When Jesus appeared a week later, Thomas cried out in emotional witness, "My Lord and my God" (John 20:28). There is no evidence that Jesus rejected the exclamation or rebuked him for blasphemy.

The Final Acclamation

The Prison Epistles of the apostle Paul contain some of the strongest and most frequent usage of the term *kurios*/Lord in reference to Christ. No doubt he had both time and opportunity to reminisce concerning his capture by Christ and his subsequent service "in Christ". In that beautiful poetic passage in the second chapter of Philippians, he exults in what his Lord gave up for man's redemption. He concludes the passage with a strong statement which reveals that Christ has a name which is above every name. In his exaltation every knee will ultimately bow in homage to Him and "every tongue will confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).

Truly, truly, this glorified Christ is worthy to be hailed by John as "The King of Kings and Lord of Lords" (Revelations 19:16). He is at the same time Saviour and Mediator for His people.

--Winnipeg, Manitoba

Applications Invited

Due to Harold Parker's impending retirement in August 1998, the Stoney Creek Church of Christ invites applications from candidates who are capable in preaching, teaching and ministering to our community.

There is no closing date for applications. The position is open until it is filled. The Stoney Creek Church of Christ would like to have Harold Parker's replacement in place prior to his retirement in August 1998.

Please respond to:

Preacher Search Committee
Stoney Creek Church of Christ
105 King Street East
Stoney Creek, ON L8G 1L1

The Core Gospel

Wayne Turner



What makes Christianity distinct from other religions? It certainly is not belief in God. Neither would it be the ethical and moral values that such a faith brings; people with similar values can be found in many other religions and even among atheists and agnostics. Even practices of worship bear some similarities. When one surveys the religious panorama, Christianity shares some characteristics with almost every religion.

At the same time, there is a distinctive body of teachings that sets Christianity apart. This includes the nature and character of God, the identity and person of Jesus (His deity, birth and incarnation), His atoning death, His resurrection and ascension, His body--the Church and His Second Coming. The importance of some of these is seen in 1 John as four significant confessions or beliefs are identified: Jesus came in the flesh (4:2), came from God (4:3), was the Son of God (4:15) and was Messiah or Christ (5:1). From His birth to ascension, the New Testament writers clearly set out key distinctives of the faith. These have been referred to as the core of the Gospel. Paul emphasizes these in 1 Corinthians 15, "... I passed on to you as of first importance that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve. ..." (vss. 4-8, NIV).

Among those professing some form of Christianity, there seems to be a growing trend to dismiss these vital concepts. Recently, the moderator of the United Church received attention for suggesting that he had some difficulties accepting these doctrines. In a recently published book, an Anglican bishop suggested that Christians should not see Jesus as the only way to God, that there are many ways to God. This means that evangelism is unnecessary. It also makes the incarnation and the cross irrelevant. Instead of being the solid nucleus and centre of Christianity, the core appears more like an apple core whose healthy meat has been nibbled away to almost nothing. In the words of John Stackhouse, professor of religion at the University of Manitoba, "This simple, kind and tolerant religion attracts many Canadians, including a number of church goers. But as a professor of world religions, I have to wonder, is this religion recognizably Christian".

Certainly, when pared down to such a tiny core, there is nothing left that could be considered intolerant or offensive. One cannot help but be reminded of the old story about the man who opened a fish stand. His sign read

"Fresh fish sold here today" People came by to criticize the sign. It wasn't necessary to say "today" or "here" since these were obvious. Even the words "sold" and "fresh" were unneeded. As each word was criticized, he deleted it from the sign. He even removed the word "fish" when someone said that was obvious by the smell. Finally, after caving in to all the criticisms, his fish stand failed.

There will always be those who want Christianity to be popular and inoffensive to everyone. Is this really what Christ wanted? Didn't He say, "Woe to you when all men speak well of you, for that is how their fathers treated the false prophets" (Luke 6:26). There are many statements in the New Testament that anticipate the difficulty many people would have with the gospel and its exclusiveness. The apostle Paul spoke of the "offense of the cross" (Galatians 5:11). The Greek word for offense is *skandalon* from which we get the word scandal. He also said that the message of the Christ crucified would be a "stumbling block to Jews and foolishness to Gentiles" (1 Corinthians 1:23). Both Paul and Peter quoted Isaiah's prophecy that God would lay "a stone that causes men to stumble and a rock that makes them fall" (Isaiah 8:14, NIV). Jesus himself warned those who would follow Him to count the cost, because He and they would be rejected and persecuted because of their message. He stated, "I am the way and the truth and the life. No one comes to the Fa-

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What the Agnostic Doesn't Know

Roy McDonald

"Know that the Lord is God. It is he who made us, and we are his; we are his people, the sheep of his pasture" (Psalm 100:1).

The word agnostic was introduced to the world by Thomas Huxley in 1869. An agnostic is an individual who affirms that we can know nothing beyond our material existence. Is there a God who created the universe? The agnostic would reply, "I don't know. You don't know. Nobody knows. Nobody can know." Superficially, this position is noncommittal, avoiding the direct confrontation seen between atheists and believers in God. Predictably, many Canadians favour the agnostic label because they wish to view themselves as spiritually neutral.

Agnosticism, however, is not spiritually neutral. It makes a statement of faith as definite as any religion in the world. The faith of the agnostic demands that our God be viewed like this: Whatever material evidence is introduced concerning the God of the Bible, that material evidence will never be strong enough to prove nor disprove his existence. In other words, the agnostic "knows" that we can never know of God's existence and is left in the dubious and unscientific position of rejecting any evidence that would indicate otherwise. As Christians, we must be careful to avoid a similar trap. We should consider all evidence, even if it seems threatening. "... add to your faith, goodness, and to goodness, knowledge" (2 Peter 1:5).

Proof is a strong word, but while proof sometimes seems elusive, it is not impossible to obtain. We don't need to wait for our faith to become sight (i.e. glorification) in order to prove God's existence, provided we define proof as evidence which removes all reasonable doubt. As in a court of law, evidence is critically important in determining God's existence. Unlike a court of law, we are all judges who may render evidence inadmissible without stating a reason for rejecting it. Herein lies the greatest weakness of agnosticism and its unbelieving relative atheism. Both claim to rest their cases on material evidence yet both dogmatically reject material evidence that

doesn't fit their respective belief systems.

Does the agnostic honestly believe that we "can't know"? We have to wonder. We are finishing a century that has seen unparalleled scientific discovery. The material evidences for the Creator are stronger than ever. Through our knowledge of an expanding universe we can be certain that matter necessarily had to have an origin and that it has not always existed. We can be equally certain that even the most liberal estimates of earth's age would not provide enough time to permit classical (Darwinian) evolution. The list goes on. Even without the evidence provided in the 20th century, mankind has always had sufficient resources to know of God's existence. The apostle Paul wrote this concerning the evidence for God's existence. "For since the creation of the world God's invisible qualities, his eternal power and divine nature have been clearly seen being understood from what has been made, so that men are without excuse" (Romans 1:20).

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To say the least, we have to wonder how well-informed a person would be when this person states that God's existence must remain a big question mark for all time.

There are some things, however, that the agnostic cannot know due to his resolute doubts. Like the Sadducees of the first century, the agnostic does not know the scriptures nor the power of God (Mark 12:24). The agnostic does not know the hope that the saints know (Ephesians 1:18). Sadly, the agnostic does not know eternal life in Jesus Christ (John 17:3). As Christians, let's graciously and humbly challenge the doubts of the agnostic and any disbeliever to help turn ignorance into a knowledge that leads to salvation.

--Edmonton, Alberta

The Core Gospel

(continued from page 4)

ther except through me" (John 14:6). Many people have found this statement offensive. But Peter echoed Jesus when he said there was no other name by which we must be saved (Acts 4:12). Thus, Paul invited Timothy to "join with me in suffering for the gospel" (2 Timothy 1:8) and later said, "everyone who wants to live a godly life in Christ Jesus will be persecuted" (2 Timothy 3:12). It was not that Christians were to be offensive in their manner or approach. Christians are to live in a godly, righteous way that serves and draws others to Jesus. Although the message, or the beliefs, of Christianity would be hard for people to accept, Christians are not to compromise their faith.

The message of Christ is unique and distinctive. It proclaims a holy and righteous God who uniquely intervened in human history to redeem a people for Himself. It tells of a Saviour and His death on a cross for our sins. It tells of grace, faith and hope--of reconciliation and righteousness--of resurrection and eternity. Without the solid core centred on the person and work of Jesus Christ, it just isn't Christianity.

May we have the courage, even when the message is unpopular, to proclaim the complete gospel of Christ in an open and loving way. May we be faithful to Him and to His message.

MISSION NEWS

Papua New Guinea

Ray and Elizabeth Lock were scheduled to be back in Canada at this writing. A report from the field indicates that they visited many congregations. The emphasis was on remaining faithful, drawing close to God, being open to the Spirit and preparing to be elders and deacons.

At Mt. Hagen, Elizabeth taught "marriage" classes in the evening and Philipians in the morning.

We quote, "We came prepared to give out clothes and I did not have enough so I am giving my personal clothes away which I can easily replace at home. The affirmation that we have received from the people of Papua New Guinea has been overwhelming because we often felt that our labor was in vain. We have many children in the Lord who have remained faithful and have taught their families."

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



World War

Peter Morphy

(Editor's Note: Brother Peter Morphy, the preacher at Sudbury, Ontario, recently carried a series of articles in the bulletin that I believe are worthy of a wider distribution. His thoughts concern war. The war that each of us is in... that is the war against the evil one who seeks to destroy and enslave. I pray that each will give serious thought to what Peter has written as we present this series of articles. MEC)

The world has seen many wars throughout the years. Perhaps the two most known to Canadians are WW1 and WW2. Many Canadian families were directly effected by the casualties of these two wars. Some secular and religious leaders are "prophesying" that WW3 will soon begin, perhaps the war to end all wars or "Armageddon". The sad thing is that many who are "prophesying" WW3 seem totally unaware of the war that continues every day in this life. This is a war that drafts those we know and love, enlisting every person.

This war sustains many casualties--some have physically died, while others have simply died inside even though their bodies continue to show signs of life. These are the maimed, infected and bitter. In this war, there are clear distinctions between good and evil, for this is a war between light and darkness.

Paul wants us to clearly understand this war. It is not a physical war but a spiritual war, fought with spiritual weapons. "For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds" (2 Corinthians 10:3, 4). Paul identifies that the enemy of God's people is not physical but spiritual when he says, "For our struggle is not against flesh and blood but against the rulers, against the authorities, against the powers

of this dark world and against the spiritual forces of evil in the heavenly realms" (Ephesians 6:12).

This spiritual war is indeed a war of God's world against Satan's world, taking place in our world. John saw this war in a vision and told us what he saw, "Then the dragon was enraged at the woman and went off to make war against the rest of her offspring --those who obey God's commandments and hold to the testimony of Jesus" (Revelation 12:17).

The following is a list to identify some of the battles, forces and enemies in this World War that is declared against us. Through the grace, power and weapons God provides, we will be victorious and conquer (Ephesians 6:10-18).

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W.W.1--Worldly Wisdom

With the advancement of technology, new discoveries, modern inventions and fresh philosophy, some think the Bible is outdated and antiquated. Some, claiming to follow Christ, have turned aside to worldly teaching, thinking, morality, philosophy and conduct.

Paul constantly had to defend the "wisdom of God", which sounded as foolishness to the so-called "wise of the world". In Paul's letter to the Corinthians, he dedicated the first two chapters to magnifying and exalting God's wisdom. "We do, however, speak a message of wisdom among the mature, but not the wisdom of this age

or of the rulers of this age, who are coming to nothing. No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began" (1 Corinthians 2:6, 7).

When one is in need of wisdom and understanding, the world tells us to go to the scholars, philosophers and gurus. But God tells us, "If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him" (James 1:5).

As children of God we can win in this world against Satan's army because Jesus has all power and might, and he is victorious. That victory is ours. "They will make war against the Lamb, but the Lamb will overcome them because he is Lord of Lords and King of Kings--and with him will be his called, chosen and faithful followers" (Revelation 17:14).

W.W.2--Worldly Will

The battle between our will and God's will is very real. We often want our own way, not God's way. We want to fulfill our desires, pacify our passions, satisfy our appetites, and give in to our lusts. This war is fiercest when we are torn between our mind (knowing the right thing) and our heart (feeling the right thing). Jesus said it is a war between our spirit and the flesh (Matthew 26:41). Jesus prayed, and taught us to pray, "Thy will be done on earth as it is in heaven" (Matthew 6:10). Jesus, at the most difficult crossroad in His life, was tempted to follow His own will, seen when He prayed, "...not my will but Your will be done" (Matthew 26:42). Jesus prayed for strength to do God's will, and he received it; God sent an angel to minister to Him (Luke 22:43).

We must be taught by God to submit to His will. The Psalmist prayed, "Teach me to do your will, for you are my God; may your good Spirit lead me on level ground" (Psalm 143:10). When we submit our will to the Lord by following the Spirit, we will be strong, safe and secure in God. Again, the Psalmist declares his passion to submit to God's Word in his heart and God's will in his life, "I desire to do your will, O my God; your law is within my heart" (Psalm 40:8). This scripture was ultimately fulfilled in Jesus Christ (Hebrews 10:7-9).

(Editor's Note: Prayerfully consider the truth of these things Peter has written. More next month.)

Christians at Risk

Wayne Turner

Wouldn't it be wonderful if, when a person became a Christian, his life suddenly turned into a paradise? What would it be like if we came up out of the waters of baptism to a life that no longer had any pain, sickness, suffering or problems? Our first response might be that this would be a wonderful idea. It would certainly be much easier to lead people to Christ! Or would it? Wouldn't there be some very real questions about why a person became a Christian? Had people responded because they loved God or did they have selfish motives and just wanted the benefits? What value would faith have? How could one know the strength of their faith?

The New Testament identifies the reality that life for Christians is not easy. When Paul returned through Lystra, Iconium and Antioch, he was "strengthening the disciples and encouraging them to remain true to the faith. We must go through many hardships to enter the kingdom of God" (Acts 14:22). Jesus warned Peter that Satan had demanded to "sift him like wheat" (Luke 22:31). Paul had his thorn in the flesh, a "messenger of Satan" to torment him (2 Corinthians 12:7). Satan entered the hearts of Ananias and Sapphira (Acts 5:3) and seemingly also Simon the Sorcerer (Acts 8:23). Peter warned, "Your enemy the devil prowls around like a roaring lion looking for someone to devour" (1 Peter 5:8). The message is clear that Christians are at risk.

We are not speaking about doubting the assurance of our salvation. Too many Christians seem to go through life with an almost paranoid insecurity about God and their security. God has promised eternal life for His people. Jesus died to redeem them; the Holy Spirit is the deposit guaranteeing their inheritance. We can know that we have eternal life (1 John 5:13).

However, we need to be aware that Satan is seeking every opportunity to cause us to fall. The New Testament describes some of the effect Satan had on the early church. Paul spoke of his tears for those who no longer live as Christians and now live as enemies of the cross (Philippians 3:18). John referred to the "Antichrists"

who "went out from us" (1 John 2:19). The risk is so real that Paul warned in 1 Corinthians 10:12, "So, if you think you are standing firm, be careful that you don't fall!" Let's consider some of the risks we might face.

First, as human beings, we are at risk to a number of things. One in eight people will suffer from depression at some point in their lives. For women, that becomes one in four. Presently, estimates are that from 37-50% of women will suffer some form of abuse by the time they are 21. In the United States, 75% of those living in poverty are women and children.

Meanwhile, men are three times more likely to commit suicide. Men are at greater risk of heart attack and stroke; so, it is not surprising that their lives are 10.5% shorter.

Generally, 50-80% of all diseases have psychosomatic or stress-related origins. (A person has a 30% greater chance of chronic stress if his parents had it.) In the U.S., two-thirds of all doctor visits are stress related.

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Beyond the risks we face to our physical, emotional and psychological health, we are also at risk in our relationships. We only need to look at the teaching in the New Testament about relationships to realize the potential for harm these can pose. Paul's discussion of the relationship between husband and wife in Ephesians 5:21-33 shows a marked contrast with many relationships today. How many husbands unselfishly look after the welfare of their wives in the same way Christ looks after His church? Similarly, Peter also discussed the husband-wife relationship in 1 Peter 3:1-7. How much risk is created, how effectively has Satan used marriage to destroy some people's spiritual lives? Peter tells husbands to be considerate and treat their

wives with respect and as joint heirs of eternal life.

Similarly, the parent-child relationship is the subject of vital teaching (Ephesians 6:1-4). How many children have rejected Christ because of the ungodly attitudes or actions of their parents? The family is where we are to learn about God and grow in Him. When the family, while professing to be Christians, is dysfunctional and abusive, its members are at risk.

Third, Christians are at risk in their own personal situations or problems. The rich may trust in their wealth and displace God as the object of love and faith in their lives (1 Timothy 6:9, 10). Even those who are poor can be greedy, covetous, angry and resentful.

People who are lonely are very vulnerable. When God created us, He said that it is not good for us to be alone. Loneliness and discouragement seem to go together. Temptation also visits the lonely. Look at 1 Timothy 5 where Paul encouraged young widows to remarry, because some have succumbed to temptation and turned to follow Satan.

Bitterness is a very powerful weapon in Satan's hands. The writer of Hebrews described the "root of bitterness" that has a destructive effect on other people as well (3:12; 12:15). The harbouring of ill will and resentment eats away at us inside.

We should include the basic risks of those who are either new, recent Christians or those who are older, supposedly more mature. In Galatians 4:19, Paul spoke of being "in the pains of childbirth until Christ is formed in you". He knew the risks young Christians faced because of their lack of knowledge and experience or the weakness of their faith. He also knew the danger of overconfidence (1 Corinthians 10:12). In Galatians 6:1 Paul encouraged the spiritual to help the weak, while warning of the potential danger they might face.

The point is that no Christian is immune to Satan's attacks. We need to acknowledge and identify the danger and then overcome it.

Risk Management

In Galatians 6, Paul discussed one of the key solutions to our risk. First, we must recognize that every person has an individual burden or risk which may vary somewhat from person to person. But each is
(continued on page 17)

Points by Perry:

The New Year Begins Volume #63



As one year ends and another begins, it is common to take inventory, do an evaluation, lay plans, make resolutions. As the **Gospel Herald** finishes 62 years of publication and begins its 63rd volume, it seems appropriate to evaluate the past and consider the future.

The **Gospel Herald** began in a small way in a small prairie community, in a depressed economy. The brotherhood it served was made up of a few small, scattered churches struggling to live and preach the truth of salvation in the midst of religious digression. There was a keen interest in how brethren elsewhere were faring and a strong desire to build one another up by sharing the result of Bible research. The paper was wanted and needed.

We now serve a larger brotherhood made up of more, and in many cases, larger churches. We live in much more prosperous times. Whereas the \$1 subscription price in 1936 was a real sacrifice for many (some subscribed for three months paying .25), the current \$12 charge can easily be paid by almost anyone without sacrificing any of life's necessities.

However, there appears to be some changes in our interests. Many churches and Christians seem to have little interest in what goes on in the broader brotherhood whether it be in neighbouring congregations or in the mission field. Participating in the activities and knowing the happenings of the home congregation seems to satisfy the interests of many Christians. The fact that religious error surrounds us and that we need to be concerned about this and prepared to explain "the way of God more adequately" (Acts 18:26) does not seem to be as pressing a matter as was formerly the case.

All of this causes us to look ahead with some concern; to ask whether the **Gospel Herald** is needed and desired by "the brotherhood" and enquire how we can fulfill our mandate "to promote New Testament Christianity". Our numbers are greater, but the number of subscribers is decreasing. The circulation is close to the same as it was in 1953 when Roy Merritt and I took over from J.C. Bailey. Many faithful readers have gone on to better things. Among them are many who used to regularly send in gift subscriptions for relatives and friends.

We have enjoyed the opportunity to serve during these years. Many have written letters of encouragement, and few have criticized. Nevertheless, the decreasing circulation can easily be understood as a negative message. We are willing to continue. We request your constructive criti-

cism. We need your help to reverse the negative circulation trend. There are several ways that you can provide us the incentive to keep on.

Let us know your feelings on this matter. Renew your subscription and encourage others to do the same. The due date is on the top line of your address label. For example, "2-98" means that your subscription expires with the February 1998 issue. If an * appears after the date, this indicates that you have asked us to continue sending the paper after the due date and have pledged to pay for it. Renewing before the due date saves us the trouble and expense of sending out notices.

Another very helpful and encouraging way of supporting this work is to either give some gift subscriptions at \$10 each or act as our agent in getting subscriptions.

For a club of five, collect \$11 each and for a club of 10, collect \$10 each.

You can help. The back page of this issue provides a convenient form that can be used for renewals, gifts or clubs.

Some may be interested in donating to help with expenses or to enable us to send subscriptions to others of our selection. We are a registered charity and will provide receipts for income tax use. Furthermore, as a result of the postal strike, the Canadian Government has extended the deadline for 1997 donations by one month, to the end of January. The back page includes a section for donations.

Let us hear from you. —E.C.P.

Thoughts on the Spiritual Life

Jean Enochs

(The following lines were written by Jean Enochs of McAllen, Texas. She has done extensive medical mission work in several countries of Africa and Central America. I knew her when she was living with her parents as a young girl in Oak Ridge, Tennessee. —S.F. Timmerman)

No matter the risk of being seen as beyond eccentric, I will share something of what I consider most important in my life. My deepest, most meaningful experiences continue to center in becoming more aware of the glory of God. Sometimes this throws me back to despair at the hubris and vanity of this world, of the flesh and of myself. Yet, thanks be to God, the despair is overcome by the life of humility, forgiveness, holiness and love shown us in Jesus. This life is offered to all who seek it.

As the spirit of our age becomes more and more estranged and antagonistic to the claims of Jesus, the impetus to doubt, discount and disembowel the truth claims of the Bible is felt on every side. Yet the longer I live, the more I am convinced of the absolute truthfulness of the word of God. Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control are of the Lord, are of great price, and yet are free from the Creator, who seeks to share His eternal life with us. To want to share blessedness is characteristic of God's love.

I have also become more aware of the tendency of Christians to reduce the claims of God upon our lives to those of a powerful One over the weak, rather than those of an authentic, living, self-giving One upon his beloved, who are yet self-centered, dying and many times false. I believe that it

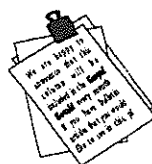
is a matter of maturity. Although we often come to God because of His power to prescribe heaven or hell, growing knowledge of God binds us to Him with cords of love. As Hebrews puts it, God waits while those who have been made perfect by his sacrifice are being made holy (Hebrews 10:13, 14).

To remain spiritual infants when God promises to fill those who hunger and thirst for righteousness is a tragedy to be avoided by making room in our thoughts for God. I believe that the way to allow God to make us holy is to spend our lives in His presence, increasingly, in contemplation and actions, day in and day out. Although I am increasingly aware of my own weakness, I dare to recommend time spent in Bible reading, prayer and worship as the way to overcome evil with good—in our hearts and, therefore, also in our behaviour and relationships.

The development of our one-on-one relationship with God is the greatest thing in all our lives. May you find it to be so.

FROM THE BULLETINS

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



The Word of God

Some people have a difficult time communicating. Even written correspondence can give the wrong message or leave the wrong impression. Recently the South Side Story (Sudbury's "lighter" paper) printed some excuse notes that parents wrote to explain their child's absence from school. "Please excuse Sean from being, it was his father's fault". "Please excuse Chris from school because he has an acre on his side." "My son is under the doctor's care and should not take fizical education. Please execute him." "Please excuse Ray Friday from school. He

has very loose vowels." "Please excuse Sara from school. She is sick and I had her shot."

While some may lack the ability to effectively communicate--finding the right words, constructing a sentence, using correct grammar--others may be challenged to understand what others are effectively communicating. We must believe that God is not lacking in His ability to communicate. In fact, God does not lack in any area but is perfect in all His ways. "As for God, His way is perfect; the word of the Lord is flawless" (Psalm 18:30). God has given us in-

sight to His mind and communicated His will for our lives. We must read the book, understand the true meaning and practice it in our lives.

Some people accuse the Bible of being unclear. While some areas may be easier to understand than others, it is often not the unclear areas most questioned. Those who call the Bible unclear often reject the clear and plain teachings: do not steal; do not cheat; do not commit sexual immorality; do not lie, etc. Even the basic principles of the Gospel--the Bible is the only reliable revelation from God to man; Jesus is the only way to God; repentance from sin must be preached to and expected from all believers, one must be born of water and spirit to see or enter the kingdom--are open for man's appraisal.

God has communicated to us through His perfect Word. Now it is up to us to study it, believe it and live it, by His Spirit who lives within us.

--Peter Morphy, Sudbury, Ontario

Waiting for a Call

Christopher Morley, one day while observing a telephone, began to think of people who somewhere were waiting to hear some good news.

There were parents who were anxiously awaiting a call from a son or daughter who had left home.

There was a lonely young person who had left home and was living alone in a big city. How he/she wished someone would call.

There was a young lady waiting impatiently for the young man she had met to call her and ask her out for dinner.

There was a young man wishing that the girl he had recently met would call him.

There were numerous people who had recently been to the doctor. Tests had been made and they hoped against hope that the doctor would call and the news would be good.

On and on went the thinking of Mr. Morley. Thinking of all the people in the world waiting and hoping for some good news. Suddenly, he said, he felt overwhelmed and wished he could call each one of them and give to each the good news he wished to hear. . .

I guess there's a sense in which we can

all identify with Christopher Morley's thoughts. Have there not been times when the phone ringing has been a welcome sound? It means that someone out there is thinking about us, that someone does care. I have watched a face that has changed in its entire looks as the person responded to some good news coming from a caller. I have witnessed emotional release take place by means of an impersonal machine called a telephone. The impersonal became a caring thing as it was used and became the medium through which love is expressed.

All of us, of course, have been commissioned to be the means by which good news is conveyed to others around us. The good news being that in Christ Jesus is to be found the answer for an unsure present and future and the balm for our pain. But a word of caution. Only those who have experienced the good news can really communicate to others. Someone out there is waiting to hear from us.

--Murray Smith, Thessalon, Ontario

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Africans Claiming Africa for Christ: Notes from Zimbabwe

Henry Huffard

For the second time in history, church leaders assembled from churches of Christ throughout Africa to discuss reaching the lost on their continent with the message of Christ. The theme this year was *The Antioch Vision*, and the emphasis was on becoming a sending church. More African churches are beginning to send out their own missionaries, and it is hoped that the numbers doing this will increase.

One hundred and seventy-six leaders represented seventeen of Africa's fifty-two countries. This was probably the most ethnically diverse meeting of Christians ever held in Africa and possibly the world. Almost everyone present could communicate in English. It was inspiring to hear such a diverse group unite in worship, report on the progress of the church in their home countries and challenge one another toward greater service.

Where the Door is Opening

Sudan: There is only a handful of Christians in Sudan. The government is very antagonistic to Christianity. A man named Peter, who was tortured daily and kept in solitary confinement by the government, prayed fervently for release. He said that God, as He did with Peter the apostle, arranged for his freedom from prison. Now this brother from Sudan is learning to preach at the Great Commission School in Nairobi, Kenya. Imagine his joy when he learned from an Ethiopian one night of the meeting that there are more Sudanese members of the Lord's church in Ethiopia's capital city than in the entire country of Sudan! This brother has great potential!

Angola, Rwanda, Burundi, Zaire: A remarkable Christian named Leonard Mujala has a special talent for languages. He went to evangelize a 60-square-mile refugee camp on the border of Zambia. Even though he speaks 6 languages fluently, he finds the 173 languages spoken in the camp to be a great challenge. He carries an arm load of Bibles with him as he studies from one dwelling to the next. He has planted three congregations in the camp with a total attendance of 310! If these members are ever repatriated, they may start the church in several African countries unreached with the truth. Among these are Angola, Rwanda, Burundi and Zaire.

Togo: In 1972 there was one under-

ground congregation in hiding from the repressive communist regime. After the fall of the communists and government approval of the church in 1992, the church has grown to 14 congregations with a total membership of 600!

Amazing Growth

Mozambique: For years it was believed that no Christians lived in Mozambique. In reality, after the seed was planted by an evangelist from Malawi, an independent restoration movement took place during a devastating civil war. Since Manuel d'Oliviera of South Africa speaks Portuguese, the national language of the country, he was the ideal evangelist to investigate. When the investigating team was surprised by rebels, a minister from Mozambique told them, "Take my life, not theirs. They are strangers. This is my country." All were spared, but this spirit is characteristic of the Christians in Mozambique. In the past four years, the number of churches has grown from 300 to 500, and the membership has grown from 10,000 to 20,000!

Zimbabwe: The churches of Christ are celebrating their 100th anniversary this year. John (a stone mason) and Molly Sherriff came to Zimbabwe as missionaries from New Zealand in 1897. Today there are over 10,000 members of the Lord's church in Zimbabwe. This is true even though many Zimbabweans have left the country to serve other southern African countries. World Bible School has 300,000 students in Zimbabwe, most of whom are adults! Long-time preacher Conrad Tsiga says, "Churches that are growing use WBS and those that aren't growing don't use it." The conversions of many of these WBS students will bring about significant church growth in the next few years.

South Africa: The Downtown Church of Christ in Johannesburg was planted three years ago, and yet 300 have been baptized through the efforts of George Funk and other members of this church. Training classes are also taught at this congregation. Nine other churches have been planted by the Downtown church during this short period.

Nigeria and Malawi: These countries have the largest numbers of churches and members in Africa. Each has thousands of churches and over 200,000 members. Ni-

geria is the most populous country in Africa and still has numerous unreached people groups. The church in Malawi began 40 years before the work in Nigeria and may hold the world's record in the percentage of its country's population converted (~3%)!

Sending Churches

Nairobi, Kenya: The leaders of the Rainbow Church of Christ in Nairobi set a goal to increase their membership to 1,000. After prayer and fasting, they decided that they needed to be more bold. They determined to send their own mission team to Mbulu, Tanzania. This they are doing in partnership with the church in Ft. Gibson, Oklahoma and other interested individuals. The team is learning the language of the Iraqw people and are reporting their first responses to the Lord's invitation.

Accra, Ghana: The Nsawam Road Church of Christ in Accra is a mission-minded church. One of its elders, Douglas Boatang, owns fishing equipment stores in the West African countries of Ghana, Senegal and Togo. He hires preachers to work in his stores and preach after business hours. His employees have had a great impact in Senegal and Togo, both relatively ignored by U.S. missionaries because they are French-speaking countries. The church in Senegal is growing and has purchased a house which the church hopes its first full-time missionaries will occupy! Brother Boatang is also the landlord for Dan McVey, an American missionary to Ghana.

In the past five years, the number of members of the churches of Christ in Africa has grown from 404,000 to 685,000. This is an increase of 69%! Nearly 2,400 new churches have been planted over that period, making a total of 9,400 congregations! There are many receptive hearts in Africa. Our brothers and sisters in Christ are spreading the good news, and God is giving the increase!

--Nashville, Tennessee
(Slightly condensed)

Omagh Bible School Annual Meeting Report

The annual meeting on November 22 reported a very successful year. Included in that success was the report that the new building is almost paid for.

Several plans and projects were mentioned including foundations for the girls' dormitories.

Volunteer help, financing and prayers continue to be requested.



by **Walter R. Straker**
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 Bramalea, ON L6T3Y2
 (905) 792-2297 FAX: 905-792-8623
 e-mail straker@echo-on.net

Happy New Year!

(We are sorry that due to the mail strike, we did not receive very many bulletins so are unable to report your news. WRS)

ONTARIO

Ajax: "We are pleased to welcome a new sister to our church family, Melanie Taylor and son Kenneth." Two new healthy babies were born to members of the congregation. A singspiration was held on November 23.

Bramalea: We are happy to announce the baptism of Amoako "Kofi" Boateng on November 16. Kofi was in Canada for about six months living with his brother and attending the Ghanaian bi-weekly meetings as well as studying with his family. He is seventeen years old.

The ladies enjoyed a breakfast together at the home of Praveen and Helen Bhatia on November 29. The Bhatia family moved to Calgary on December 5.

An overnight "camp-in" was organized at the building for the youth groups on December 12-13. An extension course of Great Lakes Bible College is held weekly in Bramalea, taught by Walter Straker on the Introduction to the New Testament.

Craig Redwood returned to the hospital with a bacterial infection in his blood on December 2.

David Lidbury was a guest speaker on December 7.

Brantford: The ladies' "Stitch and Chat" began again on November 6.

Chris Page was a guest speaker in October. Jeanette Harris, mother of Linda Schultz, was baptized at 81 by Roy Cox, who also baptized Donnie and Linda 28 years ago.

Brantford: The ladies joined the Stoney Creek ladies' group for a class and brunch on November 1.

A children's singing group is preparing

songs to sing for those shut-in during the holiday season. Correction: Shawna Van Belleghem was baptized on September 28.

Newmarket: Karen and Jennifer Webb from Niagara Falls have placed membership. The congregation is providing food hampers for individuals and families in the community.

They had a special budget update with a contribution of \$6,195.

A Singspiration is planned for December 28.

On October 26, Melanie Taylor came forward in repentance seeking the forgiveness of God and the church before she moved to Ajax.

Keith Thompson has been a guest speaker at West Hamilton and Guelph this past month. Jonathan Cox spoke in Brantford.

Niagara Falls: Karen and Jennifer Webb moved to the Newmarket area.

Louis and Mary Barbasan underwent kidney transplant surgery on December 5.

All the preteens are invited to a mystery dinner night.

The midweek service has been changed to 7:00 p.m.

St. Catharines: Guest speakers have been Ed Broadus, Donald Perry and Steve Cordle. Steve and his wife, Debbie, from Martinsville, Indiana visited with the congregation on September 28.

Sudbury: The members of the congregation have been door knocking and distributing flyers every Saturday morning. The ladies class is collecting items for gift baskets to be distributed to the folks at Extend-a-Care. "Friendship Day" was held on November 23. The service was followed by a potluck lunch.

Thessalon: Marilyn Smith passed away on Friday, November 21 after a long battle with cancer. Marilyn will be mourned by her husband and children and many relatives throughout Ontario and beyond.

Tintern: A special collection was taken to help with the Key to the Kingdom TV broadcast being aired at 8:30 a.m. EST each Thursday. The result was nearly \$2,045.

Toronto (Strathmore): The Spanish congregation celebrated its eleventh anniversary with special services. The weekend speaker on November 29-30 was Eduardo Penaloza from Ottawa. Santiago Molina has been working with this congregation for ten years now.

Amy Stone, a member of the congregation, was struck by a car at a crosswalk and died as a result of her injuries in late November.

The seniors are planning a bus trip to Niagara Falls on January 10.

The young people have been singing at seniors' homes in the area.

Allison Hardenberg has moved to South Surrey, BC.

NEW YORK

North Buffalo: The congregation is making a concerted effort to learn new songs so that they can sing them in their worship. The '97 Upstate Men's Uplift was held on November 1, and the ladies participated in the Camp Agape Ladies' Retreat October 31-November 1.

MICHIGAN

Ann Arbor: During the fall, the congregation has succeeded in selling \$950,000 worth of bonds toward the construction of a new building. Average attendance in recent months is 210 (sometimes 230 and 235), and 10 have been baptized during the last eight months.

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BRITISH COLUMBIA

Vancouver (Oakridge): Allen and Betty Jacobs returned to India for another tour of work, preaching and teaching the preachers of that country.

The singing group "In Hymn", directed by Mike Moore of Lakeview church in Tacoma, Washington, was here on November 15. All congregations were invited for the concert followed by congregational singing.

Ming Paul Lee: Christina King from Vancouver is teaching English and sharing her faith in Bangkok, Thailand. Unfortunately, her visa needs to be renewed every 90 days, and she does not have the funds needed to renew in January. Arrangements are being made for her to stay with Christians in Penang, Malaysia until she has the necessary funds. Donations may be sent to: Bangkok Mission, Church of Christ, 6970 Oak Street, Vancouver, BC V6P 3Z6.

To encourage Christina, write to: c/o Ramkhamhaeg Christian Center, P.O. Box 24-1063, Ramkhamhaeg Post Office, Bangkok 10241, Thailand or E-mail cking@asianet.co.th.

ALBERTA

Calgary: A ladies' breakfast was held on November 15 for a time of fellowship and "Remembering Our Roots".

A class entitled "Know Your Bible and the good and bad men and women in it" has begun.

Roland Carter was baptized into Christ. We rejoice in this new addition to our family.

A presentation of Western Christian College's Dinner Theater 1997 featuring our very own Josh Mooney was held on November 28. The play was "Mayhem in Mayville".

Edmonton: There is cause for rejoicing in heaven. Peter Ivany, one of the teens,

was baptized into Christ on October 31, 1997. Paul Rasmussen, another teen, was baptized on November 12. This brings the total number of baptisms in Edmonton in 1997 to 22.

Our monthly Bring-Your-Neighbour-Day was held on November 2. David Friesen preached the sermon entitled "The Promise of the Second Coming". Sixteen visitors were in attendance to hear this message from God's Word.

A "Worship Service Training" session was held on November 2 for the men in the congregation. Forty men attended to discuss serving during worship.

On November 16 a wedding shower was held in honour of Evered and Lynn Butler.

A special Ladies' Day was held on November 22. There was a lesson and discussion on purity and holiness, lunch, singing and fellowship. Also on November 22 was a "Marriage Enrichment" evening. Ten married couples came together for a lesson and discussion on "What makes a good marriage good?" Thanks to Sarah Waugh, one of our teens, for baby-sitting.

A congregational meeting was held on November 30. Dave Friesen updated the congregation on the Grande Prairie mission planting; Eric Limb updated the congregation about progress on hiring a campus evangelist; and there was some discussion about improvements to the worship service. The elders are still deliberating on the recommendations put forward by the campus evangelist selection advisory committee.

Looking forward, the "Personal Evan-

gelism 101 Class" will begin on December 7 for all members interested in sharpening their one-on-one Bible study skills. The new Bible school quarter begins in December. The adult Bible classes on Sunday mornings will be "Difficult Passages in the Bible" taught by Herb Anderson. The Wednesday adult Bible classes will be textual studies of 1 and 2 Timothy and Titus, taught by Eric Limb and Henri Bouchard. Thanks to all who have volunteered to teach the "next generation" in the children's Bible school. Over 40 people are involved in teaching on Wednesdays and Sundays. --submitted by David Ford

Waterloo, Ontario Church of Christ

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BOOK REVIEWS

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



(The review of any book in this column does not imply endorsement of all of its contents or its author's teachings or activities.)

Who Is My Brother? Facing A Crisis Of Identity And Fellowship by F. LaGard Smith, Cotswold Publishing, Malibu, California. (\$11.99 US).

Sometimes we use terms like "a must-read" to describe outstanding books. Here is a book that definitely falls into that category. Those who have read the previous books of this author will be anxious to read it. But this book is so powerful, so needed and so crucial that we cannot say enough to commend it. It will help us avoid becoming just another denomination. It will counter the trends toward liberalism, compromise and apostasy. Smith is concerned about our unhealthy addiction to infighting and division. He says, "A pervasive party spirit, church splits, acrimonious brotherhood papers, and divisive issues of every kind have made a mockery of Jesus' plea for unity among his followers."

Like many other groups in our world today, we are facing an identity crisis. "Who are we?" and "Who is a Christian?" are among the questions that concern us. He states, "If we could ever fully grasp who we are, and whose we are, and why we are, our perceived need or selfish desire to draw lines of fellowship would be so transformed in motive that we could not possibly draw such lines without tears and torment." He contends that we are in no position to draw any lines of fellowship other than those which God himself has chosen.

Smith laments the trend toward denying the absolute necessity of baptism, male leadership and the non-use of instrumental music.

Evidently, some "lectureship speakers" have been raising these issues. Smith argues, for example, that the same arguments they use to allow women preachers can be used by the pro-gay camp. He also warns about the "Promise Keepers" concept on ignoring all doctrinal differences and embracing all other "Promise Keepers" as brothers in Christ. "...the fundamental question of Christian birth is lost in the appeal for interdenominational unity".

Smith writes, "It's not diversity within the family of God that breaks fellowship--only our attitude about that diversity. . . Surely it is time to blow the trumpet and stop our ungodly, unChrist-like infighting! No, not our ever-present obligation to 'contend for the faith'. But our contentiousness. Our bitterness. Our biting and devouring of one another."

Chapter ten is on "The Loving Discipline of Disfellowship". Unfortunately, this is not often practiced in a loving way. Being a teacher of law at Pepperdine causes many people to automatically brand Smith a false teacher. Speaking at a middle-Tennessee congregation, he was amazed to find a full-page ad in the local paper denouncing him as a false teacher. The ad said that he did not believe in the necessity of baptism or the reality of hell. He thought, "Wow! I always thought I did!" He cites the example of Homer Hailey, who has been cut off by brethren who formerly honoured him.

An epilogue contains an open letter to Max Lucado, a longtime friend. Like many of us in the church, Smith has greatly appreciated Max's books. However, Smith feels compelled to speak out regarding some of the statements in Lucado's recent book, **In The Grip of Grace**. He shows that although in the early part of that book Lucado affirms the importance of baptism, he later sees it as only a symbol. (We failed to recognize this in our review of that book.) If ever a book could be called a "must-read", it is **Who Is My Brother?**

Interpreting the Bible

(continued from page 2)

would be impossible. The scriptures serve as the vehicle for God's self-disclosure. They record the "acts of God" both before and within time. Any history that excludes those acts is incomplete and therefore untrue.

Now if God had only acted within history, we would not know what those acts meant. On the day of Jesus' ascension into heaven, the "twelve" did not understand what the death-burial-resurrection of Jesus meant (Acts 1:6). Their confusion is

typical of all human attempts to interpret divine actions in the absence of a divine explanation. When it comes to revelation, words are the key. God is, after all, not a divine mime.

This brings us back to the nature of truth. Truth takes on the character of that which is "ultimate reality" So, truth in its essence partakes of the nature of God.

In the same way that God exists "antithetically", truth is also antithetical. To put it another way, it is not possible for a statement to be true and not true at the same time. If this were not the case, then all communication using language would be impossible.

The antithetical nature of truth is important for several reasons. The most significant one for us is the fact that it is capable of being handled by human beings. Antithetical truth categorically eliminates all other possibilities. For this reason, a finite Man who does know "everything" can at least know "something". Knowledge does not have to be "exhaustive" in order to be "true".

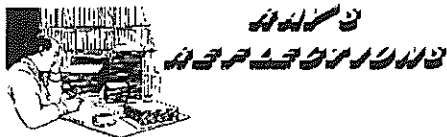
Anchored in the being of God, antithetical truth is, therefore, the perfect vehicle for communication between an infinite God (whose knowledge is exhaustive) and a finite man (whose knowledge is limited). There is no "necessary" barrier to divine-human communication. The effort is not somehow "fatally flawed" by virtue of the fact that God is God and we are just man.

Any kind of honest investigation of the Bible will uncover the fact that all of scripture, in fact the very existence of scripture itself, presupposes that such communication is possible. The story of the Bible is the story of God making Himself known to man and holding man accountable for what he has done with that revelation.

In the same way that there is no way to separate the antithetical and absolute being of God, there is also no way to cut antithetical truth loose from its absolute moorings. There is no higher court of appeal and no constitution to which God must answer. His truth is the truth, and it eliminates all other rivals.

There are no quick and easy answers to the complex questions of Biblical interpretation. But one thing is certain: if we abandon a Biblical view of truth, it will not be the voice of God that we hear in scripture.

--St. Catharines, Ontario



God's Law for His People

In the midst of a discussion about being a "doer" of the word and not merely a "hearer", James says, "But he who looks into the perfect law of liberty and continues in it, is not a forgetful hearer but a doer of the work, this one will be blessed in what he does" (James 1:25).

One of the many interesting things about this verse is the phrase "perfect law of liberty". At least three very important facts can be learned here about the Word of God.

1. The Word of God is a **Law**. God's book is not merely a collection of historical facts, interesting stories and practical suggestions. God's Word is a **law**, and laws are made to be obeyed. In this context, James repeatedly speaks about being a "doer of the word". Those who dismiss the *authority* of the sacred Scriptures do so at the peril of their soul!

2. The Word of God is a **Perfect** law. The word "perfect" can have a variety of meanings, but here it primarily carries the idea of "complete" or "final". It is complete in the sense that it contains "all things which pertain to life and godliness" (II Peter 1:3), and it is final in the sense that no further revelations of divine inspiration will be given. The "faith" has been "once for all delivered to the saints" (Jude 3).

3. The Word of God is a perfect law of **Liberty**. The terms "law" and "liberty" may seem to be contradictory, but in fact they are quite harmonious. To cite an example: What kind of *liberty* would we have if there were no traffic *laws*? No speed limits, no stop signs, no lights at intersections, no yellow lines down the center of the road. Who could travel even a mile or so from home and survive? No, liberty can only come in conformity to law. God's law of liberty frees us from the shackles of sin and death as it directs us in the path that is best for our soul. A train that desires to be free from the restraints of the track beneath it will never travel very far. Every derailment results in disaster! Only by staying "on track" is it really free!

Let us be wise enough to freely follow God's "perfect law of liberty", for only in so doing can we really be free!

—Ray L. Miller, Glendale, Arizona

Youth With a Medical Mission

Haiti is the poorest nation in the Western Hemisphere. Churches of Christ have started a Center for Biblical Training and Medical Mission. Christians provide health care not only in hospitals, but also in clinics, mobile clinics, home care and in training health care workers.

Suganya Lee, who is in her fourth year of nursing at the University of British Columbia, plans to serve in Haiti. She has worked in Croatia with missionaries and churches of Christ in Eastern Europe in 1993 and 1994.

Churches or individuals who would like to encourage and provide the needed funds for the medical-evangelistic mission should write to Suganya Lee, 16871 Springwood Court, Richmond, BC V7E 1Y2.

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Cannon Teaches Two Block Courses

Adjunct teacher, Joe Cannon, returned to begin the first of two block courses at GLBC in Waterloo, December 8. He completed 42 hours of instruction during the two-week period, covering the equivalent of a full-term three credit hour course. The course was "Evangelism: Doctrine and Practice"; nine students were enrolled. The student farthest from home was Geoffrey Kirima, Meru, Kenya; the next farthest were Jay Hunter, Cornwall and Mike McCabe, Sarnia. Cannon's second course, "Doctrine of God: the God of Love", will begin January 5. After completing 13 years as director of Mission/1000 in Memphis, Tennessee, brother Cannon with his wife, Rosa Belle, will return to the mission field. Leaving for Okinawa, Japan, on January 20, they will join a mission team with their son, Robin.

The regular courses of the winter term of the 1997-98 school year begin January 19. Teachers Geoffrey Ellis, David Knutson and Walter Straker will present the following courses: Introductions to the Old and New Testaments; the Major Prophetic Books; Paul's Prison Epistles; New Testament Greek; the Church of Christ; and Oral Communication. A field education course will take students into a spring campaign. The following Satellite courses are currently under way in Brampton and Toronto: "Leadership and Congregational Growth" at Strathmore, Geoffrey Ellis teaching and "New Testament Introduction" at Bramalea, Walter Straker teaching. These courses will conclude at the end of February.

The GLBC board's curriculum committee met on November 17 at Stratford. The next board meeting is scheduled for February 9 at Waterloo. The first annual "College Day" drew a number of young people and congregational leaders to Waterloo on December 12. GLBC will celebrate its first "Homecoming" on February 14.

Fennell Avenue Church of Christ

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Monday-Wednesday 7:30 p.m.

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Guy Stopard at (905) 385-5775
or 318-0102

The Owen Sound Church of Christ Presents...

THREE UNUSUAL DAYS

A FAITH BUILDING SEMINAR WITH

Jack Exum

of Lake City, Florida

Friday, January 23

6:15-6:45 p.m. Singing and Introductory Comments
7:00-8:30 p.m. "Amazing Grace, God's Power
to Be"

12:00-1:00 p.m. Lunch provided by the church
1:00-1:30 p.m. Singing and fellowship
1:30-3:00 p.m. "How to Stay Married and love
Every Minutes of It"

Saturday, January 24

9:00-10:00 a.m. Coffee, singing, fellowship
10:00-11:30 a.m. "How the Holy Spirit Works in the
Life of a Christian Today"

Sunday, January 25

9:30-11:00 a.m. "How to Handle Your Parents" (Gr.
4 through adults)
11:00-12:00 a.m. "The Grace of Giving"

You are invited to join us for a special Sunday lunch provided by the church.

Following the lunch there will be a final devotional by Jack Exum.

Jack Exum is Powerful, Purposeful, Hopeful and Inspirational. He is a master of story illustrations and the use of visual aids.

With a tear and a smile, young and old alike relate to this unique man with a practical message in everyday language.

Church of Christ, 835 10th Avenue East, Owen Sound, ON

(519)-376-6702

Gwen Pearl Bate

November 13, 1956-October 31, 1997

Gwen was born in Saskatchewan but moved to British Columbia with her parents when she was still a teenager. The rest of her life was spent in this province.

After a long battle with cancer, Gwen has left us for a better world. She has left behind her husband, Rod; three daughters: Michelle, Jessica, Penny; and one son, Rodney; two sisters: Arlene (Arvil) Owen and Donna; two brothers: Gordon and Steve (Shirley); and her parents, Roy and Pearl Clarkson.

About 250 people attended the funeral in Vernon. The attendance alone says something good about Gwen. This funeral was arranged months in advance by Gwen. Her husband personally constructed a beautiful casket.

Gwen had wonderful opportunities to encourage others, teach the gospel truths, and reinforce her own faith during those months when she knew the cancer was terminal.

We miss this happy, energetic, caring sister in Christ, but we also rejoice in that she won a victory through Christ who strengthened her. --Bruce Tetreau

AMY STONE

Sister Amy Stone, a member of the Strathmore Boulevard congregation for several years, passed away on November 6, 1997 as the result of injuries received when struck by a car while crossing the street near her home.

Sister Amy was born at Somerton in the parish of St. James in Jamaica on March 3, 1923. Known by friends and family as "Mama", she was educated at Maldon School in Jamaica and later married Henry Stone. As a young woman, she was a very independent and industrious person who was always busy baking and sewing. She designed and sewed for many people in the community of Shaw Castle.

Sister Amy enjoyed telling and listening to stories and jokes. Those who knew her well admired her for her great sense of humor and kindness. She was well loved and admired for her generosity and affection. She had a strong faith and loved reading her Bible as a source of strength.

In 1986 she migrated to Canada. Since then she made many new friends and was very involved in her community, often baby-sitting children at the local Commu-

nity Centre. She never forgot her roots and her homeland and recently visited family and friends in Jamaica.

She is sadly missed by her three surviving siblings: Lou, Nester and Balvin; her five children: Sylvia (Canada), Gloria, Steadman, Bathney (Jamaica) and Errol (California); 17 grandchildren; 2 great-grandchildren and many nieces and nephews, other relatives and friends. She is missed by her church family here at Strathmore.

A service of celebration was held in her memory on November 11, 1997. We pray that God will bless those who mourn her passing and give them the comfort that comes through faith in God and His promises. "Absent from the body. . . present with the Lord." --Max Craddock

Marilyn Smith (1933-1997)

In Thessalon on November 21, after a courageous battle of many years, Marilyn entered into heavenly rest. She was the greatest encourager of her husband, Murray. A faithful member of the Lord's church, a tireless worker, a woman of laughter and joy, and a loving wife and mother with incredible faith, Marilyn received a standing ovation from an overflowing crowd of loved ones. From earthly applause to heavenly applause. Marilyn modelled the gospel eloquently. Her concern for others was always evident. She had the gifts of encouragement, hospitality and service. People felt comfortable with Marilyn. At her dinner table or in her living room, she made people feel at home and part of her family.

Marilyn was the wife, love, best friend and soul mate of the well-know and well-loved Murray Smith. Murray lovingly cared for Marilyn these last few years. Their marriage was an example of selfless love. They remained the apple of each other's eyes all their married life. Her five children, six grandchildren, six siblings and thousands of others mourn her passing but celebrate her eternal reward.

The Smith family wishes to thank so many of you for your calls, cards, and loving comments. A very special thank you to the Thessalon church. Your constant love and support will always be remembered with loving appreciation.

Pallbearers Bryan Smith, Bud Vine, Lionel Weir, Mike Raymond, Jeff Bailey and Mike Vine were a great help to the family. Vernon Bailey led the church in song. Marilyn loved to sing, and Vernon honoured Marilyn. Her sister, Joyce, reminded all of us of Marilyn's faith. Guy

Stopard honoured Marilyn by reminding us of God's promised reward. Guy helped us all to celebrate Marilyn's life. Loyal Beggs lovingly sang a solo, **Amazing Grace**. Marilyn Smith was faithful unto death and has now received the heavenly crown.

JAMES B. WILLIAMS

James Burrell Williams, 63, of Oshkosh, Nebraska, passed away on November 14, 1997 at the Garden County Hospital in Oshkosh.

Funeral services, conducted by his sons and sons-in-law, were held Wednesday, November 19, 1997 at the church of Christ at Cortez, Colorado. Burial was in the Cahone Community Cemetery at Cahone, Colorado.

He was born on April 29, 1934 at Shattuck, Oklahoma, the son of Ralph T. and Twyla R. (Neely) Williams. Jim attended high school in Cortez and graduated from high school at Radville Christian College, Radville, Saskatchewan. He married Alice Orr on November 7, 1954. He received his B.A. in Bible and Biblical Languages in 1960 and his M.A. in teaching in 1970 from Harding University in Searcy, Arkansas. While at the university, Jim preached for many small congregations in Arkansas.

He was a preacher almost all of his life. Trained by Wilfred Orr and J.C. Bailey, leaders in the restoration movement in Canada, he in turn trained many young men to preach the gospel. It is noteworthy that five of his children are or have been missionaries in Papua New Guinea or in the Ukraine, due in part to the urgency of the gospel which they learned from Jim.

From 1960 to 1970 Jim and his family lived in North Battleford, SK. There he served as minister on Poundmaker and Red Pheasant Reservations as well as for the North Battleford Church of Christ.

From 1970 to 1987 they lived in Prince Albert, SK. There he served as minister of the prince Albert Church of Christ, established Alcohol Treatment programs, authored Life Skills Training Programs and served as a chaplain at the Prince Albert Federal Penitentiary and the Saskatchewan Men's Provincial Jail.

In 1988 he and Alice moved to Fort Defiance, Arizona. There he served as minister of the church and as a missionary to Belarus, Russia and Papua New Guinea.

Jim and Alice moved to Oshkosh in 1995 where he was a beekeeper and missionary. Together they served as foster parents for 25 years during which time they opened their home to more than 100 children. He

was active with the Saskatchewan Foster Parents Association and served on the executive for many years. In addition, he was the first treasurer for the Canadian Foster Parents Association.

Jim is survived by his wife, Alice (Orr) of Oshkosh, NE and his children: Ralph (Twyla) of Manupol, Ukraine; Gary (Cheryl) of Hernando, MS; Leslie (Lavonna) of Hernando, MS; Lyle of North Battleford, SK; James and Timothy of York, NE; son-in-law David Denman of Tempe, AZ; Carolyn (Mike) Steiner of Little Rock, AR; Susan (Kent) Davidson of Centerville, MN; Jennifer (Derek) King of Fort Defiance, AZ; Lorraine Williams of Edmonton, AB; and Trina Williams of Centerville, MN.

He was predeceased by his parents and a daughter, Dawn Denman in 1997.

Christians at Risk

(continued from page 2)

accountable for his own life. We need to take responsibility for ourselves and our actions. This will require humility because it is hard to admit that we do not have all the answers or are not perfect. To help us in this, Paul encourages us to test ourselves. When we take an honest, realistic view, we see how human, weak and fallible we are. However, we must also bear one another's burdens. We cannot face the risks alone without the strength and encouragement that come from other Christians. Older Christians can sympathize and share their experiences with us. Younger Christians can share their zeal and vision.

To achieve this mutual burden-bearing, we need to develop an open, responsive network of fellowship. This has to begin with a real connection or link with others. Too often we are content to "play church" where we go through the motions but hide behind our masks of perfection. It is time for us to be real in our fellowship, to connect with other Christians at a personal, individual level. It is time for us to be open and honest, to confess our faults, and to be responsive and forgiving as others open up to us. This should be an important objective in any congregational "fellowship" program. Men's and women's ministries, fellowship groups and other face-to-face gatherings can be helpful in this. To really build fellowship, we need to show the personal initiative to build bridges to other Christians.

Peter put our "risk" into perspective in

1 Peter 1:3-9. First, we need to understand that testing refines and proves the genuineness of our faith (vs. 7). The shield of faith that protects us from the evil one is forged in the fires of adversity. Second, testing builds our trust and confidence in God, as we come to realize that our faith has greater value than gold (vs. 7). Third, testing leads to hope and joy. Peter wrote of our traits, "These have come so that your faith--of greater worth than gold, which perishes even though refined by fire--may be proved genuine and may result in praise, glory and honour when Jesus Christ is revealed. Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy; for you are receiving the goal of your faith, the salvation of your souls" (vs. 7-9).

When we recognize the risks that we all face, we also can see the wonderful provisions that God has made to help us overcome the risks and to grow as Christians.

Despite the seemingly overwhelming power of Satan to defeat and discourage us, we can overcome his advances with the strength given to us by God, our faith and our fellowship with our brothers and sisters in Christ.

---Winnipeg, Manitoba

Tragedy in Kentucky

One of the survivors of the high school shooting in Paducah, Kentucky is a 15-year-old member of the 32nd Street Church of Christ. Missy Jenkins has a twin sister, Mandy, and her mother is wheelchair bound with crippling arthritis. The girls will be 16 on December 24.

The bullet struck her collar bone and was deflected down through her lung and then severed her spinal cord. Initially she had numbness from the middle of the chest down, which meant that she would not likely be able to sit up but some improvements give hope that she will be able to sit in a wheelchair. She has use of her arms and hands.

Slavic Evangelism Ministry

Advice To Those Making Donations:

Because mail is no longer being delivered to 5 Robinson Street, Grimsby, ON, please mail your donations in future to the following address with the envelope layout as shown below:

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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

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

CALGARY. 4030 Maryvale Dr. N.E., T2A 2S8; Sun. 9:30, 10:30, 6; Wed. 7; also various mid-week home Bible Study groups--call the office (403) 272-2111; Cecil Bailey, ev., 569-2817; Larry Yurk, ev., 590-2090; Eric Nyrose, ev., 242-3164

CAMROSE 4901-42 St., T4V 1A3; Sun. 9:30, 10:30; Wed. 7. Will Hart, ev. (403) 672-1220

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

FORT MCMURRAY: Beauregard Edu. Community Centre, Abasand; Sun. 10-12; Thurs. Bible Talk 7:30 in homes. Mon. ladies class 1:30-3:00 in homes (phone (403) 790-0109; Terry Mullins, Treas., 399 Thicket Dr., T9H 4H7; (403) 790-3537; Billy McMillan, ev.

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 5V3; Sun. 10, 11, 6; Wed. 7; Herb Carnagey, ev., (403) 527-5406 (res.); 527-7311 (off.).

RED DEER: 4519 53rd St., T4N 2E4; Sun. 11:15, 10, (evening--call for information); Wed. 7; John Smith, ev. (403) 347-3986.

PROVINCE OF BRITISH COLUMBIA

ABBOTSFORD (Central Valley): Michael Collins Studio (behind B.C. Tourist offices on McCallum Rd.), Sun. 11:15, 10; midweek class 7:30 in homes; #4-3292 Elmwood Drive, V2S 6B2, Norm Weir, ev. (604) 850-8670 (off); 859-5973 (res). If no answer 852-5052.

BURNABY (Greater Vancouver) 7485 Salisbury Ave., V5E 3A5; Sun. 10:45, 9:30; Midweek (groups meet in homes. Call for times & locations); Jeff Floyd, ev. 526-3895; Kirk Ruch, ev., 951-4102; (604) 522-7721 (off).

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

CHILLIWACK: Senior Citizens Bldg. Br 24, corner of Cook and Victoria St.; Sun. 10, 11; Wed. 7 at 9687 Windsor St; Mail P.O. Box 327, V2P 6V4, 24 hr. phone (604) 792-4940; George Sillman, ev., Al McCutcheon, sec. 792-0046.

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) or 428-5937

DELTA: Ladner Community Centre; Sun. 10, 10:50; Wed. in homes 8:00; 205-1318 - 56th St. V4L 2A4 (off); 56th St., V4L 2A4; Jay Don Rogers, ev., (604) 943-7280 (res.), 943-0515 (off).

KAMLOOPS: 629 Battle St. V2C 2M4; Sun. 10, 11; (250) 374-3512 (off); Contact Rob Harper. 554-2421; FAX 554-6721; (250) 374-3512 (off).

KELOWNA: 1317 Ethel St.; Sun. 10:45; Bible study 9:30 (except July & Aug.); & weekly TLC groups; Box 2697, St. R. V1X 6A7; Charles McKnight, ev. (250) 765-8739; Wayne Muirhead (250) 861-4008; Ted Windmill, 763-8445, elders

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

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.

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

PRINCE GEORGE: 933 Patricia Blvd., V2L 3V6; Sun. 10:30, 11; (250) 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: Call Gary Marrs, ev. (604) 271-6197 or Carlos Castillo (604) 273-0506

SALMON ARM: Community Center, 2550 TransCanada Hwy. N.E., Rm 1; Sun. 9:45, 10:45; 7:30; Wed. 7:30 at Shuswap Christian School, corner of 5th & 5th SE. Call 832-3828; P.O. Box 51, V1E 4N2; W. Bailey, John Murray, M. Taylor, elders. Shuswap Christian School, Box 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.

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; Bruce Tetreau, ev., 503-0112.

VICTORIA: 3460 Shelbourne St., V8P 4G5; Sun. 8:30 or 11:00, 10:00; midweek in homes; Kelly Carter, ev (250) 592-4914 (off), (250) 472-3775 (res.).

PROVINCE OF MANITOBA

BRANDON: 943 7th St., R7A 3V1; Sun. 10, 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; or contact Ray Winkler (elder), 745-3226; Hugh Gannon, ev., 745-6969.

DAUPHIN: Multipurpose Room, Dauphin Regional Consolidated Secondary School, Mountain Road; Sun. 9:15, 10:00; Sun. & Wed. p.m. call for class locations; P.O. Box 701, R7N 3B3; (204) 638-6321 (off); William Hart, elder, 638-5283.

MANSON: Bldg. in Manson Village; Sun. 10, 11; Box 2, R0M 1J0; Gilbert Jacobs, (204) 722-2148 or Lloyd Jacobs, (204) 722-2278, elders.

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

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

WINNIPEG (Central): 217 Osborne St. S., R3L 1Z4; Sun. 10, 11, 6; Wed. 7; Jim Hobbs, sec. for elders (204) 261-9861; Wayne Turner, ev. (204) 257-7926 (res); Jeff Harris, ev. 261-5360 (res); Bible Call 284-9506; 475-6462 (off), 475-5302 (fax).

PROVINCE OF NEW BRUNSWICK

MONCTON: 365 Pine Glen Rd., Riverview (Moncton), E1B 4B8; Sun. 10, Wed. 7:30 p.m.; (506) 852-0919; Royal Maillet (506) 532-2956, Tim Johnson, ev., (506) 386-1682, elders.

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

PROVINCE OF NEWFOUNDLAND

STEPHENVILLE: 13 Florida Loop, A2N 2W9; Sun & Wed 7:30 p.m.; Daren & Kim Simmons, (709) 643-2629

NEW YORK STATE

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

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

NORTHWEST TERRITORIES

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

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convooy Ave., B3N 2P8; Sun. 10, 11; Wed. 7:30; (903) 443-9628 (off.), Keith Brumley, ev. (902) 445-4194 (res); Wayne Taylor, sec., (902) 876-7402.

KENTVILLE: Middle Dyke & Mee Rd., Sun. 11, 10, 6; Wed. 7; Box 26, B4N 3V9; (902) 678-8881 or 582-1227

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.).

PROVINCE OF ONTARIO

AJAX (Serving Oshawa, Whitby, Pickering): 1 Cedar St., Sun. 9:45, 11, 7, Wed. 7:00, Box 162, L1S 3C3; Ph. (905) 683-2477 or A. Langford, sec., (905) 683-6735; Devon Bennett, ev. (905) 686-2486.

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. 9:30, 10:30, 6; Wed. 7:30; Don Smith, ev. (905) 563-7655 (off).

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, last Sunday of month 6:30; Wed. 7; contact Roy Cox (519) 753-6051; office (519) 759-6630.

BRANTFORD: 267 North Park St., N3R 4L2; Contemporary services. Sun. supper 5 p.m., classes 6 p.m., worship 7 p.m., except on last Sun. when it's meal 5 p.m., worship 6 p.m., Wed. in homes 7:30 p.m.; contact Rick Gamble 753-5353.

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

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

CORNWALL: 1702 Dover Rd., K6J 1W1; Sun. 10, 11; Wed. 7; Allen Bojarski, ev. Phone (613) 933-1825, e-mail: allenk@cnwligs.net.

CORNWALL: 205 Tollgate Rd. E.; Sun. 10, 11 plus home Bible studies; Wed. 7, Box 42, K6H 5R9; Randy Downton (613) 936-0718; e-mail downtown@cnwligs.net; Ann Hotchkiss, sec. (613) 932-5053; bldg. (613) 933-8064; for bus pick up (613) 932-8819

FENWICK: Welland Ave.; Sun. 9:45, 11, 7; Wed. 7:30; P.O. Box 416, L0S 1C0; Felix Turner, ev. (905) 892-9020.

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

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; Dave Cox, sec. (905) 945-3833.

GUELPH: The Evergreen Senior Center, 683 Woolwich St.; 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, 705-672-9241.

HAMILTON: 321 East 27th Street, L8V 3G8 (at Fennell) (Mt. Hamilton); Sun. 10, 11, 6; Wed. 7:30; (905) 385-5775; John Dennis, sec., (905) 389-0717; Guy Stopard, ev. (905) 318-0102.

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

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

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

ICE LAKE (Manitoulin Island): 1 1/4 mi. S. of Hwy. 540; Sun. 10, 11, 7; Mon. 7:30; Les Cramp, ev. (705) 282-0974; 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; Earl Ratnai, ev., 548-2245

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

KITCHENER SOUTH: Kitchener City Hall (Learning Room), 200 King St. W.; Sun. 11:15, 12:30; Wed. 7:30 in homes; Gregory Smith, sec., 480 Drummerhill Cres., N2T 1G4; (519) 884-2449.

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

MEAFORD: 113 Nelson St. W. N4L 1G3; Sun. 9:45, 11, 6; Wed. 7:30; Bill Scharz, ev., (519) 538-1750 (off.); e-mail: meafordcofc@bmts.com.

NEWMARKET: 230 Davis Dr.; Sun. 9:45, 11, 6:30; Wed. 7:30; Upper Canada P.O. Box 21581, L3Y 8J1; Brian Cox, ev., 165 Britannia Ave., Bradford, L3Z 1A4; Ph/Fax (905) 778-0366 (res.), 895-6502 (off.)

NIAGARA FALLS: 3901 Dorchester Rd. N., L2J 3A8, (905) 356-3412 (turn E. on Thorold Stone Rd. from Q.E. and left on Dorchester Rd.); Sun. 10:30-12, 5:30 (last Sunday of month 10:30, 1), Wed. 7:00; Henry Boland, (905) 356-0107 and Darrin Douglas (905) 371-1581, evs.

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

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

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

OWEN SOUND: 835 10th Ave. E., N4K 3H8; Sun. 9:45, 11, 6; Thurs. 7; Walter N. Hart, ev. (519) 372-9042 (res.), 376-6702 (off), e-mail wn.hart@bmts.com.

PETERBOROUGH: The Lions Center (corner of Hunter St. & Burnham); Lord's Supper/Classes, 10-11; Preaching 11-12; 323 Lindsan Ave., K9L 1K9; Peter McPherson, ev (705) 742-5349; Shaun Parks (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, Wed. 6:30 Potluck every first Sun.; 834-5775 (off).

ST. CATHARINES: 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:30; 935-9581 (off); contact David Carruthers (905) 227-8972.

ST. CATHARINES (Garden City): Ina Grafton Gage Home (Elm Room), 413 Linwell Rd.; Sun. 9, 10, 11; Wed. 7; c/o Roy Diestelkamp, ev. 123 1/2 Keefer Rd., Thorold ON L2V 4N1, ev. 227-8336.

ST. THOMAS: 60 S. Edgeware Rd. 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; Drew Chapados, ev. 542-6520

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

SAULT STE. MARIE (Pinehill): 132 Cunningham Rd., P6B 1N4, Sun. 10, 11, 6; Wed. 7; Roger Lansdell, ev. 256-1977 (res.), 949-4988 (off), R. Whitfield, sec., 949-7612

SELKIRK: 1/2 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. 10:15, 11:30; Wed. 7:00; (519) 273-5280; John Bush, 271-9416; Larry Hoover, 271-9545; Joseph Kippax, 744-3439; David Ross, 744-2872.

SUDBURY: 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7:00; Peter Morphy, ev., (705) 560-3964 (off); Paul Vallu, sec. 674-2352

SUNDRIDGE: Hwy 11 N., Sun. 9:45, 11, Wed. 7, P.O. Box 927, P0A 1Z0; (705) 384-5214

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

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

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

TIMMINS: W.E. Miller Public School, 200 Victoria Ave., Sun. 10-12; Thurs. 7:30-8:30; Box 1396, P4N 7N2; for more information call Larry Frost, sec./treas., (705) 268-4526.

TINTERN: R.R. #1, 4359 Spring Creek Rd., Vineland, ON L0R 2C0; Sun. 11, 9:45, 6; Wed. 7:00; Jim Holston, ev. (905-563-6348 (res), 563-6311 (off).

TORONTO (Bayview Ave.): 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7:15; Michael Hilborn, 63 Campbell Ave., M6P 3T9; Ph (416) 534-3033; 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 Comrie, 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, 6; Wed. 7; Marvin Johnson (416) 752-0325, Stephen Gill (416) 265-2496, elders; Max Craddock (416) 461-7406, e-mail maxc@sympatico.ca, FAX (416) 424-1850; Santiago Molina (Spanish) (416) 751-6879, ev

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

VANDELEUR: E. off Hwy #10 (2 km S. of Markdale) along Artemesia Township sideroad 10 7 km; Sun. 10, 11; Ian Boyce, sec., R.R. #6, Markdale, N0C 1H0; (519) 986-2143.

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

WELLAND: 72 Summit Ave., L3C 4G6; Sun. 11, 10, 6:30; Wed. 7; S.F. Timmerman, ev., Box 193, Beamsville, L0R 1B0; 563-8765; Magnar Knutson, 65 Graystone Cresc., L3C 4G6, (905) 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. 10:15, 11:00; Wed. 7:00 (Fr. class), 1st Sat. 5:30 p.m. "Phoebe" women's class; last Sat. 6:00 youth meeting, Silvio Caddeo, ev., 387-6163 (off.), 337-9344 (res.); email: caddeo@total.net

MONTREAL (English/French/Spanish/Chinese/Ghanian): 1650 De Maisonneuve, O, Suite 300, H3H 2P3; Sun. 9:30, 10:30, 6:30, Wed. 7, 934-0400 (off)

MONTREAL (Verdun): 503-5th Avenue, Verdun, QC H4G 2Z2; (514) 765-8919; (Fr.) Sun. 10, 11, Wed. 7; Roger Saumur, ev. (514) 635-5105; rsaum@total.net; (English) Sun. 10, 9; Wed. 7:30; Chris Blackwell, ev. (514) 639-6432; chrisb7777@videotron.ca.

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

QUEBEC CITY: 2980 Verreuil, Ste-Foy (corner Jean-Noel); Sun. 10:45, 9:30 (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.)

PROVINCE OF SASKATCHEWAN

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

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

GRAVELBOURG: 300-2nd Ave. E., Sun. 10, 11; Wed. 7:30; Box 507, S0H 1X0; 648-3435; Larry Elford, ev. 648-3106

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, 6; 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 Gnd 640; Gnd Rd., 7 1/2 mi. W., 2 mi. S. of Wishart; 15 mi. NE of Punruhy; 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. 10 (Winter: 817 Beckwell Ave.); Richard Thue, sec., Box 532, S0C 2G0; (306) 869-3103 (res.)

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

SASKATOON: Hours may vary, Please phone to be certain; Office: 343-7922; Allen Close, 955-0464; Bob Parker, 343-7884, mailing address, 134 Cardinal Cres., S7L 6H6; FAX (306) 343-1589.

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

WAWOTA: Hwy. 48 W. of town; Sun. 9:30 a.m., Mid-week call; Box 454, S0G 5A0; (306) 739-2103 (off); Michael Parker, ev.; 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; Russell Ferris, ev., (306) 842-6424 (off); 848-0645 (res.)

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 Parkview Rd., S3N 2C7; Sun. 10:15; (306) 783-6877; Harry Meakes, sec. 783-6850

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

CALENDAR

JANUARY

5-16... GLBC Block Course--"Doctrine of God: God of Love", Joe Cannon at Waterloo, Ontario

5-9... "Preaching from the Old Testament" by Dr. David Bland of HUGSR at WCC. Dauphin, Manitoba

23-25... "Three Unusual Days", Jack Exum, Owen Sound, Ontario

FEBRUARY

13, 14... Homecoming at GLBC, Waterloo, Ontario

20-22... Youth Rally, Meaford, ON

(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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