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19th Annual Men's Retreat



Pictured are many of the eighty or so that gathered for the 19th annual Ontario men's retreat at Camp Omagh, September 18-19. In the center of the group is Bob Rigdon of Sylva, North Carolina who led the group in thinking about their roles as "The Lord's men: a model and force for encouraging lives and service in church and family." The men of the Waterloo congregation host the retreat each year.

The Conscience of a Conservative

By Gregory Alan Tidwell

(Reprinted from October 1998 Gospel Advocate by permission)

In times of crises, otherwise level-headed people say and do things that are out of character. Likewise, faithful Christians confronted with a profound challenge to their faith may say or do things inconsistent with the very faith they defend. Consider the contemporary division within churches of Christ and the temptation to embrace worldly tactics in pursuing spiritual ends.

THE CURRENT CRISES

The watershed question facing churches of Christ today is profound. Can a Christian maintain spiritual integrity while abandoning the total truthfulness, the inerrancy, of Scripture? Contemporary doubts as to whether we can trust the Bible actually surfaced about 300 years ago as certain philosophers and theologians compromised their view of God to accommodate human understanding, dispensing with the biblical view of Him as the sovereign and transcendent Lord of all. Deist philosophers of the 18th century ruled out the possibility of Scripture as God's objective instruction to us. A reduced view of God inevitably translates into a reduced view of Scripture. The main stream of Western intellectual history followed this lead without reconsidering the question.

The 19th century, dominated by increasingly secular modes of thought, arrogantly disparaged the Bible. It considered its ancient religious thought undeveloped and unsophisticated in contrast with modern understanding. Nonbelieving intellectuals such as Charles Darwin, Karl Marx, Freidriche Nietzsche and Sigmeund Freud set the tone of academic discussion.

Following this secular trend of thought, certain theologians since the early 1800s have purported to distill the facts of the Old Testament history from the supposed embellishments of Old Testament fantasy and to uncover the authentic Jesus from the allegedly inaccurate New Testament portrayal of Him.

Popular culture has bought into the opinions of academicians and ignored

the exclusive and consistent claims of Scripture. The Bible and authentic Christian faith have been effectively barred from public venues and marginalized in public discourse.

In the late 20th century, prevailing culture shifted to reject liberal optimism, no longer believing that everything is progressing. Unfortunately, the Lord's church has failed to engage the people around us to return in complete confidence to Scripture as a true and sufficient guide.

Part of the reason for our lack of dynamic outreach is the ongoing battle among brotherhood academicians and opinion leaders as to whether we can remain united in proclaiming to the world, through scholarship and evangelism, that Scripture as God's Word is completely true and authoritative.

Much of the controversy is underground as liberal, neo-orthodox, post-

Understanding our limitations requires reverent humility and great deliberation before challenging the combined wisdom of the whole fellowship and our heritage of faith.

modernist and other sorts of infidels, knowing that they do not yet have the political and institutional strength to state honestly their lack of faith in Scripture, withdraw from the open arena, digging in to defend and advance their apostate notions. Scholars with a bizarre range of views concerning the Bible's meaning and relevance compete for control of positions of power. Little in the way of open and constructive dialogue occurs as emotions on both sides of the divide run high. Professional standing, careers and reputations hang in the balance.

Against this dramatic backdrop, a pressing need exists for conservatives to remind ourselves why we are fighting and to be sure that in opposing error we do not forget God's Truth. Consider, then, salient issues that highlight the significance of this doctrinal conflict for the ongoing faithfulness of congregations, the basic integrity of institutions, and the spiritual health of Christians.

THE BIBLE COMES FROM GOD NOT HUMANITY

First, the doctrine of Scripture must always maintain the contrast between the human and the divine. "For My thoughts are not your thoughts, Nor are your ways My ways, says the Lord" (Isaiah 55:8 NKJV). Humility should be the hallmark of our faith. "Do not be rash with your mouth, And let not your heart utter anything hastily before God. For God is in heaven, and you on earth; Therefore let your words be few" (Ecclesiastes 5:2).

Ego leads to animosity and division. Humility leads to unity and truth. No individual or group of Christians is infallible in understanding the truths about Scripture. Understanding our limitations requires reverent humility and great deliberation before challenging the combined wisdom of the whole fellowship and our heritage of faith.

Freewheeling arrogance only brings more division. We need an operative assumption of personal fallibility. Rather than lashing out on a private crusade against the established views and practices of the brotherhood, we would do well to reflect on a sober second thought.

THE INFLUENCE OF CULTURE

A further consideration is the blinding limitations of culture. "There is a way that seems right to a man, But its end is the way of death" (Proverbs 14: 12). Some teachings of Scripture are clearer than others. Part of the obscurity comes from the blinding effect of worldliness. A good question to ask concerning any problematic issue is what does the world want you to do? If a matter is legitimately questionable and the world is clearly on one side, God is probably on the other side.

Contemporary culture, for example, weighs heavily in favor of gender inclusiveness. Accommodating current whims, many people are attempting to revisit the issue of male leadership in the church. The world is clearly supportive of these innovations, and for this very reason faithful Christians should be cautious that in embracing change they do not become worldly.

Likewise, Christian worship is being retooled in an effort to accommodate the

preferences of the secular world. Recognizing legitimate latitude in the incidentals of conducting worship service, a person must still take care. As the world increasingly sets the agenda for the church, entertainment may replace biblical worship, worldliness replacing the distinctive character of the church. Congregations attempting to conduct services inoffensive to the secular attendee stand in danger of selling out the gospel for worldly approval.

Worship cannot be culture-centered and remain biblical worship. True worship focuses on God through five authorized means: prayer, proclamation, song, financial contribution and observance of the Lord's Supper. By this standard, much of

what takes place among some churches of Christ cannot be called worship.

EVERYONE WHO READS AND INTERPRETS THE BIBLE IS A SINNER

A third reality is human sinfulness. "There is none righteous, no, not one; There is none who understands; There is none who seeks after God. They have all turned aside; They have together become unprofitable; There is none who does good, no, not one." (Romans 3:10-12)

Even the most devout among us should join in the prayer of Mark 9:24: "Lord, I believe; help my unbelief." We must make sure that our use of Scripture is never a veneer for selfish advancement.

The Lord's church is sadly divided by

personal ambition and hidden agendas. As religion in many quarters becomes big business, the egos of individual men and women bring the strain and stress of competition into the picture. Across the spectrum of theological opinion, views are expressed and actions taken that sacrifice fraternal devotion on the altar of individual aggrandizement.

Faithful Christians will guard against many errors by emphasizing God's infinite power, wisdom and holiness to our human weakness, ignorance and sin. Maintaining this balanced and humble approach conservatives may avoid embracing the very humanistic errors we oppose.

Columbus, Ohio

Unity of Spirit *Roy D. Merritt*

And the multitude of them that believed were of one heart and of one soul" (Acts 4:32). "And they that believed were together" (Acts 2:44).

The first Christians came from different social, cultural and economic backgrounds. Among them were the rich and the poor; the prominent and the obscure; the educated and the illiterate. Yet in spite of these deep differences they found a common unity in Christ and in His church. United to Jesus Christ, they were bound to one another by the holy tie of Christian love.

They believed and trusted the same Lord, confessed Jesus as the only begotten Son of God, and had been immersed in water for the remission of sins. Being thus saved, they had all been added to Christ's church by the Father (Acts 2:47). Being joined to Christ and being added to His church were the same, and the followers of the Savior were truly one. A genuine love for their common Lord bound them together in a spiritual fellowship that was to last for time and eternity.

Theirs was a Christ-centered unity, since it was based upon acceptance of Jesus as the Lord of their lives. It was a doctrinal unity, as they believed the same teaching and obeyed the same gospel conditions. It was a practical unity that found expression in an amazing act of Christian benevolence. The rich gave their money to help the poor among them (Acts 2:44-45; 4:32-37). It was a loving unity inspired by Christ's love for them and their affection for such a wonderful Savior.

This unity characterizing the first church of Christ was one of the most outstanding features of apostolic Christianity. Christianity came into a world which was as divided racially, socially, culturally and economically as ever a world could be, and it was the one thing which could spiritually bind men's hearts together in love. "How these Christians love one another" said their contemporaries. Seeing the disciples of Christ imbued with a holy purpose and held together by a common tie of love, many people of the world, filled with wonder, investigated the claims of Jesus and accepted Him as Savior.

The world today is divided along national, racial, social, economic, cultural and spiritual lines. The only hope for uniting it is Christ. The plans and schemes of men will never, as history abundantly testifies, bring unity and peace to the earth. Christ alone is our peace, and therefore our only hope for spiritual unity. By

accepting Him as King of our lives and becoming a part of His body, the church (Col. 1:18), we can find unity with God and with all people of like precious faith.

May we all believe on Jesus Christ as the Son of God, trust His atoning blood for salvation, confess Him as Savior and Lord, repent of all our sins, and be immersed for the remission of sins so that we, with all others who obey the same Lord, may find this same marvelous peace and unity. This is the only hope of the world collectively and of each one of us individually.

St. Catharines, ON

The Rewards of Repentance *Michael Mazzalongo*

It seems that we often overlook the true rewards of what the Bible refers to as repentance. The scriptures extol the virtues of faith, perseverance and the doing of good, but upon careful reading we find that repentance can be the most valuable of all the spiritual exercises.

Biblical repentance refers to the transformation of our attitude towards and involvement in sin. It is simply the process wherein we go from loving sin to hating it; from the pursuit of its pleasures to the fleeing from its very appearance.

Sincere repentance brings a number of blessings to the individual. Among the most significant are:

1. Repentance avoids sure punishment for sin. David says, "If a man does not repent, He (God) will sharpen His sword" (Ps. 7:12). The clear indication here is that God prepares a judgment (sword) for those who refuse to repent.

2. Repentance leads to salvation. Paul teaches about a "...repentance without regret leading to salvation" (2 Cor. 7:10). We often forget that without repentance baptism is void of meaning and effect.

3. Repentance confirms our faith. John the Baptist called on people to demonstrate their faith in the Kingdom to come by doing works "...worthy of repentance" (Luke 3:8). Strong faith is the wellspring for our joy and peace, but sincere repentance is what keeps that source full.

The first sign of new faith or growing faith is a desire to "do better", to remove the old and take on a new attitude or action. This is the blessing of repentance working in us through the Word and the Spirit. We shouldn't stifle or frustrate it but rather should submit to our desire to repent and reap the rewards.

Choctaw, OK

EDITORIAL

REVIVING TIRED FAITH

Wayne Turner



What would you suggest to a couple of close friends of yours who have come asking help with a marriage that had become listless and cold? Their relationship had been vibrant and dynamic during their early years together. Somehow, over time, they had "lost the magic." Things had become dull and routine. Warm hugs and sweet gentle kisses had turned into mechanical pecks. Communication shared factual information, but reflected little personal sharing of thoughts and feelings. While they once rushed home from work to be with one another and share their days, they have now become, as some marriage counselors put it, "married strangers." What would you suggest to this couple to help them rekindle the spark?

Many books offer advice for marriages that have reached this condition. Some suggest rather sensational actions to quickly stir up the relationship. While creating excitement in the short term, such advice does not seem to lead to any long term changes. The most helpful advice has shown couples that the intense enthusiasm of a new relationship is not likely to be maintained for a lifetime. The relationship will grow and change over time. The "adrenaline rushes" associated with a new relationship are often replaced by a deeper love and commitment that is secure and even comfortable. The problem is that a maturing relationship is allowed to become mechanical and routine. At some point, one or both partners may feel taken for granted.

The solution is not to inject something artificial and shallow. Rather, it is a time to get back to the basics. The couple had entered the marriage because of a close personal relationship, a deep love and appreciation for one another and a desire to make a permanent commitment to each other. To rekindle the romance, both need to return to these founding principles.

There are many similarities between a relationship like marriage and our relationship with God and the church. When people first become Christians, they are excited and committed. Like newlyweds, these young Christians cannot get enough of God, Bible study, worship or almost any other aspect of the Christian life. Over time, novelty fades. Like marriage, it can give way to something routine and mechanical. The letters in Revelation to the churches in Ephesus and Laodicea demonstrate this. Ephesus had forsaken its first love. Laodicea had become lukewarm. Throughout the letters of the New Testament, there is an ongoing call for tired Christians to revive their faith and service. "Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us." (Hebrews 12:1) The important question is "How?"

James Thompson in *Equipped for Change* (ACU Press) notes that the Pastoral Epistles (1 and 2 Timothy, Titus) were Paul's final letters and that they were written to "confront a dangerous and threatening future." Change, both positive and negative, loomed ahead in the post-apostolic era. These letters were written to prepare and equip churches to "act and make decisions in the physical absence of the apostles." How is this to be done? How can the church maintain its course, continue the faith and revive the tired and fallen? In 1 Timothy 1:5, Paul states "The goal of our instruction is love, which comes from a pure heart and a good conscience

and a sincere faith." This goal is to be accomplished through "sound doctrine" or healthy teaching. Sound doctrine, by definition, should fulfill Paul's goal. It is unfortunate that in the name of sound doctrine, there have been some who have promoted right doctrine in an unhealthy way. "No teaching is true which does not produce love and faith."

Thompson notes that in the Pastorals, the core of sound doctrine is the central message of the gospel. "Christ came into the world to save sinners" (1 Tim. 1:15). (cf. 1 Tim. 2:5; 3:16; 2 Tim. 1:9,10; Titus 2:11-14). He concludes that sound doctrine "involves our central convictions about the saving significance of Christ and his cross!" Wherever the church departs from this, "it rejects that sound teaching which produces healthy lives." Maintaining or reviving faith involves going back to the founding principles. For the church or the Christian to be healthy, faith must be Christ centered. Faith becomes tired and unhealthy when it loses this focus.

There are many symptoms that identify that individuals or congregations have lost their health and have become tired. One of the clearest is a lack of interest or involvement in evangelism. How can one be truly committed to the very core of Biblical faith, the gospel, and fail to be concerned about or active in reaching the lost? Other symptoms include seeking personal comfort, preference and convenience instead of self-denial and sacrifice, micro-management of the church and related issues (straining at gnats and swallowing camels) and focusing more on institutional survival goals than "becoming all things to all men."

The answer to reviving tired faith, like reviving tired marriages, is going back to the basics - going back to restore the first love and commitment. For the Christian, it is becoming like Paul and knowing nothing but "Jesus Christ and Him crucified." (1 Cor. 2:2). This is the message which will reach the lost, restore the erring, lift up the fallen and revive the faint. Thompson notes "Because the truth matters, the church that will meet the challenge of change will be passionately devoted to the truth that changes lives and will recognize the difference between this truth and triviality."

May we seek and enjoy the faith and spiritual lives that come only through Christ. May we have the courage and heart to pursue and proclaim Him and the message of salvation. Should our faith ever become tired or cold, may we find the life and health that come by renewing our love and commitment for Him.

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Abraham, Jerusalem, and way stations

By Claude Cox

On June 7, 1998, the Church of Christ at Meaford, Ontario, celebrated 150 years of meeting. Early that morning there was a devotional at Cape Rich about 10 km. from Meaford, where a congregation met from 1870 until the Government expropriated some 6,500 acres of that area for a Tank Range in 1942.

About 150 of us gathered on the beach where we sang songs and offered prayers. As we looked out over the bay a flock of Canada geese took flight and disappeared from view. I'm told that as I made the following remarks a loon paddled its way across the water behind me.

Thanks are expressed to the Meaford congregation which arranged for the buses to transport us to Cape Rich for the devotional and the tour which took us to Mountain Lake. It was a memorable occasion.

Reading: Hebrews 11:1-3, 8-12.

I would like to begin by recognizing the families who worshiped at Cape Rich in my father's day, aside from the Cox family, and will pause after reading their names: Robinson, Vail, McNally, Doran, Kennedy, Ellis, McGilvary, Emery.

For those who lived here this place is one of memories and stories. Some of us who never lived here nevertheless grew up hearing stories about "up at the Cape." Today we have a sense of the past in the present: this is our story too.

I want to give you just these words to remember: Abraham, Jerusalem, and way stations.

For every Abraham and Sarah...

All of us know the names of Abraham and Sarah, great heroes of our faith. Yet for every Abraham and Sarah there are ten thousand other names that are not remembered, the names of people who lived the faith to the best of their understanding. That includes those who worshiped at Cape Rich, none of whom is celebrated like Abraham or Sarah in the great community of faith and it includes us who are gathered here today who are rooted in the lives of those who lived before us.

For every Jerusalem ...

All of us know the name of Jerusalem, but for every Jerusalem there are 1,000 "oaks of Mamre," places of worship which can no longer be located, sacred spots which passed out of existence as places of worship. Circumstances change. Among those who had to leave this place fifty and more years ago there is still a lingering sense of bitterness but also a sense of openness, as we think about where we have come from.

For more than seventy years the Cape Rich congregation provided a place where families raised children. We have some small momentos: the communion ware from the Cape Rich church was used at Heathcote for many years; Bruce Cox saved two oak-framed mirrors from the churchbuilding, one of which he gave to me. And I have in my pocket today a tuning fork that belonged to Charlie Cox, Bruce's father, which my great-aunt Edna, Charlie's sister, gave me when I was a boy. My great-uncle Charlie often led the singing at Cape Rich.

The real "momentos" of the Cape Rich church are the Cape families represented here today: we are the living witness to the heritage of this place.

Today I see some from the Griersville (Euphrasia Twp.) congregation, which had its beginning not so long after Cape Rich, and which recently ceased to meet at that place. I remember how strong were the feelings about keeping that building open. Peter McNalty said it would not close in his day, and it didn't! But times and cir-

cumstances change.

Are we to think of these congregations as failures because at some point they ceased to meet as a congregation? (It's by no means certain that the Cape Rich church would still be meeting even if WWII had not intervened in its life.) No, such rural, pioneer congregations fulfilled their mission and have made their important contributions to families and communities over, sometimes, many decades.

For every journey there are way stations...

God's people have made many stops along the way, at way stations. Cape Rich is one of those places. Indeed, this morning is also a way station in a sense: we have come to remember; to be together; to make a new, sustaining memory and to say, "Yes, it was worthwhile. Yes, it is worthwhile."

Our gathering on the beach concluded with the singing of "All the Way My Saviour Leads Me"; the recitation of Psalm 136, a "journey psalm"; and a benediction.

Barrie, ON

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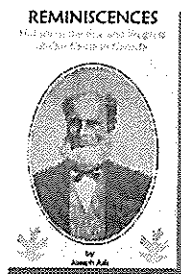
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Love is not proud

Pride has often been referred to as the chief priest of all sin. Pride, to be sure, is at the heart of much division and hurt. Jesus' basic principle on the matter was a part of last month's installment of this series based on Paul's definition of love in 1 Corinthians 13. It is that, if you exalt yourself you will be humbled, but on the other hand if you humble yourself you will be exalted.

Paul could see that pride was causing division and destroying relationships among the Christians in Corinth. Pride had divided the church in Corinth. 1 Corinthians 1:11-12 tells us that the various parties were quarreling. Each group was impressed with the wisdom and viewpoint of its leader. They may also have been impressed with their teachers method of teaching. There is nothing wrong with admiring intelligence, preaching skill, leadership ability or evangelistic expertise. But competition between the Corinthian groups got so hot and personal that each party was pumping itself up and putting others down. Rather than mutual joy in everyone's abilities, there was a fierce sense of how good we are and how bad you are. Paul saw how terrible pride was. It is exactly the opposite of the loving Spirit of Jesus. Whatever gifts we have are from God (1 Corinthians 4:6-7). How then can we be puffed up?

There was a moral arrogance present in Corinth that Paul found shocking! There was a man in the church that was committing sexual immorality with his father's wife (we assume stepmother). This even fell below the incredibly low standards of the pagan society of Corinth. Its presence and acceptance by the Corinthian church had brought the church below worldly standards. The church was showing no moral outrage, no grief that this horrendous sin was present among them. They were, instead, proud of their liberty and tolerance. Paul encouraged them to deal immediately and decisively with the man

so that he might yet be saved on the day of the Lord.

Some in Corinth had become so proud and arrogant that they were not willing to accept Paul's rebuke. Paul told them that, Lord willing, he would soon be coming to Corinth. Paul knew that he would find that the false teachers were all talk and that the Spirit's power was not with them. The church in Corinth needed correction but their proud hearts were unwilling to accept it.

Some in Corinth had allowed their knowledge to puff them up. The specific issue they were dealing with was eating meat that had been sacrifice to idols. It was good meat and Christian people had the right to eat it. As far as they were concerned idols were nothing, the meat was just meat and nothing more. However, some weaker Christians had not yet thought the matter through. To them it was wrong to eat the meat since they saw it as idol worship. Paul called on the mature to consider the weak, to act in love to build up their faith, not to destroy their faith in the pursuit of their own Christian freedom. When we focus on our knowledge we tend to become puffed up but love will work at building others up.

Arrogance had infected the church in Corinth like a disease. I am sure it was also at the heart of the lawsuits among brothers, the abuses of worship and the misconceptions of doctrine. All these problems should have been and could have been solved but their pride wouldn't let them admit fault. Their haughty spirits needed to be broken. Paul confronted them with the power of God's Word. No one was so important, knew so much, or was so mature as to be exempt from the need for humility and repentance. To be God's person is to be honest with yourself, admit fault, swallow pride, repent, apologize and correct the action.

Pride is a person's overwhelming sense of his own importance. A person may be

blessed with a superior intelligence. There is nothing wrong with knowing you are bright, if you are and you use it for God's glory. But a proud person knows it, is proud of it, lets others know it, makes others uncomfortable with it and believes that he is above people with less intelligence. Knowledge coupled with pride uses knowledge to humiliate others. Knowledge coupled with a loving spirit uses intelligence as God's gift to enrich others by teaching, counseling and encouraging them. Some with much education become arrogant. I have seen those with much education speak patronizingly, talking down to others of less education. One who believes his learning has made him better than someone else is sick spiritually. It works the other way too. Some, who have little formal education, assume a superiority over others. They enjoy making fun of those who have formal education. If one assumes he is superior because of his lack of formal education, he too is spiritually sick.

Some suffer from a spiritual sickness called racism, believing that their race is superior to others. Some suffer from the spiritual sickness called sexism, men in pride believing that they are better than women, women in pride believing that they are superior to men. Some take pride in their wealth, believing that what they have makes them superior to others who do not have what they have. We could go on and on...

Pride condemns one to making the same mistakes over and over again. Pride cannot and will not admit even the possibility of a fault. Pride cannot ever learn, because pride already knows everything.

Pride condemns one to having few if any good relationships. Pride does not admit faults and never apologizes. Pride expects others to do all the apologizing, because pride believes others are the problem.

Is there a solution? Yes, thank God, there is. It sounds easy but in practice proves to be rather difficult. **CHANGE YOUR FOCUS!** Pride focuses on ourselves. Humility focuses on God and others. Practicing humility through Christian service ensures that humility grows daily and pride continues to shrink. The solution: **LOOK UPWARD! LOOK OUTWARD! and SERVE! SERVE! SERVE!**

Follow your Guide

Connie Lee Krute, Staff Writer
WORLD EVANGELISM/J.C. Choate Publications

The Great Pyramid of Cheops near Cairo, Egypt, is a formidable sight, a true wonder to behold. Once filled with treasures befitting the final resting place of royalty, it has now been stripped of all relics of the past, both inside and out. Although it no longer stands as a glorious monument to the Pharaoh, people from around the world come to see this architectural marvel. The making of this structure remains a mystery unto this day.

My mother and I had the privilege of touring the Great Pyramid many years ago. An old Egyptian gentleman, dressed in traditional white robes and turban, served as our guide. Little did the guide speak as we proceeded into the pyramid, up an inclined tunnel. As short as I am, I was unable to stand up straight in the area, so we made our journey in a slightly stooped over position.

Suddenly, everything seemed to close in on me. I turned to my mother and said, "I must get out of here. I cannot go on!" The old guide looked at me and in a very calm and reassuring voice he said, "Do not worry. It is just a little farther."

His words did not make any sense to me at that time. Here I was, nearly hyperventilating, and he wanted me to keep going! At that moment I doubted that he cared for my well-being.

"I can't do it. Get me out of here!" I insisted. Obviously, my patience had worn thin and panic was about to take over. Very gently this kind gentleman touched my arm and repeated, "Do not worry. It is just a little farther."

The old guide's gentle touch and words of reassurance made me believe that I could make it. He did not say what was ahead, nor did I know. I looked at him and a sense of calm came over me. Somehow, my body was able to take a deep breath and I heard myself say, "Okay. Let's go on!"

Taking my arm, the guide led me up the incline. His words proved to be true, for in

a few short yards the tunnel suddenly opened up into a gigantic chamber, approximately two stories high. There was enough air for me to breath easily and plenty of room to get over my claustrophobic feeling. My sigh of relief could be heard throughout the cavernous area.

The old guide was right! I was so thankful that I had been patient and listened to him, for I would never have witnessed the ancient technology of the Great Pyramid if I had turned around and left the tunnel. This was probably the only opportunity I would have to be in this place—a place I had always wanted to see—and the old guide saw me through my panicked state and led me through to the goal of my journey.

The Lord, our God, is like the old guide and the journey through the tunnel is similar to the trials in our daily lives. We do not pass through these "tunnels" everyday, but when we do our Heavenly Father is there to see us through. In James 1:12-18, the writer states:

Blessed is the man who endures temptation; for when he has been proved, he will receive the crown of life which the Lord has promised to those who love Him. Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. Do not be deceived, my beloved brethren. Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. Of His own will He brought us forth by the word of truth, that we might be a kind of first fruits of His creatures.

We must learn to be patient, listen to

the Lord, and keep sight of our heavenly goal:

Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand (James 5:7-8).

There is no guarantee that our life's journey will be easy, yet we must remain patient. James continues,

My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience. Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord—that the Lord is very compassionate and merciful.

Just as the old guide said, "Don't worry. It is just a little farther." Our Heavenly Father, too, will lead us, if only we lean on Him and follow Him along life's tunnels. Be patient! And follow your heavenly guide!

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Point by Perry:

"THIS SHOULD NOT BE"



Our title, the words used by James in reference to the incongruity of praising and cursing coming out of the same mouth (Jas.3:10), applies, in our opinion, to many other contradictory situations.

Christians are those who have been made disciples of Jesus Christ and baptized into Him, clothing themselves with Him. (Mt.28:19; Gal.3:27). A disciple is one who has chosen to follow, learn from and adopt the philosophy and life style of his "Rabbi". This, as with all learning, is a continuing process. The resulting life changes are often gradual rather than dramatic. Nevertheless, it is expected that Christians will be different, - more like Jesus than their counterparts in the world.

Our observations and experiences have not always fit with such expectations. We have personally known and heard of some very fine people who are not fellow members of the body of Christ. Some have been outstanding in their concern for others. We have seen high moral values, unselfishness, compassion, kindness, service and a readiness to be gracious and forgiving towards others. On the other hand some extremely selfish, mean, unforgiving, ungracious, morally careless people have been met in the church of our Lord.

Brethren, "This should not be".

It is not our intention to teach or imply that complete success in being like Jesus is a requirement to merit salvation. Rather, we urge that each of us as Christians look into the 'mirror' of the word and, without prejudice, examine ourselves and see what we 'look like'. We must go away remembering and doing not forgetting and failing to act upon what we saw (Jas.1:22-24). After all, it is God's intent that we be "conformed to the likeness of his Son, that he be the first-born among many brothers" (Rom.8:29).

It is also urgent that we honestly evaluate our responses and reactions to the various circumstances of life and compare our findings with what we see in the lives of those not in Christ. Is there a difference? We are challenged to be 'light' and 'salt'. "But, if the salt loses its saltiness how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. . . let your light shine before men, that they may indeed see your good deeds and praise your Father in heaven" (Mt.5:13,16).

The Christian life attracts observers to God whereas those who 'claim to know God' but whose actions 'deny him' cause the word of God 'to be maligned (blasphemed, ASV) and 'bad things' to be said 'about us' (Titus 1:16; 2:5,8). Surely we do not want to cause people to be turned away from God, his word or his people?

Surely we want to be more like Jesus! Surely we are disappointed when we become aware of how badly we sometimes fail at this! There is a solution.

The enabling power is available. There is a story of a conversation between a Christian missionary and a soap salesman who were travelling together. The salesman pointed to world conditions as proof that almost 2000 years of Christianity has failed. Acknowledging the discouraging conditions, the Christian pointed out that, despite the long time availability of soap, there are many who continue to be dirty and to live in filthy and unsanitary conditions. By the same reasoning this provides proof, he said, that soap has been a failure. The explanation in both cases is that, "It works, brings the desired results, if it is applied.

Just as the soap must be removed from the wrapper or box and, with water, be applied to that which is to be cleaned, so also, the word of God must be taken down from the shelf and applied to the heart so that it will influence the life. The words, attitudes and actions of honest and sincere people come from their hearts. "I have hidden your word in my heart that I might not sin against you." (Ps.119:11).

A well know and often sung hymn asks, "Is thy heart right with God? . . . Are all thy powers under Jesus' control? Does He each moment abide in thy soul?" Can we respond affirmatively? Then surely it will show in our lives.

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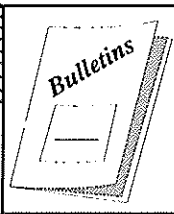
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FROM THE BULLETINS

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: wpgwayne@aol.com



Special Delivery

by Rick Gamble

For centuries, when parents needed an easy way to explain where babies came from, the stork delivered. The bird, they said, dropped babies down the chimney and bit the leg of each mother, accounting for her need to rest in bed.

The legend started in Scandinavia where storks often nested on house chimneys. During their 70-year life span, the birds returned to the same chimney year after year and mated with one partner for life. Early naturalists also noticed the younger birds lavished great care on their sick or aging parents, feeding them and protecting them with powerful, out-

stretched wings.

The ancient Romans had seen the same thing and passed the "Stork's Law", legislation ordering children to look after their parents. Even the Greeks were impressed with the fidelity of the birds. Their term for family love — strong, natural affection — was "storge" (storgay), the origin of our English word stork.

In Jeremiah 8:7, the Lord says the storks know when it's time to come home from their migration, unlike His people who refuse to return to Him, preferring the way of sin instead. Even in the Bible, the stork is synonymous with new birth and spiritual renewal. So while Christians need the strength of the eagle

and the gentleness of the dove, we also need the faithfulness of the stork. "Don't just pretend you love others," Paul writes. "Really love them. Hate what is wrong. Stand on the side of good. Love each other with genuine affection and take delight in honouring each other... When God's children are in need, be the one to help them out." (Romans 12:9-13)

To truly be the family of God, we must be dependable, responsible and accountable. We must be committed to one mate for life, setting an example for those who will measure the depth of our commitment. We must embrace our responsibility to support and protect our parents instead of relying on the state to do it for us. And as we confront our persistent sin, we must be faithful in returning home to our ever-gracious God. That sin will always threaten to smother our new birth. But if we learn the lessons of the lowly stork, we will be delivered.

published in *Cross Current*,
Brantford, ON

In His Image

by Peter Morphy

Today many people have someone who is a mentor in their life. Some, especially young people, even hold other people up as idols. This is very natural for people in the world when they meet someone who is famous, successful, rich, or popular. Perhaps this idolized or worshipped person is a great sports figure, a music star, or a successful business tycoon.

In idolizing these successful people, some try to imitate and emulate in their own lives the qualities of this person hoping to become like them. They walk like them, talk like them, dress like them, act like them, and even think like them. We describe this imitation as a mirror image or walking in someone's shadow.

Jesus had a mentor whom He always looked to, imitated, and sought to please. Jesus hungered to be like His Father. To do His Father's will is the reason Jesus came to this world. Jesus did nothing, spoke nothing and thought nothing without consulting with His Father. John's gospel reveals the thoughts and motives of Jesus.

Here are just a few verses that take us

into the mind of Christ:

"My food is to do the will of Him who sent Me, and to accomplish His work." [John 4:34]

"I seek not My own will, but the will of Him who sent Me." [John 5:30]

"For I have come down out of heaven, not to do My own will, but the will of Him who sent Me." [John 6:38]

Jesus also said, "I always do the things that are pleasing to my Father." [John 8:29]

Who is your idol or mentor? As Christians, we hold Jesus up as our role model, example and guide. He, unlike all other idols, is worthy to be worshipped and imitated. We read, study, reflect and meditate upon the life of Jesus in order to learn about His life, His character, His actions and His words. We want to talk like Jesus and act like Jesus - we even want to think like Jesus. We imitate Him exactly so we can become just like Him in every aspect of our lives.

We have a living example of the image of God in the life of Jesus. Jesus said, "Whoever has seen me has seen the Father" (John 14:9). Jesus came, in the words of Thomas, to "show us the Father" (John 14:8). When we follow Christ we

become like God.

So our goal is to be like Christ, who was like God because we are children of God. Paul tells the Christians at Ephesus to imitate God as His children (Ephesians 5:1).

We are not perfect in our imitation, but we do not give up or get discouraged. We just continue to imitate. We simply strive to be just like our Father.

"Therefore, you are to be perfect, as your heavenly Father is perfect." (Matthew 5:48)

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FOR WOMEN BY WOMEN

Articles for publication and/or reactions to this page should be sent to Linda Hammett Rt. 1, Box 249AA, Vincent, OH 45784.



What Have We Learned from Job?

Betty Burton Choate

It is not uncommon today to hear the question: "Why has God done this to me?" or "Why has God allowed this to happen?" or "If this is God's will, I must accept it." No matter what the trouble or disaster, credit for it is laid at God's feet.

In the long ago, the patriarch Job was devastated by tragedy. He lost his possessions, his financial security, and his children. Terrible blows rained on him, one on top of the other! He surely must have wondered how he could bear up under such crushing grief.

But more was still to come. He lost the strength imparted by oneness of heart with his wife. They could not even turn to each other for consolation, because of her loss of faith. What a wall was erected between her heart and Job's crying needs when she lashed out at him, "Do you still hold to your integrity? Curse God and die!"

Job's mental and spiritual anguish were compounded by his physical suffering. He broke out in "painful boils from the sole of his foot to the crown of his head." Probably Job's suffering seemed complete; he had lost everything.

But his three friends came to comfort him, and he learned through them of another loss: his esteem in the eyes of peers. It was no small thing for a man who had behaved always in an exemplary way, who had continually offered sacrifices in behalf of his children for fear they had transgressed in some small way, who had been blameless and upright, who had been counted as the greatest of all the people of the East, to suddenly find himself judged by peers and found to be tremendously wanting. Job cried out, accusing God, "...He has made me a byword of the people, and I have become one in whose face men spit." (Job 17:6)

But Job's last blow was the greatest of all. Obviously his relationship with God was precious to him. Even God described

Job as a person most devoted to Him, so much so that He knew Job would be faithful to Him no matter what happened in his life. But all of the disasters caused Job to cry out, "...the arrows of the Almighty are within me;...the terrors of God are arrayed against me." (6:4) He turned to his friends and challenged: "How long will you torment my soul, and break me in pieces with words?...Know then that God has wronged me, and has surrounded me with His net."

How black Job's world must have seemed when he had examined his life and had found insufficient cause within himself for his troubles, and when he concluded that — for some reason unknown to him — even the God he loved and had tried so diligently to serve had turned against him and had brought about all of the horrors in his life! What comfort was left? To whom could he turn for help? Truly, in Job's mind, there was no one!

People often reach just that point in their thinking today. And they ask, "Why did God do this to me?"

Have we learned nothing from Job's experiences? Have we not paid attention to the first chapter of the book which shows that Satan was the instigator of the tragedies which came into Job's life?

Why did Job never wonder, "Could it be that Satan is responsible for these things?" Why did his wife not raise the question? Why did neither of his friends suggest the alternative solution of Satan's hand being raised against him instead of God's, especially when Job so vehemently declared that he was undeserving of such punishment?

Today, it is true that when problems come our way, we would do well to turn our eyes on ourselves and to ask: "Have I brought this on myself, because of my own bad decisions or lack of guidance through hardship?" But if we can seem to find no

major areas in need of correction, would we not be advised by Job's experience to trace the source of our problems back to Satan rather than to God?

Why should we mentally blame God for even the bad things that come into our lives?

You might answer, "Because God is greater than Satan, and He has control over all things." Yes, and we are assured, "God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it." (1 Corinthians 10:13) But this assurance does not mean that if we have adversity in our lives, God is the instigator of it. We are warned "...your adversary the devil walks about like a roaring lion, seeking whom he may devour." (1 Peter 5:8) A hungry, roaring lion will kill and eat everything in sight — unless he is stopped by some force greater than himself. Satan is always present, eating and devouring the world; and, left in the clutches of Satan, the devastating of the lives of all the people of the world will not stop.

But when a person passes through the door into God's family, some wonderful things happen. (1) Now, separated unto God, he lives under God's measured care. Day by day, many things may come into his life, either through the normal cause-and-effect process of nature, or through the results of his own actions and decisions, good or bad. But as long as his love for God remains true, he can depend on the promise, "...all things work together for good to those who love God..." This does not mean that God will necessarily reach out and prevent the natural result of our actions; certainly, in many cases, He could not, because this would entail the working of miracles; but in order to keep His promise, it surely must be that God often intervenes providentially, behind the scenes, where "things working together for good" required Him to do so.

Or, rather than intervene with the normal consequences of events and personal behavior, often it is 'after the fact' that He pulls everything together for our spiritual good.

(2) The second force which stops Satan's devouring of ourselves is ourselves! As Christians, we can say, "Stop!"

(continued on page 14)

NEWS

- EAST -



by **Walter R. Straker**
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Note: The majority of congregations have begun their ladies class this fall. Some are prayer groups, some are stitch and chat and some are Bible studies.

ONTARIO

Ajax: The congregation held its annual corn roast on September 12.

Barrie: Ainslie Cameron, 90, passed away on October 4 after a lengthy illness. Her funeral was on October 9. Claude Cox and Max Craddock took the service. The ladies from Barrie had a special ladies day, on October 17, the theme being "The Proverbs 31 Woman."

Speakers in recent months include: Ed Broadus (June 7); Darryl Culley (June 28); David Knutson (July 12); David Johnson (July 19).

On May 3, David Johnson, Bob Baylis and Russ Cosby were selected by the congregation to serve for one year as a facilitating group. This is an interim step as the congregation moves towards formalized leadership.

Allen and Lynda Good, Gavin and Laura have moved to Stratford. The Perrys, Klemms and Turpins have moved within the city and the Darryl Culleys have moved to the city where Darryl replaces David Johnson as administrator of Grove Park Home. David has been recognized for his 26 years of service to the home.

Forty children were involved in the August 24-28 VBS which concluded with a BBQ to which parents and guardians were invited.

Evan Rowland was born on June 27 and Owen Patterson on July 25.

Attendance was 86 and 91 on September 13 and 27 respectively.

-**Claude Cox**

Beamsville: The congregation reports that twenty young adults have entered the work force or are attending post-secondary schools. Kids for Christ were gathering

food for the Lincoln community support group. September 20 was the date of their congregational meeting. Don Smith was in Mentor, Ohio and Rochester Hills, Michigan for special meetings.

Bramalea: Joshua Lourenco, son of Tony and Lillian was baptized on Friday, September 25, by his father. Rody Ostil was baptized on Saturday, September 26. Rody retired a year ago and went home to the Philippines and built a house there. They plan to return on November 18 with a desire to build a congregation there. Jerry Tallman's meeting on "Evangelism Today" was well attended and Jerry presented very good lessons. Michael Tackett of "Key to the Kingdom" was guest speaker on October 4. Daniel and Betty Amanatey have moved to Brampton from Montreal. Daniel is working in the area. Fred Whittington has been laid up for approximately a month from a hiatus hernia operation but is recovering well.

Brantford: The Frank Tubman family have left to go to Fennell Avenue in Hamilton. A congregational breakfast was held on October 10 with guest speaker Charles Kippax of Woodstock. The ladies began their fall 'stitch and chat' in September.

Brantford (afternoon group): Tiny Joshua Crewe, ten month old son of new Christians in Brantford, has been in MacMaster Hospital for weeks as his parents wrestled with whether to go ahead with a serious operation that could end his life. With much prayer, Joshua was operated on, on October 8 and came through with flying colours! He will not live a long time due to other serious problems, but the time he has left will be better, and largely spent at home. Brittany Meyers, who has spina bifida, picked up her crutches and walked without her body brace last month, surprising both her parents and doctors. One of Canada's top roller skaters, Juliana Parker has been invited to an Olympic training session in Colorado!

-**S. Gamble**

Collingwood: The congregation is showing a series of videos by Jack Exum on Sunday evenings. On Saturday, October 3, Michael Tackett was a guest speaker for a special meeting. The ladies class is using the book "What Do You Communicate" this fall.

Grimsby: The congregation reports that at their Vacation Bible School they had an

average of 87 students with a total attendance of 109 counting the teachers, helpers and other workers. Grimsby had a picnic and held worship at Centennial Park on October 4. A Parent Appreciation Dinner is planned for November 14, cooked and served by young people from Great Lakes.

Hamilton (West): The names of Jessica Borre and Bradley Nevilles have been added to the directory.

Ice Lake: A fall meeting with John Bailey from Bedford, Texas, occurred on October 2-4.

Newmarket: On November 6-8, Ron Pauls will be leading a marriage seminar. The congregation has a new web-site. They are planning a Bible Teachers' Appreciation Dinner for December 6.

Omagh: Harold and Sharon Ellis are leading a series of "His Needs, Her Needs" weekly sessions this fall.

Owen Sound: Fifty-one ladies participated in the Owen Sound Ladies Renewal on September 18-20. Twelve men were present on September 26 for the first of three scheduled worship leadership training classes. The Paul Faulkner Parenting Videos, "Raising Faithful Kids in a Fast Paced World" are being shown on Sunday evenings. It was decided to assist Erol and Debra Dogan in their mission to Jerusalem, with \$600 coming from this years missions budget and \$600 for the 1999 budget. The "Songs of Faith and Praise" songbooks are being purchased for the congregation, with funding provided by a bequest from the Mina Angel estate.

- **Walter Hart**

St. Catharines: Steve Cordle reports that religious pollster George Barna has found that 78 % of visitors love being greeted by the individuals seated near them. A Prayer and Praise night was held on July 25. On Friday, August 28, the young people had a teen camp-out at the Cordle's.

Sault Ste. Marie (Pinehill): Rachel Rose was baptized at Bible Camp in August. She is the daughter of Steve Rose. Stephen Bailey had his kidneys removed and awaits a transplant. Marc, Yvette and Amanda Lemieux have moved to Alberta.

Stoney Creek: The church had a retirement party for Harold and Linda Parker on Saturday night, October 24 at the building. "We are pleased that the Parkers are staying and that Harold will continue as a shepherd."

(continued on page 12)

(continued from page 11)

Jon and Corrie Peever are now back from overseas and attending here.

The church will be formally commending Darrell Buchanan to ministry at its Sunday morning service on November 22. Representatives from area congregations and other friends are invited to this occasion. A potluck luncheon will follow.

November 29 has been announced as 'bring a friend Sunday'.

Stratford: Bob and Elaine Jones had their 50th anniversary on October 23.

Plans were to begin cell groups in early October. The congregation is planning to use, "Look at the Man" a series on the life of Jesus, in sermons and Bible class time.

Sudbury: A congregational meeting was scheduled for October 25. Home discussion groups every Thursday evening provide opportunities to invite family and friends to an informal practical Bible study.

Thunder Bay: Family Camp 1998 was a great success. Sara Turner returned to Lakehead University after spending four months on Manitoulin Island. Richard Pepper returned after a summer as program director at Dorion Bible Camp. John Whitfield was appointed Vice-President of Research and Development for Lakehead University. Roy Ellis is now in Halifax, Nova Scotia as a chaplain.

Tintern: Melissa Book is recovering from gall bladder surgery.

Toronto [Bayview]: David Knutson, of St. Catharines, was a guest speaker.

The congregation has 15 Bible correspondence students from the "Key to the Kingdom" program. Keith Thompson, from Newmarket, will teach the adult class and preach during the month of October. Harold Byne from London, is to present "A Journey with Eagles", a third annual spiritual renewal weekend, November 20-22.

Toronto [Strathmore]: Max Craddock was guest speaker in Meaford. Karina Skibinsky was baptized on Sunday, September 6. She is part of the Spanish congregation. The Spanish congregation held a campaign with brother Pablo Sanabrai of Nicaragua, who is attending Abilene Christian University. He spoke to the English congregation on the evening of October 4. "A successful "Youth Lectureship" was enjoyed by the

Strathmore congregation on the the weekend of September 25-27. The speaker was Mahase Bissondath, evangelist with the Church of Christ of San Juan, Trinidad, W.I. The theme for the weekend was "Shaping Up For Service" and the lessons were excellent. This lectureship is planned to be a yearly activity at Strathmore. Lutchelle Volcy was baptized on September 27. Her father, Jean, a deacon, baptized her following the evening service. On Saturday, October 3, Colleen Shaw was baptized by Devon Bennett. We rejoice at these two new births in the family. A great weekend was enjoyed with Michael Tackett, October 2-4. Michael spoke at Waterloo, Collingwood, Bramalea and Fennell Ave., as well as Strathmore. Michael is to be the speaker at the Training for Service meeting next year, hosted by the Ajax congregation."

- Max Craddock

Waterloo: In a letter from David Dunn, who had not been able to come as their preacher because of sickness, he states that he and his wife Sally would like to visit in the fall of 1999 and that he has made a full recovery from his illness. Javier Cuarezma is offering Spanish classes on Friday evenings for anyone who would like to learn the language. Baptisms: New Christians added to the Lord's church are Mel Hill and John Barnes.

Welland: The congregation has invited Walt Cromwell to preach for them and he is looking for financial assistance.

QUEBEC

Sherbrooke: At 10 o'clock Tuesday night, October 6th, Yvon Beaudoin baptized Yvel Boucher. His wife, Jacqueline, was previously a part of the church. Linette Dubois, another member of this church will join them in conducting services.

On Sunday, October 11, the Plessisville church invited the Christians from the small churches in Sherbrooke, Shawinigan and East Broughton to join them for worship and a lunch together.

NOVA SCOTIA

Kentville: Ray Fisher, who calls himself "the new guy on the block," sends this report: A new Christian, Tonya Anderson from Nassau in the Bahamas is a student at Acadia University in Wolfville. "Tonya is inviting friends to worship, sharing her

faith on campus and giving all of us a good example of faithful attendance even when far from home." Results of the VBS are four additional children attending Sunday school. The women of Kentville were the featured speakers at an area wide ladies retreat.

Mill Village: David Hallett reports that at the present time it is not feasible to move their building to their new property. Whether to build or not is still undecided. They have a new driveway on the property and a well dug and ready to use.

NEW YORK

North Buffalo: Steve Holder received the award for "best boy camper" at Camp Agape's Senior Camp. Sharon Ammerman was baptized at camp on August 29. The Romans class began on Tuesday evenings.

MICHIGAN

Ann Arbor: Patrick Meade will preach in a series, November 8-11.

Marquette: John Michelin, who is appreciated for his contributions here, has moved to Appleton, Wisconsin and will be missed.

You are encouraged to
tune in to:



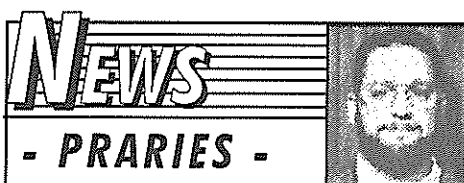
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MANITOBA

Carman – On August 16th, the family of Jenny Morgan helped her celebrate her 90th birthday. Don Jeffkins is recovering from by-pass surgery. Gary Ezekiel has returned home from Israel where he spent six months with the armed forces. On September 13th, the congregation held a "Sing For Your Sandwich Sunday".

Dauphin – Wilf and Marilyn Rogers are celebrating their 40th wedding anniversary in October. The Annual WCC

Lectureship was held on October 9-11 with Mike Bolton, Larry Yurk, Herb Anderson, and Bob Parker as the keynote speakers. This year's theme was "We Have Set Our Hope". Good lessons were delivered and many were encouraged through the various activities of the lectureship. Jack Close was honored for his many years of service to the school.

Winnipeg – On October 10th, Kathy King and Jeff Spence exchanged vows in front of friends and family. We wish them the very best in their new life together. As this report goes to press, we are just a few days away from our annual youth rally. We are looking forward to an excellent weekend of lessons, praise, fellowship and fun.

SASKATCHEWAN

Regina – Congratulations and welcome to Michael Radwanski, who was baptized into Christ on Thursday, September 17th. Michael is in grade 7 at Glen Elm School,

where he has been involved in the Christian Club for the last year. Michael is a part of the youth group, and is eager to grow in his faith.

The congregation has started Growth Groups. These groups are safe, warm, effective, relational opportunities to belong and to become. Some of the groups that are meeting are a Parental Growth group, a Marital Growth group, a Personal Growth group, and Spiritual Growth group.

Weyburn – In August, Tanya Knibbs and Greg Roberts announced their engagement. A come & go tea was held in honor of Velda Coulter's 75th birthday on August 30th. Graham and Wendy Bell along with Lorne and Elinor Tyndall of Nipawin are pleased to announce the engagement and forthcoming marriage of Selina and Curtis. Plans are being made for an April 24, 1999 wedding.



by Marion Waugh
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Edmonton, AB T6L 6J1
Phone & FAX: 403-463-7324

BRITISH COLUMBIA

South Burnaby: Building renovations continue.

A 40th wedding anniversary tea was held for Ray and Merle Fillion in Abbotsford on September 26.

Vancouver, (Oakridge): On September 20, Brother Allen Jacobs gave the sermon and Bible lesson. Allen and Betty Jacobs are well known for their missionary work in India.

On September 26, the guest speaker was Brother Jeff Floyd of the Burnaby Church. He has been preaching for the congregation in Burnaby for eight and a half years.

Central Valley Church of Christ has moved to the campus of the Columbia Bible College at 2940 Clearbrook Rd. Abbotsford. Worship begins at 10:00 am and Bible classes are at 11:15.

Salmon Arm: Dr. John Bailey, elder

with the church of Christ in Pipeline, Texas will be the guest speaker at our annual fall lectureship on October 17 and 18.

ALBERTA

Edmonton: We have over twenty people who are either attending our small group Bible studies, regular visitors at church, or who are in one-on-one Bible studies. Several of these people are at or very near the point of making decisions for Christ. Please continue to pray for those we are reaching out to.

A short "Drug Awareness for Teen Parents" seminar was held on September 19. One of our deacons, Bruce Hoddinoot, a police officer with the City of Edmonton gave the seminar. The teen parents who attended felt that this type of information sharing/relationship building seminar would be useful to have on a monthly basis. These seminars will be for all parents (not just parents of teens) and will provide an opportunity to evangelize neighbours and friends.

We are making plans to move our church office to the house we have purchased next door to the church building. The house will also have meeting rooms, classrooms for the interns (evangelist's training program) and teens. This move will free up space in the church building

for badly needed additional classrooms. The mailing address and phone number of the church will remain the same following the move, expected in mid to late October.

A day of cycling and fellowship was enjoyed by teens on September 20. The weather was perfect. A number of our teens are making plans to attend the youth rally in Winnipeg in October.

Sadly, we bid farewell to Bob and Jennifer Vallee and family, who have moved to Penticton, B.C. They will be missed by all of us in Edmonton.

Some enterprising moms in the church are busy organising a "Moms & Tots" group for ladies in the church.

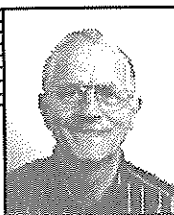
We held our semi-annual leadership retreat on September 25 & 26. At the retreat we focused on being Men of Vision, asking the questions, "How am I leading spiritually?" and "What do we have to offer the church." At the retreat we also laid out plans for 1999, and selected our theme for the year: "A Disciple is ..." We are looking forward to focusing on what it means to be disciples of Jesus in 1999.

We welcome to Edmonton the Baniulis family who have relocated here from Whitehorse. Welcome to Reg, Faye, Alex, Ian and Heather.

Submitted by David Ford

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.)

The IVP Bible Background Commentary, Genesis - Deuteronomy by John H. Walton & Victor H. Matthews, R.G. Mitchell Family Books, Willowdale, ON. 284 (double columns) pages, \$

The IVP Bible Background Commentary on the New Testament was published in 1993. We gave it top marks in our review at that time. Now we have the first volume of a similar commentary on the Old Testament. It covers the first five books. The authors are top evangelical scholars who have specialized in the Old Testament.

In the preface they state that "The purpose of this book is not apologetics, though certainly some of the information we present could find use in apologetic discussions. ...We are trying to shed light on the Israelite culture and worldview...If we are not alerted to the differences that existed in

the Israelite way of thinking, we are inclined to read our own cultural biases and our own perspectives and worldview into the text as a basis for understanding its theological significance. The larger ancient Near Eastern world becomes significant in that many times it can serve as a window into the Israelite or ancient Near Eastern way of thinking. This book can help the interpreter avoid erroneous conclusions. So, for instance, the theological significance of the pillar of fire, the scapegoat or the Urim and Thummim can be understood in new ways once we make connections to the general culture of the ancient Near East.

Here are a few examples from the hundreds to be found. Read the changing of names in Genesis 17:3-8 "Names had power in the ancient world. By naming the animals, Adam demonstrated his mastery over them. In a similar way, God's changing Abram's name to Abraham and Sarai's name to Sarah signifies both a reiteration of the covenant promise and the designation of these people as God's chosen people." Regarding Abraham's welcome of the visi-

tors in Gen. 18:1-15: "Hospitality customs required that all strangers who approached a dwelling were to be offered the opportunity to rest, refresh themselves and eat a meal. This was done to transform potential enemies into at least temporary friends." What was the significance of Lot "sitting at the gate" in Gen. 19:1-3? "In ancient cities the gate area functioned as a public square. Its constant flow of people made it the ideal place for businessmen to set up their booths and for judges to hear cases. The fact that Lot is sitting in the gate suggests that he was doing business there and had been accepted in the community of Sodom." Regarding Abraham's use of a donkey in Gen. 22:3, "The wild ass was domesticated about 3500 B.C. Its primary function from the beginning was as a pack animal because of its ability to tolerate heavy loads and to survive for long periods on little water. As a result it was often relied upon for long-distance travel and transport." Many other examples could be cited such as the domestication of camels in ancient times, the significance of blessings, and use of household gods. We see many similarities between the practices of pagans and believers in God. Yet there is a major distinction in their beliefs in the true God as contrasted with idolatry.

Preachers will find many ideas for sermons and even more importantly will be kept from misusing texts.

(continued from page 10)

You can't twist me and turn me and control me any longer! I am free of you!" We can make decisions and turn our lives in directions that strengthen our protection from him. For instance, a Christian who chooses to spend his leisure time with dedicated, spiritual people is going to avoid many of the pitfalls in which Satan might trap him if he chose instead to use those extra hours frequenting bars and places of prostitution.

But aside from these considerations, there may be times in our lives when Satan would challenge us, and when God sees that challenge as useful for our spiritual growth, just as was the case with Job. God didn't instigate Job's suffering. He simply pulled back His protective shield. Did He abandon Job? Was Job left entirely at Satan's mercy? No, God was monitoring and measuring all along. Though it was impossible for Job to fully know his own strengths and weaknesses before his trials,

certainly God knew all along what would tempt him and what would destroy him, so He told Satan plainly, "You can come this far, and no further."

The difference is this: if God were the instigator of troubles and difficulties in our lives, He would be pitted against us. In that case, we would be standing alone, with no strength greater than our own to overcome the trials.

But if Satan is the instigator, and God is on our side, measuring, monitoring, working all things together for good, so that even the darts Satan hurls with destructive intentions are used instead for our spiritual growth, then we face all adversity in the very strength of God! He is by our side, not standing in opposition! We would never say with Job, "He tears me in His wrath, and hates me; He gnashes at me with His teeth; My adversary sharpens His gaze on me...He also has taken me by my neck, and shaken me to pieces; He has set me up for

His target, His archers surround me. He pierces my heart and does not pity; He pours out tears to God. Oh, that one might plead for a man with God..." (Job 16:9-21)

May we read closely from the book of Job, glorying in the fact that inspiration has allowed us to see behind the scenes as was not possible for Job and his wife and friends. Let us credit to Satan the adverse acts he brings into our lives, and let us credit to God the careful working together for good of all that we experience. Truly, as Paul said in Romans 8:31-39, God is for us, even to the point that He willingly allowed the death of His own Son in our stead. There could be no greater proof of His love.

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OBITUARIES

Harry Gilbert

Harry Gilbert's journey upon this earth came to a sudden and tragic end early Wednesday morning, on October 7, 1998, when a large transport truck near Fenwick struck him.

Harry leaves behind his beloved wife of 36 years, Rosemary (they were married in 1962), three grown sons: Scott, Randy, and Chris, a deeply shocked and saddened mother-in-law, Kitty Lane, a devoted and loving brother, Ross (and wife Lucille) Gilbert, and other family members, including grandchildren. Also grieving Harry's passing is an incredible host of friends, including his brothers and sisters in the Lord in the Fenwick Church of Christ and in the congregations throughout the Niagara region.

Harry lived in Fenwick all of his life. He and Rosemary and son Chris worked closely with Ross and Lucille and their sons in running the family business, Gilbert's Flower Shop and Greenhouses. Harry will certainly be sorely missed in those day-to-day operations.

Funeral services were conducted by this writer on Saturday, October 10, at the Lampman Funeral Chapel in Fenwick. Wil Maddeaux, Shirl Wilson, her daughter Jen, and this writer sang two hymns during the service: "Amazing Grace" (Harry's favorite) and "All the Way My Savior Leads Me." A lunch was provided for those in attendance by the Fenwick congregation following the service. Harry's body was laid to rest in the Hillside Cemetery at Ridgeville.

It should be noted that an amazing demonstration of love and support was shown by the Fenwick community. During visitation, about a thousand people filed through the funeral home to pay their respects to the family. These were all clear

demonstrations of genuine and deeply felt affection and respect. The funeral service itself was well attended. The building was filled absolutely to capacity, and there were a number who had to stand outside.

From the first moment I met Harry, which was a little more than a year ago, I liked him very much. During the time I have been associated with him, I have grown to love him and Rosemary very, very much. They have both, as have Ross and Lucille, proven themselves again and again to be wonderful personal friends. I loved Harry's fantastic sense of humor and fun. He loved to tease me every chance he got. We laughed together many times, and we also cried together on occasion. My wife and I are going to miss our brother and friend more than words can possibly express.

Good-bye, Harry! May God bless and keep your soul in accordance with His Amazing Grace.

—Felix H. Turner
Fenwick, Ontario

Mission News

Haiti

Joseph Worndle of Coral Springs, Florida is actively involved in the spread of the gospel in Haiti. Since 1989, 91 churches have been established, over 19,000 have been baptized and there are 352 preachers of whom only 7 receive salaries.

There are two weekly radio programs with 7 million listeners resulting in 64 invitations from denominations and 10,000 potential Christians. In nine months of 1998, 2,554 have been baptized.

A school of preaching with a two year program has 6 instructors and 53 students. Ten preacher's seminars are held annually. Primary and secondary schools number 29 with a total enrollment of 15,000. He also reports an orphanage and a bi-annual medical mission.

Laos

The Allisons are in Vientiane and are providing encouragement to the families of the ten who have been in prison since January because of participation in a home Bible study. These ten were not included in the amnesty list as was hoped.

The prisoners reaction was, "If it is God's will for us to stay, we are fine with that. . . they needed to be happy wherever they are, said one of their leaders.

Albania

Dino Roussos of Athens Greece just spent a week of preaching in Tirana, Albania in which sixteen were baptized. Thirty-five had been obedient since the start of the summer campaign in which about 25 World Bible Institute teachers taught Albanians. This was brother Roussos' third missionary effort there.

The two hour meetings included a half hour of singing followed by preaching and a question and answer session. One of those baptized was a former military General, the father-in-law of a gospel preacher, Artan Xhaferi. He had been an atheist for many years.

Lae, PNG

Velma Forman writes, "This year every day has brought chal-

lenges and change, opportunities to serve, blessings and thanksgivings. She mentions a gathering of P.N.G. women a Indagen, an isolated village, to hear and learn, question and search, many for the first time opening their Bibles to seek God's will through His word."

"The second P.N.G. Youth Camp was held in Goroka and attended by over thirteen hundred people. Ten young people met their Saviour and were baptized.

"...We're now able to get together evenings as we've just got electric lights in our shelter. ...We send THANK YOU! from the thirty-five hundred served through the clinic this year." Planned trips for clinics include Wesalam, by helicopter, where their only health care has been a harsh twelve hour walk over the mountains.

You can write to Velma at P.O. Box 1234, Lae Papua New Guinea

Ukraine

Who Will Help?

"Dema Belikov (my translator) is seriously considering attending Sunset's preaching school in Donetsk. Demia is already preaching regularly, about every other Sunday. While we were in the States last year, he preached all the time without pay. He converted his own mother, and brought others for us to teach. The school.. will be helping him to do better what he is already doing. He recently married, and going to school will mean that he won't be translating for me, so he won't be making his usual \$150 per month to support his wife and teenage stepson." He will need \$100 a month to rent a place."...I would like to find someone (a church or individual) who will support him while he goes to school. Anybody out there interested?

e-mail contact <ralphwilliams@ralph.anet.donetsk.ua>

On August 10 Ralph Williams wrote "It was wonderful having American campaigners with us (3 different groups) ...The Ukrainians learned something of the concept of fellowship from the American visitors, and it is an important lesson. Two people were baptized on the Left Bank, and there are several who seem to be very close....Attendance is good....

Editorial Notes

News and teaching articles are welcome. We invite brethren from all across the country to join us in making the Gospel Herald both interesting and edifying. Do you have a message that would provide encouragement to the brotherhood? Please send it in.

Deadlines

Our schedule calls for items for publication to reach us by the third from the last Tuesday of the month preceding the month of issue. Example - November 10th. Because of the holiday season, items for the January 1999 issue should reach us one week earlier, i.e. December 8th

Directory

Brethren are asked to please check your listing in the directory for accuracy. To be useful, these pages need to be kept up to date. A case where the name of a brother who passed away months ago continues to be listed was recently drawn to our attention but not by the church involved.

As the new year approaches, many churches will need to pay the \$8.00 annual fee. If changes need to be made, the fee is \$4.00

ECP

60th Wedding Anniversary



Manly and Grace Jacobs celebrated 60 years of marriage at an Anniversary Tea in Elkhorn, Manitoba on June 14. They were married on June 15, 1938 and farmed in Horse Creek, Saskatchewan near Elkhorn until four years ago when they moved to Elkhorn. All of their children except a foster son were included in the 37 relatives from

British Columbia, Alberta, Saskatchewan, Manitoba and Ontario.

Manly was involved in the early years of this paper as a supporter and contributor of articles. He has been a positive factor in Western Christian College and in the spread of the gospel in the Prairies and was a part of the the early winter Bible Schools.

What Does God Give for the Asking?

Cecil T. Bailey

In my N.I.V. New Testament Luke 11:11-13 reads as follows: "Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him?" However, the parallel passage in Matthew 7:9-11, which is obviously intended to teach the same lesson, reads as follows: "Which of you, if his son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake? If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him?"

Are the two passages contradictory? By no means! Let us examine what Jesus really said in Luke 11:11-13. A literal rendering of this text in the Greek is: "And which of you as a father, if the son will ask for a fish will hand to him a serpent? or even if he asks for an egg, will hand him

a scorpion? If therefore, you, being evil, know to give good gifts to your children, how much more the heavenly Father will give the spirit holy to the ones asking Him?"

The crucial and evident question is: "Does, or will, God give the Holy Spirit, that is, a person, to each one who asks?" or rather, "Will God renew with holiness one's spiritual self created by God? David believed that God could and would when he besought Him to "Create in me a clean heart, O God, and renew a right spirit within me." Psalm 51:10. (KJV).

The Holy Spirit is the dowry given to believers, as at Pentecost, upon one's repentance and baptism. Peter declared "Repent and let each of you be baptized in the name of Jesus Christ for (into) the forgiveness of your sins; and you shall receive the gift (dowry) of the Holy Spirit." Peter confirmed this when he told the Jewish Sanhedrin in Acts 5:32, "We are witnesses of these things (the Resurrection of the Christ) and so is the Holy Spirit whom God has given to those who obey Him."

Each of us know hundreds of individuals who have a 'holy spirit', but who are unsaved. The Roman Centurion baptized in Acts 10 was a very good and godly man before his conversion to Christ.

Yes, God has always been ready and willing to give anyone a 'holy' spirit upon request, and to renew our spirits when, with our 'flesh', they become defiled.

"Therefore, having these promises (that God desires to live in us and walk with us), let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." (2 Corinthians 7:1.)

We tend to forget that just as God is 'spirit', (John 4:24) so are we, for we are made in His image (Genesis 1:27). We must all heed the exhortation given us in Hebrews 12:9, "Moreover, we had fathers of our flesh correct us, and we gave them respect, shall we not much more be subject to the Father of our spirits, and live?"

-Estevan, SK

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; Small Groups (Fri. - Mon. eve.) Phone: (403) 272-2111; E-mail: ccocf@cadvision.com; Larry Yurk, ev., 547-2046.

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, David Hoichkiss 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): Columbia Bible College Chapel, 2940 Clearbrook Road; 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 Hilchey Road, V9W 1P4; (250) 923-5233.

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

CRESTON: Corner of 5th Ave. and Cook St.; Sun. 10, 11; Box 2329, V0B 1G0; 428-7411 (off) or 428-5937.

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

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: 110 Mohawk Cres., V2H 1J6; Sun. 10:30; Thurs. 6:30 pm; Contact Dan McLean (250) 374-4624, Rob Harper, (250) 554-6721; FAX 554-6728.

KELOWNA: 1317 Ethel St. V1Y 2X1; Sun. 10:45, Bible study 9:30; Charles McKnight (250) 861-9486 and Barrie Forman 763-2103 (paper 717-8043), evs.; Wayne Muirhead 861-4008 and Ted Windswill 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.

PENTICTON: Pentiction 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.

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 4J8; 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; Training Class 5; Wed. 7; John Smiley, ev. (716) 882-5434.

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

NORTHWEST TERRITORIES

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

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convoy Ave., B3N 2P8; Sun. 10, 11; Wed. 7:30; (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. 7:00; 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. 2 p.m., classes 1 p.m., prayer, praise and studies, Sun. 7:30 and Wed. 7:30 in homes; contact Rick Gamble (519) 753-5353; 759-6630 (bldg).

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@cnw.igs.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: dntontn@cnw.igs.net; Ann Hoichkiss, sec. (613) 932-5053; bldg. (613) 933-4999; 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; (Gore Bay waterfront, past docks); 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 Azzopard, 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 Pk, L9C 7N5; Wayne Page (905) 648-5100.

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

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

HUNTSVILLE: 36 Hilltop Dr. PIH 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 Rattai, ev., 548-2245.

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

KITCHENER SOUTH: Kitchener City Hall (Learning Room), 200 King St. W.; Sun. 11:15, 12:30; Wed 7:30 in homes; 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 8J1; Fax (905) 778-0366 (res.), 895-6502 (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, cvs.

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. & Barnham); Lord's Supper/Classes, 10-11, Preaching 11-12; 323 Lindan 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; Steve Cordle, ev.; (905) 934-3862 (res); 935-9581 (off.); contact David Camuthers (905) 227-8972.

ST. CATHARINES (Garden City): Ina Grafion Gage Home (Elm Room), 413 Linwell Rd.; Sun. 9, 10, 11; Wed. 7; c/o Roy Diestelkamp, ev. 123½ 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; Contact Vern Hibbard, (519) 383-6700; E-mails: sarcofc@cbtech.net

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

SAULT STE. MARIE (Pinchill): 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: ½ km. N. of village; Sun. 11, 10; Wed. 7:30; Box 13, N0A 1P0.

SMITHVILLE: 246 Station St.; Sun. 10, 11, 6; Wed. 7; Ari 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; Darrell Buchanan, ev., (905) 664-7583(res); Robert Priestnall, sec.

STRATFORD: 478 Brunswick St., N5A 3N6; Sun. 11:15, 9:45; Wed. 7:30; George Mansfield, ev. (519) 273-5280 (off); 272-1714 (res); e-mail: gmansf1d@quadro.net; David Ross, 744-2872; david.ross@owenscoring.com John Brush, 625-1054; Larry Hoover, 271-9545; Joseph Kippax, 744-3439;

SUDBURY: 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7:00; Peter Morphy, ev., (705) 524-3944 (res.), 560-3964 (bldg); email: pmorphy@cyberbeach.net; Wes Bailey, sec. 523-0933..

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; Morray 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-BELLEVILLE: Clarion Inn, 211 Pinnacle St., Belleville; Sun. 9:45; 10:45; p.m. in homes; Tues. p.m. in homes; P.O. Box 22049, Trenton Center, Trenton, ON K8V 6S3; M. McDonnell (613) 969-1741; J. Short 965-1079.

VANDELEUR: E. off Hwy #10 (2 km S. of Markdale) along Artemesia Township sideroad 10 7 km; Sun. 10, 11; Ian Boyce, sec., R.R. #6, Markdale, N0C 1H0; (519) 986-2143. Gordon Dennis, RR3; Mount Forest, 3ox 274, N0G 2L0; (519) 334-3077

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; Drew Chapados, ev., 1179 Harrison Ave., N9C 3J4; (519) 253-3932 e-mail: <drew@wincom.net>

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. ☐PhoebeY women's class; 1st 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 Masionneuve, O., Suite 500, 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; chrish7777@videotron.ca.

PLESSISVILLE: Centre Communautaire, André Côté, CP21, G6L 2Y6; Sun. 11, 10; Yvon 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.

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.

LOYDMINSTER: 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 Grid 640; Grid Rd., 7½ mi. W., 2 mi. S. of Wishart; 15 mi. NE of Punichy; 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 Thuc, 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 Krogsgaard, 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 Gusikoski, 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; Wed. 7:00 p.m. (call for locations); Randy Fiske, ev. (306) 782-4662 (res); 783-6877 (bldg); Harry Meakes, sec. 783-6850.
(Inclusion in this listing does not mean complete endorsement of all teaching and practices.)

CALENDAR

NOVEMBER

6-8Marriage Seminar "How to Grow a Marriage Through Communication" by Ron Pauls, Newmarket, ON,
contact Brian Cox for details

7.....Sunday School Reunion, 2-4 pm, Windsor, ON

8-11....Patrick Meede at Ann Arbor, MI

12-14..GLCC Lectureships, Beamsville, ON

Neil Hart Scholarship Fund

Neil Hart's last public address was to the student body at Great Lakes Christian College in June 1979 when he read Ecclesiastes 12:1, "*Remember your Creator in the days of your youth*". For many of us who sat in the Tallman Gymnasium that warm spring day the verse still sparks a memory of a God fearing young man who was taken from us all too soon.

Neil was blessed with faithful parents and the support of a loving body of believers. This created a wonderful environment for his faith to grow. As many of you know, Neil was actively involved in Camp Omagh where he spent many summers - developing his own faith and helping others. Over the years Camp Omagh has nurtured the faith of many young people.

In a fitting tribute to Neil, the *Neil Hart Scholarship* has been established at Camp Omagh to assist many young people who may have financial difficulties in attending camp. The scholarship fund is planned to be an ongoing self sufficient trust fund administered by the Omagh Bible School board of directors.

The goal is to raise \$20,000 for the scholarship by June 1999, which marks the 20th anniversary of Neil's passing. Your contribution will assist young people for many years to come and tax deductible receipts will be issued for all donations.

Please send your contributions to Camp Omagh c/o Paul Craig, Treasurer, 502A Redfox Rd., Waterloo, ON, N2K 2V8. Cheques should be made out to "Camp Omagh" and clearly marked at the bottom, "Neil Hart Scholarship".

"Remember your Creator in the days of your youth."

X-----

Yes, I would like to contribute to the Neil Hart Scholarship fund with a donation of

\$100.00 _____ \$75.00 _____ \$50.00 _____ \$25.00 _____ other \$ _____

Name _____ Address _____

City _____ Postal Code _____

Mail to: Camp Omagh, c/o Paul Craig, Treasurer, 502A Redfox Rd., Waterloo, ON, N2K 2V8. Cheques should be made out to "Camp Omagh" and clearly marked at the bottom "Neil Hart Scholarship".