

Gospel Herald

For the promotion of
NEW TESTAMENT CHRISTIANITY

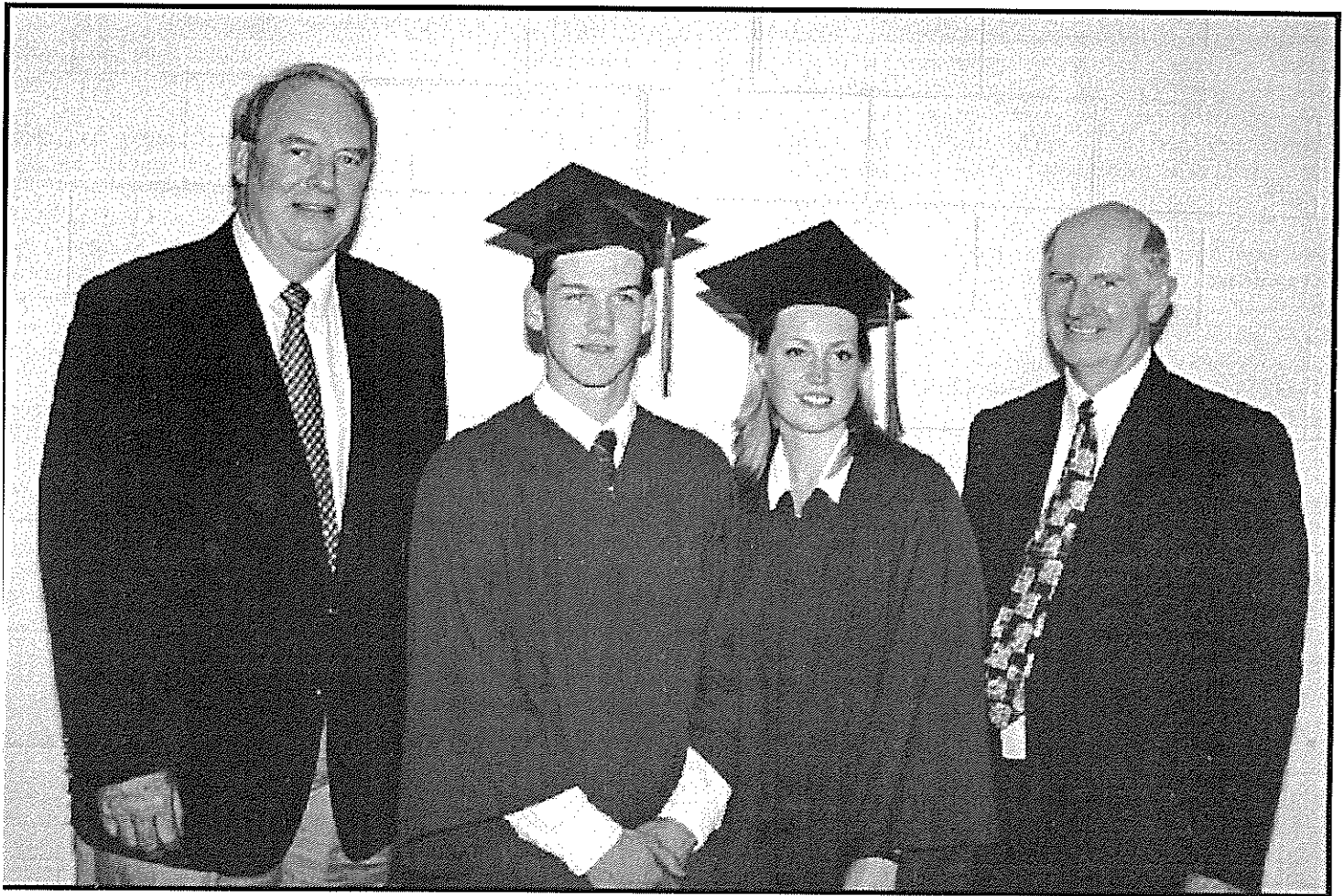
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The Story Continues



Great Lakes Christian College saw the first of her third generation graduates. Pictured are Geoffrey Ellis, former President, Jarrod Johnson, Lacey Whitfield and President, Art Ford. Jarrod's father David, and Grandmother Margaret Johnson (Nee Williams) and Lacey's parents, Wayne and Laurie (Nee Miller) and Grandfather Ray Miller also attended Great Lakes.

Works

by Walter N. Hart

R Kent Hughes, in his commentary on *Ephesians*, well illustrates our situation. An airplane crashes in the South Atlantic, a thousand miles from any land. On the plane are three men of very different swimming capabilities. One is a great Olympic swimmer, one an average swimmer, and the other cannot swim at all. The Olympic swimmer hits the water, heading for the tip of South America, a thousand miles away. "Follow me—I'll get you out of this!" The other two make a try at it. The non-swimmer lasts only about thirty seconds. The average swimmer struggles for a while but soon goes under also. "But the champion swimmer churns away for twenty-five hours, covering an impressive fifty miles. Terrific! Only 465 more hours to go!...The truth is...our paddling will never do, no matter how 'good' we are. The distance is too far..." Let's face it. We can't get there, no matter how hard we try. "...all have sinned and fall short of the glory of God" (Romans 3:23). **If there is to be any hope, someone is going to have to rescue us.** We can only say with Paul, "Wretched man that I am! Who will rescue me from this body of death." And then with him we can thankfully exclaim: "Thanks be to God through Jesus Christ our Lord!" (Romans 7:24,25)

By grace through faith

If we are going to be saved it will be by grace through faith, not as a result of our works (Ephesians 2:8,9). "Saved by grace"—God has acted for our welfare, when the situation was hopeless for us. The words in the verses before this tell us what it is all about: **before** there was death, sins and trespasses, disobedience, the desires of the flesh, and wrath; **now** there is mercy (richness of mercy), great love, grace, kindness—in Christ Jesus.

Our salvation was "nothing (we) could or did achieve—it was God's gift of grace which saved us." (cf. Phillips trans.).

We are saved "through faith". Here is our response. Here is the comprehensive term for our acceptance of God's grace. The entire response of man to God's grace is wrapped up in this word "faith".

Beware, it is possible to have a certain "faith" in Jesus, to "believe" in Jesus, and it not lead to salvation! During Jesus' ministry there were certain Jewish rulers

who believed but would not make that faith public, fearful of the consequences (John 12:42). Jesus said He would not acknowledge such faith before His Father (Matthew 10:32,33). Some demons met Him during His ministry—acknowledged who He was and His power over them—confessed Him in the hearing of others (Mark 1:24)—but no one would claim they were saved in doing so.

The faith that gives us access into the grace of Jesus (Romans 5:2) involves trusting Him, placing confidence in Him, relying on Him instead of our own goodness or our own efforts. As Adam Clarke has so well said it, the person who has saving faith "credits what God has spoken concerning Christ, his sacrifice, the end for which it was offered, and the way in which it is to be applied to become effectual"

Where are repentance and baptism?

Where are repentance and baptism in this picture? They are wrapped up in that term "faith"! Bob Hendren was right when he wrote: "Repentance and baptism are not additions to faith, but they are faith in action claiming the benefits of the cross and the open tomb."

*If there is to be any hope,
someone is going to have to
rescue us.*

Salvation, grace, and rightness with God are not something we have achieved—it is "not the result of works, so that no one may boast" (Ephesians 2:9). Salvation is "God's gift, not a reward for work done" (NEB). Not one of us can claim the credit for it! "...he saved us, not by any works of righteousness that we had done" (Titus 3:4,5)

All that we had earned, all that we could claim credit to as our due, were the wages of sin—which is death! Eternal life is the free gift of God in Christ Jesus our Lord (Romans 6:23).

Somehow we must rid ourselves of this notion that we can merit or earn a right relationship of God. Many of us want to say, as with the commercial, that we gain our salvation, as our money, "the old-fashioned way—we earn it!" Hughes tells of an illustration that so fits how many of us have been led to think. The story is of a frog which fell into a large milk can.

There was no way to get out, so the frog just kept paddling, until it churned a pad of butter and leaped out from its self-made launching pad! As Hughes observes, the frog well symbolizes our folk religion: "just keep on keeping on and you'll be all right"—"I'm a good person, not perfect, but there are a whole lot of people worse than I"—"God knows I'm not perfect, but I'm doing my best."

I am all for doing what we can, paying our own way, working hard and taking responsibility for our own situation. But in the matter of salvation such a philosophy can be fatal! We must not be like the Muslims, thinking that if we can only get a credit balance on the side of good deeds that we can overcome the debit side of our lives. It does not work. It will not work.

We must not believe the lie of Austwicz. Over the gate of that death camp were the words, "Work sets you free." But it did not happen. The only hope would have to come from the outside. The only work that will set us free is the work of Christ!

What we need to do, rather than **earn** a place before God, is **accept** His answer to the problem of sin in Jesus Christ. He is the atoning sacrifice for our sins (1 John 2:2). It is in His sacrifice of atonement by His blood that we are justified (Romans 3:23-25). "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (II Corinthians 5:21).

The table is heaped with food, made available to us. Why would we starve? The cheque is written. The funds are there for our debts to be paid in full. Why not accept the cheque, endorse and cash it and be debt free? That is what we are doing when we in faith turn from our sins and are baptized into Christ. We have merited or earned nothing. Through His grace we have everything!

There is a place for good works

Works of merit have no place in our salvation. Is there a place for good works, then? Absolutely: "For we are what he had made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life" (Ephesians 2:10).

We are "what he has made us". We are His product, His making. The Greek is *poiema*, from which we get our English word "poem." We are not "self-made." "A 'self-made' man is almost inevitably badly made" (E.K. Simpson). As those saved by His grace through His Son, we are "his

work of art, his masterpiece" (Bruce). "The ultimate workmanship of God is a human being who, despite being dead in his trespasses and sins, has been made alive in Christ" (Hughes). What an honour the Father has given us! That *we* are His work of art!

For what did He make us? What is His purpose for us? The scripture says "created in Christ Jesus *for good works*, which God prepared beforehand to be our way of life". Good works! That is what He make us for in Christ! Good works are integral to our lives! In His purpose and His planning we are meant to be doers of good deeds!

Barclay is right: "All the good works in the world cannot put us right with God; but once we have been put right with God, there is something radically wrong with the Christianity which does not issue in good works" (*Ephesians*, 1:23). "No one more wholeheartedly than Paul repudiated good works as a ground of salvation; no one more strongly insisted on good works as a fruit of salvation" (Hughes). Just check out II Thessalonians 2:16,17 ("comfort your hearts and strengthen them in every good work"), Colossians 1:10 ("as you bear fruit in every good work"), and Galatians 6:9,10. There is something false about Christianity that is not spontaneously and naturally doing good (James 1:27).

These good works are not works of *merit* or works of *achievement*. They are not to be seen as having earning value. They are works born out of *love* and a sense of appreciation and thankfulness. They are works of *obedience* arising out of a desire to please the Saviour. These good works grow like a fruit tree out of the rich soil of God's grace.

How these works differ from works of merit or earning value was explained in an illustration from the world of nursing that J.D. Thomas has used. A nurse works in the children's ward of the hospital, meeting the needs of sick children. We hope that she really does care for the children, but we know that this is a job and that she is working for pay and earning (meriting) a pay cheque. She might not even be there if there were no pay cheque forthcoming. This same nurse then goes home and spends the night, long hours, looking after her own sick child--without thought of "pay" or "earning" anything. Why? Out of *love*. The same thing is being done. It looks the same. But the motives are very different. "She works even longer and harder now because of

love and relationship and she never watches the clock. Her work is now analogous to the work of the Christian's 'obedience of faith.'"

Matthew 25:31-46

These good works will show up at judgment. Jesus said so. It is worth having a look at the judgment scene He painted with good works in mind: **Matthew 25:31-46**. It would be easy to misapply or misuse what is said here. Because Jesus emphasizes one point does not mean that we can dismiss others. We know, from what we have already studied in *Ephesians* 2, that we are saved by grace through faith. There is no salvation apart from being washed in the blood of the Lamb (Rev. 7:14), our names being recorded in His book of life (Rev. 21:27), our being born anew of the water and the Spirit (John 3:3,5), and our walking in the light of His Word.

That having been said, it is vital that we struggle with what Jesus says here about our lives and judgement. He affirms here that we must be of some earthly good to be pleasing to God.

Christianity has sometimes been judged as "impractical"--"too other worldly"--"not concerned with this life and its problems." What does this scene say about that? Jesus in this judgment scene agrees with what Paul has said in *Ephesians* 2:10: good works are an integral and essential part of life before God.

Jesus affirms that if we want to serve Him then we must be willing to serve people. *People* must count with us. Jesus identifies Himself with people. He took on

humanity and joined mankind in sorrow and in affliction. God is His Father and God is also their Father. Anything done for others for Jesus' sake is seen by Him as the same as if done to His person! He considers thoughtful, loving, caring acts towards others as being toward Him. He considers a *failure* to be helpful, caring, friendly, and thoughtful as a failure to be helpful, caring, friendly and thoughtful to *Him*!

Little things count. What these people did or did not do are the things anyone can do--the simple things within reach of all. A meal, something to drink, friendliness, a visit to the sick or discouraged--this is not beyond any of us! Simple, thoughtful, human help! They were such so called "small" things that they represented *the real outflow of the heart* and showed the true character of the person. The ones who did them were not expecting a reward, not seeking merit. They were simple uncalculating expressions of concern and love--natural, instinctive. Those who did not do them never thought they were rejecting Jesus. But in their carelessness, thoughtlessness, unconcern, unfriendliness, they showed that they did not really have the Spirit of Christ.

Salvation is by grace through faith. We do not earn it. We could not earn it. All the good works in the world could not purchase it. But salvation is intricately connected with good works. A life that is lived in the grace of God will naturally and instinctively produce the fruit of good works --works of love and gratitude.



(standing) Jayme Addison, Mentor, Ohio, Female Athlete of Year; Duane May, Sundridge, Male Athlete of Year; Rhannon Smith, Beamsville, Female Favorite; David Ellis, Sundridge, Male Favorite; Kristen Kirkland, Tillsonburg, Female Honour Student; A.J. Whitfield, Beamsville, Male Honour Student; Emily Vine, Thessalon, Miss Great Lakes 1997 and Peter Ellis, Campden, Mr. Great Lakes 1997. Seated are the Citizens of the year, Bethany Mashinter, Kornev, Miss Great Lakes and Andy MacKenzie, Beamsville, Mr. Great Lakes.

EDITORIAL

Reverence and Awe

Wayne Turner



One of the most overwhelming encounters with God in the Bible occurred when Moses led the people of Israel out of their camp to the foot of Mount Sinai. Smoke billowed up from the mountain like smoke from a furnace. The whole mountain trembled violently. There was thunder and lightning, and a trumpet blast which grew louder and louder. When the people trembled with fear and begged Moses to speak to them, instead of God. These were the same people who had seen the ten plagues, the parting of the Red Sea, the pillar of cloud and fire, and other miraculous things that God had done. Judging by the fear it induced, the power demonstrated at Sinai far exceeded everything they had previously experienced.

Throughout the Bible, people responded to encounters with God in fear. Isaiah's reaction to seeing God is classic. "Woe to me! I am ruined!" he cried. (Is. 6:5) Human beings are awed by the presence and power of God. This is our natural response when we are confronted by that which is greater and more wonderful. We describe this response as worship. At its heart, worship acknowledges that God stands over all, and that He alone is worthy of our adoration and praise. Some have suggested the term "worship" as a synonym for worship. In his book, *The Holiness of God*, R.C. Sproul writes, "The God we worship is the God who has always been. He alone can create being, because He alone has the power of being. He is not nothing. He is not chance. He is pure Being, the one who has the power to be all by Himself. He alone is eternal. He alone has power over death. He alone can call worlds into being by fiat, the power of His command. Such power is staggering, awesome. It is deserving of respect, of humble adoration." Scenes like Sinai and the call of Isaiah serve to remind us of God's majesty, holiness, splendor and transcendence - of His worthiness to be worshipped.

The writer of Hebrews draws our minds back to Sinai as the basis for worship. We have not come to a scene like Sinai with its powerful effects. We have come to a kingdom that cannot be shaken. But, we have also come to a God that is even greater than was manifested at the mountain. We have come to a God who is sovereign. He is a consuming fire. Therefore, the writer concludes, "let us be thankful, and so worship God acceptably with reverence and awe." (Heb. 12:28) When we lift up God in worship, when we praise and proclaim His majesty, holiness and power, we are reminded of our creatureliness, of our unworthiness to approach such a One. We are finite, imperfect beings daring to come before the Sovereign of the Universe, our Creator and Judge. Words like reverence and awe are inadequate to describe how we feel as we approach God. When we really remember the real purpose of worship, often heard statements like, "I didn't get anything out of the worship" seem to displace God as the only object of worship. The question that really needs to be raised is what God got from our worship. Did He receive the praise and honour? Was He the centre and focus? Did His people draw near to confess their sinfulness and His holiness? Did the worship acknowledge that He, and He alone, was its audience and judge?

For several years, in the religious world at large, as well as within the brotherhood, there has been much discussion about "contemporary worship." In some cases, "contemporary worship" appears to represent gimmick and entertainment in worship. In

other cases, the term embodies the desire to make worship as genuine and relevant as possible.

The word contemporary simply means "with(in) time." It identifies that something is occurring within its time. This means that all worship is contemporary, or at least it should be. Specifically, the word refers to something that is relevant to the culture and idiom of its time.

The discussion of "contemporary worship" is especially related to the songs that are used in worship. Within the Restoration Movement, our songs have come from the classic hymns of the Reformation, the songs and spirituals from our agrarian roots, songs that originated from the early genre of Gospel Music (like music from the Stamps-Baxter Quartet), and a few songs that were distinctly "our own." These were the songs that many of us grew up with. When we sing them, they make us feel like "church." They are comfortable and familiar, at least to many older members.

Just as these songs were originally introduced as new songs, countless more songs are available for use today. For many of these songs, the only objection that can be raised is that they are new and different from what has been previously used. They express the words of worship, though in a slightly different language and cultural idiom than the past, from the thoughts and hearts of younger generations. Granted, many of these songs may never become all-time classics. But, to be honest, many of the songs used over the last century may not either.

The real issue here is not about entertainment. It is about using songs in worship that genuinely speak from the heart of the worshipper. Limiting or excluding songs that are scriptural simply because they are new and unknown is like telling people that the only way they can express affection to their spouses is by kissing on the cheek. As couples express affection in many acceptable ways, so, we can sing praise using many different types of songs, from the classic 17th century "Fairest Lord Jesus," the 18th century "Glory! Glory! Hallelujah!," "How Great Thou Art" (published in 1953) and the very Biblical words of the "contemporary" song, "As the Deer."

The goal of worship is not to exclude young people by using only the songs of the past, nor is it to exclude the older folks by using only newer songs. The goal of worship is for the family of God to unite in harmony in praise. This means that we need balance in worship. This can only be achieved by working as brothers and sisters in a spirit of unity, harmony and love as we subject ourselves to one another to truly lift up God in worship.

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Why I Love The Church

by Jeff Harris

Someone once asked me, "Do you know what the biggest problem with the church is?" I was dumbfounded in trying to come up with the single most identifiable problem with the church. I wondered if it was the doctrinal diversity, the negative attitudes that showed up from time to time, or if it was a lack of evangelistic zeal. I finally asked for the answer to this most perplexing riddle. The answer that was given to me was both simple and direct. He said, "The biggest problem with the church is... It's got people in it." How true it is. Jesus created the perfect church. The problem is that human beings came along and messed things up. In the space provided, I would like to share with you why I love the church. Actually, I want to begin by sharing some reasons why I don't.

I don't love the church because of its fancy buildings or because of the stained glass windows, the statues, or the art that exists in some church buildings. I don't love the pews that give me a sore back. I don't love the cry rooms at the back of the auditorium that usually smell like diapers.

I don't love the church because of the business meetings, the committee meetings, the finance and budget meetings, the elders and deacons meetings or any of the other meetings that I attend. I don't love the church because of budgets or plans. I don't love the church because of the name we put on the sign or because we have signs at all.

I don't love the church because of the songbooks, overhead projectors, old songs or new songs. Nor do I love the church because of sermons, classes and announcements. I don't love the church because we sing new songs nor do I love it because we sing old ones.

I don't love the church because of who belongs to the church. I don't love the church because of the good people, the bad people, the preachers, the deacons, or the elders. Now don't get me wrong. I am not saying that I don't love people. I am saying that they are not the reason why I love the church.

I don't love the church because of the worship times, the traditions or innovations of men, or because of the clock that regulates the length of the worship services.

I don't love the church because of the controversy that people find themselves enmeshed in. Nor do I love the church because of the agendas of men.

I have given reasons why I don't love the church. Now let me share why I do. The

church was created by and for Jesus Christ. It's His church not man's. Jesus loved me (and all of us) so much that He was willing to give up the glory of Heaven to come down here to save us. The church is an integral part of His plan to save us. I love the church because Jesus died for it. Without the sacrifice of Jesus, the church would not be.

I love the church because Jesus loves the church. Many have sought to live the Christian life without being involved in the Lord's church. They say, "Jesus, Yes!! The church, No!!" but this is a paradox. Jesus died for the church. The church was in God's eternal purpose (Eph. 3:9-11), so how could man presume to discard that which Jesus died for? When we realize the great lengths that God and Jesus went to in order to redeem us, it should cause us all to love His church.

*Jesus died for the church.
The church was in God's eternal
purpose, so how could man presume
to discard that which Jesus died for?*

I love the church because of who it belongs to. The church and Jesus go together. You can't have Jesus without the church and you can't have the church without Jesus. I often tell people who want to "join" the church that they can't do so. You can join man-made organizations, but you can't join the Lord's church. In fact, there is nothing that you can do to join. No sum of money and no special prayer will gain admittance for you into church. The Bible says that the Lord is the one who adds to His church. Since you can't join, you can only be added.

I love the church because I love what God

loves. It has been said that we should love what God loves and hate what God hates. We know that God and Jesus love the church, so the natural reaction for us then is to do the same. I know that it is sometimes difficult to love what is going on "in" the church. Sometimes we dislike decisions, choices, and even the people. I am sure that God feels the same way, but He still loves us. I may not be happy with everything that goes on "in" the church, but I cannot in good conscience walk away from what Jesus died for. Much of Jesus' teaching centered on the value of the church (the Kingdom). I love the church warts and all. Because the church is comprised of people, I realize that it won't be perfect. But praise be to God that we are made perfect by the blood of Jesus Christ.

I love the church because my brothers and sisters in Christ are an encouragement to me. When I am down, they strengthen me. When I am wounded, they come to my aid. Sometimes, all it takes is a smile, other times a hug or word of encouragement does the trick. I love the church because I can be an encouragement to them as well.

I love the church because Jesus is among His people. He said, "For where two or three come together in my name, there I am with them." (Matt. 18:20) What a comfort it is to know that Jesus is here among His people. Jesus has not abandoned His people, He abides with us forever.

I love the church because of its diversity. Many of the things that we do are done because of Biblical instruction, while God leaves a number of things to our discretion. I love the church because it allows us to be close to God. We do not have a veil of formality hindering us from approaching God. I love the church, because it is with the church that we worship our awesome God. Being a part of God's family, the church, is a privilege. I pray that we will always view it as such.

Winnipeg, Manitoba

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"Love is Patient"

To love God is the greatest command that we find in all of the Bible and closely integrated with it is the command to love others. As we become more loving, we become more like Christ. As we become more loving, the church grows in strength. As we become more loving, others will want to become more like us. The goal of the series of articles that we embarked on last month is to encourage us all to grow in our love for God and one another.

Love is not left for each of us to define on our own. In I Corinthians 13 Paul breaks down the command to love into it's recognizable traits and begins to hit us where we live. We may say, "Well of course we love, we all are to love." But, are we patient? What Paul says in I Corinthians 13 about the importance of love, equally applies to each and every quality of love. Paul might very well have written:

"If I speak in the tongues of men and of angels, but have not PATIENCE, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy, and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not PATIENCE, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not PATIENCE I gain nothing"

When I think of patience, I am forced to think of my lack of it. I remember how frustrated I get when some household appliance or my car won't run the way it is supposed to. You can probably at least understand, if not identify with my impatience. Although patience with machines would be good to learn, this isn't what Paul was writing about. Paul was writing about patience with people.

We must remember that Paul was writing to the church in Corinth, a church

with a lot of problems. They were dividing, with each group following their favorite preacher. There was sexual immorality in the church that even the pagans abhorred. There were lawsuits among brothers. The ugly spirit in Corinth was showing itself in: gossip, temper tantrums, suspicion, side choosing and resentment. A large dose of patience was urgently needed in the church in Corinth. I have yet to see a congregation where patience isn't a very necessary ingredient.

God is love, love is part of God's nature. The call to love, is a call to be like God. Patience is first and foremost a characteristic of God. Patience describes God and it is God who gives the word meaning. God's patience with mankind is the reason He overlooked human stubbornness and perfected the plan of salvation. God's patience is our salvation, God wants all men to come to repentance (2 Peter 3:9, 15). It is because of God's patience that we can be saved.

In the Parable of the Unmerciful Servant (Matthew 18:21-35) we find God's patience powerfully illustrated for us. The story is about a man who owed a debt that was impossible for him to pay, he owed more than 10 million dollars. The creditor demanded repayment, the debtor begged for patience and was forgiven the entire debt. The creditor represents God and we are the debtors. God, because of His patience, forgives the debt created by our sin, a debt that is impossible for us to repay. Jesus ends the parable, by reminding us that we are to have that same patience with others.

In Romans 1, Paul writes of the terrible immorality and ungodliness that existed in his day, but to us it sounds like Paul was writing about the later part of the 20th century. Then in Romans 2:4, we see God in His patience bearing with

mankind, hoping that they will be saved.

This wonderful patience of God came to earth and appeared in the flesh as Jesus Christ. Jesus' love for us was so great that He endured insult and held on through the crucifixion so that we might be saved. That kind of patience is hard for us to understand. We know something about patience, "But surely," we say, "there has to be a limit to patience, you can only be patient so long." When our patience runs out and we cry for judgment - God is still saying "Wait, maybe they will repent."

God is love. God's love is patient. Love is patient. Christians who love are patient.

God loves people and wants them changed even if it takes a lifetime. But if we lose patience: throwing temper tantrums, giving up in disgust, flying off the handle, telling people off, and getting our noses out of joint, God's purpose is not accomplished.

We need to be patient with everyone. With the negative complainers who have a complaint or negative comment about anything and everything. With the disagreeable types that are so hard to love. With mean spirited people who always seem to be doing something to hurt others. With people who believe that they are right when we know we are. We need to be patient with everyone.

We will never learn patience until we believe it is possible to be patient. We know the difficulty, we know how many times we have failed in our efforts to have patience, but we also know that with God all things are possible. Perhaps if we center our thoughts on God's patience for us, we will learn patience with others. Pray for patience and keep working at it and praying for it until you get it. **LOVE IS PATIENT AND PATIENCE IS POSSIBLE!**

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The High Cost of Discipleship

by Peter Morphy

The following quotation is an excerpt from a front page article in the May 1998 issue of the Christian Chronicle:

"Guilty on all charges! This is the verdict handed down by a Laotian court against 13 Christians imprisoned for worship and Bible study activities. Included in the charged are fathers, husbands, a twenty year old single girl, a widow of a royalist army general, and a great grandfather of three. They were charged for holding an unauthorized meeting at a private house with the intent of creating social turmoil and acting to promote religious discrimination and cleave a wedge among people."

Christians today are still being persecuted for their faith in their Lord. This comes as no surprise to the student of the Bible. Persecution accompanied those who

actively lived and spoke the Word for the Lord. From the very beginning of time the righteous were persecuted, even unto death. The first martyr was Able who was slain by his own brother because of his righteous life.

The blood of Abel still speaks as a witness and a lesson for all who would dare to live a righteous life for the Lord. The Hebrew writer instructs us, "By faith Abel offered God a better sacrifice than Cain did. By faith he was commended as a righteous man, when God spoke well of his offerings. And by faith he still speaks, even though he is dead." (Hebrews 11:4).

Jesus reminds us that the price of discipleship is always high. Some give up their worldly and selfish dreams. Others surrender their freedom. Some set aside their personal rights. Others must desert ungodly relationships. Some lay their very

lives on the altar. When we decided to follow Jesus we must carry a cross, the very implementation of pain, suffering, sacrifice and death.

Paul was very familiar with the living sacrifice of which he wrote in Romans 12:1. He stated that, "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me." (Galatians 2:20).

Paul stipulated that sacrifice and suffering were the very by-product of a faithful Christian. Perhaps Timothy was actively avoiding persecution when Paul exhorted him, "In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted ..." (1 Timothy 3:12). The fact that faithful Christians will be persecuted for their faith, love and obedience to the Lord is clear in Scripture and in the reality as evidenced in the lives of Christians even today.

Don't despise persecution, desert your faith or despair in difficult times. One day we will exchange our cross for a starry crown. James said, "Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love Him." (James 1:12).

-Sudbury, ON

God Have Mercy On Me A Sinner

by Brian Cox

To some who were sure that they were earning their way into heaven and who were looking down on everybody who was not earning their way into heaven, Jesus told this parable (Luke 18:9-14), about two men who went up to the church building to pray.

One had grown up in the church, he had achieved much in his faith. He believed his achievements were buying his way into heaven. Concerned that God may have missed some of his acts of righteousness, this prayer consisted of reminding God of all that he had done, reminding God that he was better than most men and certainly better than the other man who had come to the church building to pray.

The other man had once been a part of them, but had left the church for the ways of the world. Making money and doing as he wanted had become more important than God's way. He had immersed himself in himself. He thought it would make him happy, but he was miserable. He had come to realize that his life was nothing without God. He had delayed coming back to God. He did not believe that God would accept him. He knew that self-righteous people certainly wouldn't. Desperation was bringing him back to God. He had come to the church building to pray, but when he saw rejection on the face of the other man who had come to the church building to pray, he quickly drove out of the parking lot. Overcome with emotion,

he barely got out of the parking lot before he had to pull over. Tears welled up in his eyes and then rolled down his face. Silent tears grew into sobs that grew louder, he believed he was about to lose control. His prayer was barely audible, but God heard it. "God have mercy on me a sinner!"

Jesus' ending to the parable is as shocking today as it was 2000 years ago. The sinner, the one who had rejected God, was forgiven. He went home justified. While the one who had works to his credit, achieving much in his spiritual life went home condemned. Why?

First, let's realize how self-righteousness will keep us out of heaven.

Self-righteousness will have us bragging to God and others. We will feel the need to constantly remind anyone who will listen, and a few that won't how much we have done - how many classes we have taught, how many people we have visited, how early we get up to read and pray. We will first convince ourselves and then seek to convince others that no one does as much as we do and what the church really needs is more people like us. We are sure that we are going to heaven based on what we have done. We expect others to earn their way into heaven just as we have and feel free to condemn those who aren't.

(continued on page 13)

A Forgotten Chapter in Toronto Church History

by Jerry Rushford

(Editors Note: Brother Rushford recently completed a book entitled "Christians on the Oregon Trail" dealing in interesting detail with the history of the "Restoration Movement in Oregon. It is available from the Gospel Herald at \$29.99 U.S.. ECP)

There was nothing unusual about another package of old photographs arriving in my mailbox. Generous Christian friends who know of my love for history often send me old papers and photos. The surprise in this package was finding two photographs (one dated 1909) of the Wychwood Church of Christ in Toronto, Ontario, Canada. Although I attended school at GLCC for three years and occasionally preached in Toronto, I had never heard of this congregation.

The photos haunted me for weeks. Finally, unable to resist my curiosity, I began searching through micro-filmed copies of old periodicals like the *Christian Leader* and the *Apostolic Review* in a determined effort to find any scrap of information on a forgotten church called Wychwood. This article is the result of that search.

During the 1880s and 1890s the Restoration Movement throughout Canada and the USA suffered a tragic division between progressives and conservatives. Gradually, the progressives came to be identified by the term "Disciples of Christ," while the conservatives preferred to maintain their identity as "Churches of Christ." However, in the early years of the division many of the progressives also wanted to be identified as "Churches of Christ," and this development must have created considerable confusion.

By the mid-1880s, the Restoration Movement was represented in Toronto by two congregations. The progressives were in the majority at Denison Avenue Church of Christ, and the conservatives were in the majority at Louisa Street Church of Christ. In September 1889, a group of about 30 conservatives withdrew from the Denison Avenue Church of Christ in Toronto and began meeting in a hall on Spadina Avenue and later in a hall on Brunswick Avenue.

This division was primarily caused by the introduction of musical instruments into the public worship of the church. By 1902 this conservative church had swelled to 225 members, and they were erecting a fine brick building of their own. In November 1902, the congregation met for the first time in their new meeting house on Bathurst Street.

When several families in the Bathurst Street Church of Christ moved to a northern section of the city called Wychwood Park, plans were initiated to establish another congregation in that neighborhood. An item in the June 1907 issue of the *Bible Student* revealed that these committed

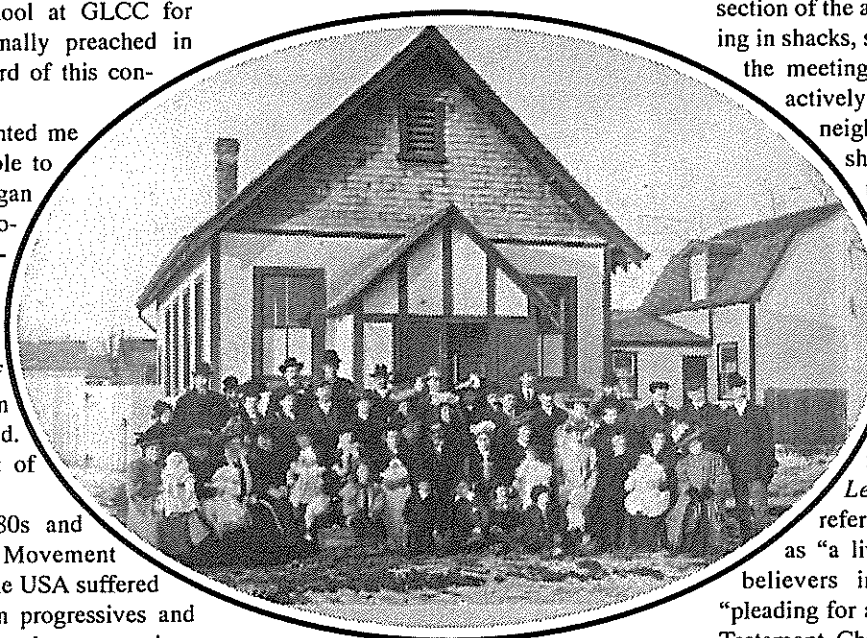
Helena Avenue in the fall of 1901. By 1907 they had around 100 members, but there was never any thought of the conservatives merging with them. The separation had been a reality for 18 years, and the differences were too pronounced. The lot purchased by the conservatives was also on Vaughan Road and just a half mile north of the other church building.

The Wychwood Park Church of Christ began meeting in their new building at the corner of Vaughan Road and Maplewood Avenue in May 1907, and they were evangelistic from the very beginning. A report of their first services confirmed that "a large section of the audiences were neighbours living in shacks, shanties, and cottages close by the meeting house." The church began actively distributing literature in the neighborhood, and the membership grew to 45 by October and to 55 by January 1908.

However, in September of 1908 the young church experienced a temporary setback when several families joined an exodus to western Canada. Nevertheless, when a brother named A. E. Hudson corresponded with the *Christian Leader* on October 20, 1909, he referred to the Wychwood Church as "a living force of sixty immersed believers in Christ Jesus" who were "pleading for a complete restoration of New Testament Christianity." He was eager to report that H. M. Evans, evangelist from Meaford, Ontario, and editor of the *Bible Student*, had just completed a two-week meeting in which "seven precious souls have confessed their Lord before many witnesses and been immersed into the divine name of the Father, Son and Holy Spirit." Hudson wrote excitedly:

Last Lord's day evening we reached the crisis of excellence, every seat was occupied, chairs had to be brought in from neighboring cottages, and the young folks were sitting on the steps of the platform and baptistry when Bro. Evans discoursed on "Can a Moral Man be Saved Out of the Church?" (Christian Leader, October 26, 1909)

The March 1910 issue of the *Bible Student* provided an update on the Wychwood Church from an evangelist



Christians had decided "to plant the banner of the Cross on the hill north of the city." One historical record written by Audrey Wright notes: "The aggressive group of 30 members who migrated from Bathurst Street to form the Wychwood Park church secured a lot for \$550 and erected an \$800 meeting house." (*Gospel Herald*, July 1965, p. 13) Among the members who helped construct the building were 21-year-old Colin D. Cameron and his father. (I am indebted to Darrell Buchanan and the Bayview church records for this information.)

Ironically, the Disciples of Christ had planted a new congregation in the Wychwood area ten years earlier. Their congregation, also called Wychwood Church of Christ, had erected an attractive brick building at the corner of Vaughan Road and

named Charles Petch. "The work at this place is making excellent progress," he noted. "It will not be long before a much larger church house will be absolutely necessary in order to accommodate the rapidly increasing audiences." Between May 1909 and May 1910, there were 22 persons baptized into Christ at Wychwood. When the membership reached 70 in the summer of 1910, the editor of the *Bible Student* wrote: "It is doubtful if there is a congregation in the dominion that is making as rapid progress, and doing more good than this little hive of workers at Wychwood Park." (*Bible Student*, July 1910) This was high praise for a congregation less than three years old.

It was also during 1910 that the Bathurst Street Church of Christ once more sent 30 of their members to another neighborhood in Toronto to establish a new church. They purchased a church building on Fern Avenue in the west end of Toronto and began meeting in April. Some additional members from Bathurst Street as well as the remnant from Louisa Street had been meeting for several years on Main Street in the east end of Toronto. The conservatives now had four congregations within the Toronto city limits. Bathurst Street was closest to the City Centre, with Main Street in the east end, Wychwood Park in the north end, and Fern Avenue in the west end.

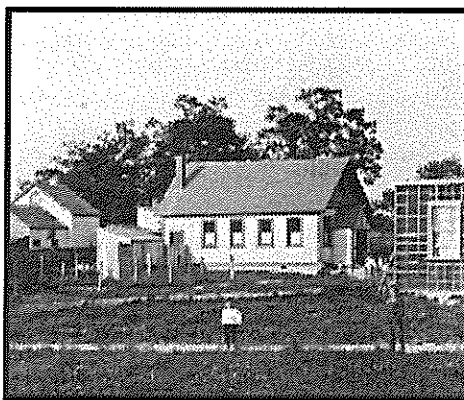
H. M. Evans returned to Wychwood for another gospel meeting in October 1910. Evidently there was some internal friction in the church at this time, because Evans summarized the meeting by writing: "Two confessions and baptisms were the visible results. Personal difficulties between brethren were adjusted, the brethren edified and strengthened and much seed sown which will bring forth fruit in the near future." (*Christian Leader*, October 25, 1910)

The Wychwood Church was on the verge of significant growth in 1911, but once again the lure of western migration proved too strong. Only three years after the first group of families had migrated to western Canada, the departure of a second group of families left the congregation seriously depleted. Despite the loss of so many strong members, the little congregation continued to press the battle. They began distributing a bulletin throughout their community called *The Wychwood News*, and they used it to advertise the times of services and the dates of gospel meetings. To prepare for a two-week meeting with Albert Brown in 1912, the members canvassed every street in the

neighborhood and extended "a personal invitation to every householder."

An evangelist named J. W. Hayter worked with the Wychwood Church in 1913. In a letter dated March 26, 1914, and published in the *Christian Leader*, he wrote: *We closed our work with the brethren at Wychwood, Toronto, Feb. 1. Since last July there has been, from all sources, an increase of twenty-five per cent in membership. There are some excellent workers in the church at Wychwood and I hope that they may go on to larger things. (Christian Leader, March 31, 1914, p. 12)*

One of the leaders of the Main Street Church of Christ, Ralph G. Schell, worked with the Wychwood Church in 1915. When a visiting American evangelist named Don Carlos Janes preached at Wychwood on a Sunday evening in February 1915, he



reported that "Bro. Schell had baptized four in the morning meeting." (*Christian Leader*, February 16, 1915, p. 12) But even in the short time he was there, Janes was struck by how many members Wychwood had lost to the western migrations. "The Wychwood brethren have lost a lot of members by removals," he lamented. (*Christian Leader*, February 23, 1915, p. 12)

On May 6, 1917, the Wychwood Church of Christ celebrated their 10th anniversary by holding three special services at 11:00 a.m. and 3:00 and 7:00 p.m. The guest preacher for all three services was Charles Petch from Pine Orchard. Two evenings later, members from the other three congregations of the Church of Christ in Toronto were invited to a special social gathering at Wychwood to further celebrate the 10th anniversary. The four speakers on this occasion represented the four congregations. A brother named H. C. More submitted a report to the *Apostolic Review* in which he noted that the four speakers were Brother Cameron from Wychwood, Brother Brown from Fern Avenue, Brother Cowin from

Bathurst Street, and Brother Firth from Main Street. According to More, one of the highlights of the "very successful gathering" was the "excellent singing." (*Apostolic Review*, May 29, 1917, p. 8)

In 1926, one year before its 20th anniversary, the Wychwood Church of Christ replaced the original wood frame building with a new brick building. However, the congregation continued to be impacted by the loss of key families to the western migration. When Bathurst Street celebrated their 26th anniversary on November 4, 1928, an article in their bulletin contained the following information: "From the congregation at Bathurst Street went the nucleus of the church in Wychwood which, in its turn, has given over 200 of its members to the west. This congregation recently enlarged their place of worship at Vaughan Road and Maplewood Avenue."

At some point in the late 1920s or early 1930s the Wychwood congregation began to identify itself as the Maplewood Avenue Church of Christ. It was privileged to host the annual June Meeting in 1933. The Lord's Day services were conducted at the nearby Vaughan Road Collegiate, and the featured speakers included Charles G. McPhee, L. J. Keffer, and H. McKerlie. The Wychwood chapter in Toronto church history came to a close in 1965 when Maplewood Avenue merged with Fern Avenue to form the West Toronto Church of Christ. The West Toronto congregation is no longer in existence.

Never underestimate the power of old photographs. I have been greatly encouraged by reliving the story of a valiant generation of Christians who dreamed of planting the banner of the cross on distant hills. They not only witnessed for Christ in their own neighborhood for more than half a century, but hundreds of them carried the dream to the farthest reaches of the dominion. Perhaps this was a time of unparalleled outreach and action for Churches of Christ in Canada because it was a time of unparalleled faith in the risen Christ.

Some final questions. What will we do with our old photos and old papers? Who will collect them and where will they be safely preserved? Will future historians have access to these windows on the past?

- Malibu, CA

(Editors note: Perhaps these questions will be satisfactorily answered by the steps being initiated as described in the article "An Archive for Canadian Restoration Materials" on page 15 in this issue. ECP.)

POINTS BY PERRY: GRADUATIONS



It is graduation season. In the past few weeks we have attended four graduation programs. Three included our grandchildren and one, at Great Lakes Christian College, included grand-children of two alumni. Among other things these events remind us of the rapid passing of the years.

When I finished High School, many years ago, we did not speak of "Graduation" programs. They were called "Commencement" exercises. The same thing was happening but whereas we were looking at it as the beginning of a new stage in life the current emphasis seems to be on the completion or leaving behind of an old one.

The word graduation is related to the word gradual and reminds us of the 'graduated' cylinder used in the laboratory to measure the degree of liquid fullness. Graduations are thus marks of the gradual progression or fullness of individuals in the educational realm. They are points at which the completion or fulfillment of requirements for one level and qualification to enter upon a more advanced one or some useful employment are publicly recognized. Even though these occasions mark major transitions and recognize well defined steps in development and progress we all know that these are the results of yearly progressions which in turn build upon quarterly, monthly, weekly and even daily effort and growth.

In like manner we progress gradually in the spiritual realm and there are formal times of recognition of major stages. In life one grows and matures passing from a condition of innocence to one of recognition of right and wrong and personal responsibility. Honest evaluation results in acceptance of guilt (Rom.3:23) and hopefully in a search for a way of deliverance. The result should be faith in Jesus as God's son, sent for our redemption. The requirements of faith, repentance, confession and baptism must be met. Publicly confessing faith in Jesus as God's son and then being immersed in the watery grave and raised up, sins washed away, to a new life is a graduation. An old condition has been left behind, requirements have been met and a new life is being commenced. The teachings of the epistles to the Ephesians and Colossians, emphasizing the putting off of the old and putting on of the new, highlight what has taken place (Eph.2:21-32; Col.3:5-17).

There is evidence that many are tending to be confused about the place and importance of baptism despite the fact that the scriptures clearly make it a requirement which must be met in order to "graduate" from the "dominion of darkness" to "the Kingdom of the Son" (Col.1:13). It must also be noted that, rather than concluding that we have "arrived", we then enter upon a program of growing and maturing. If there is any one thing emphasized in the epistles, it is that growth is an expected and natural part of this new life. "Not that I have already obtained . . . but I press on. . . I do not consider myself to have taken hold of it. . . I press on towards the goal to win the prize for which God has called me heavenward in Christ Jesus." (Phil.3:13,14).

This program concentrates on Christ. We must become more familiar with him and better able to think as he thought and act as he acted. The current WWJD (What Would Jesus Do?) fad is in line with this. As we consciously apply this to our daily lives and decisions we make progress. Although this gradual growth may not be marked by formal, public ceremonies, both we and those around us will be able to note that something is taking place. We are becoming humble, selfless servants, more and more useful and effective in the army of the Lord.

The apostle Paul wrote, "Join with others in following my example, . . ." and thanked God that the Thessalonian brethren "became imitators of us and of the Lord," (Phil.3:17; I Thess.1:6)

Graduation to Glory

Let us imitate Paul in our anticipation of another graduation. He wrote, "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous judge will award to me on that day, and not only to me, but also to all who have longed for his appearing." (II Tim.4:7).

Jesus pictured this as a public ceremony attended by all and at which the awards go to those who have met the criterion of service to the less fortunate (Mt.25:31-46). The crown of life is for those who are "faithful even to the point of death" (Rev.2:10).

Progress is gradual and the day of graduation unknown. It behooves us to make good use of the time and opportunities before us. ECP

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September 28-December 19--
seven selected Saturdays, 8:00 a.m.-12:00 p.m.

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Church History I & II
Robert Moore, Cambridge, ON
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December 15, 7:00-10:00 p.m.
Second Term: Tuesday, January 5-
April 28, 7:00-10:00 p.m.

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Canada

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.



My Sisters at the Sarnia Church of Christ

"I thank my God every time I remember you." (Phil. 1:3) (NIV)

by Margaret Hibbard

Let me tell you about my family of sisters in the Sarnia congregation.

First of all - they are my sisters. We have a closeness which means that we know a lot about each other - the good and the bad, and we love each other anyway. Many of them would think of themselves as ordinary people - nothing special. I know better! I've lived among them for twenty-six years. In fact, I've known some of them most of my life, as my mother grew up in Sarnia and the family visited here a few times throughout my childhood.

Some of these dear sisters are the original members of this congregation. J. C. Bailey baptized sister Leah many years ago. Some have raised solid Christian families who serve God wherever they are. Some have influenced grandchildren to know God's Word by faithfully bringing them to Bible School when the parents did not.

These are some of my sisters:

There's Doris, who brought her children to service faithfully for many years, and prayed daily for her husband's conversion. In 1997, he was baptized while they were on their winter visit to Florida.

Bonnie has had a tough life, and came to know the Lord after a divorce. Alone, she raised her children in the knowledge of the Lord. She has since faced medical problems and terrible financial insecurity. With all this, it might surprise you to know that Bonnie's greatest appeal is her beautiful, constant smile.

Shirley came to the church during our Campaign for Christ in 1976. She still considers herself a young Christian - 22 years later. Recently, we had a round-robin prayer in Ladies Class and she surprised us all with the beauty and fervency of her prayer. Even with physical ailments herself, she offers rides to others when needed. She is now widowed, and teasingly tells people about her "Mister", whom she makes sleep in the other bedroom. (He purrs too loud, I guess.)

Many years ago, Clara was widowed and her sister came to live with her. Her sister passed on last year, so now she lives alone for the first time, at 92 years old. She hosted the Ladies Class in her home recently.

Verna brings her 3 year old great-grand-daughter to Sunday School and Service almost every Sunday. She also cooks up a storm for frequent social gatherings in her home.

Nancy babysits other people's children and teaches them God's Word in her everyday life. She has also taught our 4 & 5 year old class for many, many years.

Many of our younger women are employed full or part-time, but still find the time to teach their children to live God's way.

There are ladies young and old who can be depended upon to

pray for others when asked. We have young ladies in high school and college who are just finding their avenues of service. Some of these sisters take their turn at teaching the youngsters in our Bible school.

Our group has activities scheduled for everyone to participate in, such as: Preparing for congregational potluck dinners every so often. Ladies Class once a month, with a study taught by one of ourselves and food & fellowship afterwards. Taking up a collection at Ladies Class each month for a leper colony in India. Every Sunday our bulletin has a listing of non-perishable grocery items, which we collect for our local benevolence project - the Women's Interval Home, a shelter for abused women. We provide bags of personal toiletry items to be given to the women when they enter the home with nothing on hand. As well, we provide about a week's worth of groceries once a month, to one woman who is leaving the home to start out on her own. This gives us opportunity to spread the name of the church in the community and show the love of Christ.

Surprise! Surprise! Our group of ladies is just like yours. Real people, in ordinary lives, doing the best we can to serve God in our family and community. I hope you appreciate your sisters as I do.

Sarnia, ON

Evangelist Wanted

The Church of Christ
in Sarnia Ontario, Canada
is searching for an experienced
full time evangelist.
Good speaking ability is necessary.
Sarnia is a border city beautifully located on
Lake Huron with low housing costs
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Please send resume to:
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NEWS

- EAST -



by Walter R. Straker
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ONTARIO

Ajax: Attendance is averaging between 54 and 74, usually in the 60's. Youth outreach was Friday, May 29 and the church picnic was held June 15.

Beamsville: The GLCC chorus led the worship on Wednesday June 3.

Bramalea: Denise Thomson and Patricia Harvey were baptized into Christ on Thursday evening, May 28, as a result of studies through "Key to the Kingdom." A congregational picnic is planned for June 28. This summer, an effort is being made to increase our Bible class attendance through every family's commitment to Bible study, both Sunday and mid-week. Jon Straker left on June 15 for Sendai, Japan to participate in the "Let's Start Talking" program.

Brantford: The ladies had a salad supper on May 29, with Joyce Perry speaking about experiences in Nigeria.

Grimsbey: Jeff and Penny Cobb plan to arrive to work with the congregation on July 2 or 3. The 60th Wedding anniversary for Clarence and Rita Rittenhouse was June 20.

Guelph: Graham Amy had recovered enough to deliver a sermon on June 7.

Hamilton (West): "There was much rejoicing as Daniel Mahabir was buried with Christ in baptism on June 7. We are happy to now have eight active Bible correspondence students (2 from the Key to the Kingdom TV responses) and a very promising program involving the "men's mission" and "women's shelter." We appreciate the help from several young men from Strathmore - David Philip, Matt Gill and Peter Humphrys. Each Sunday we are blessed with several visitors searching for the Truth - and they are becoming regular visitors. Eighteen of our congregation travelled to Stratford on May 24 for an afternoon songfest. Ed and Edith Vanalstine and Wayne and Julia Page participated in a His Needs, Her Needs marriage facilitator seminar at Tintern. Brian Boden and David Philip share the preaching for West Hamilton and their lessons have created an enthusiasm and eagerness in the congregation to better learn the Word and share it with others." - Ed Van Alstine.

Ice Lake: There was a ladies day on May 30.

Meaford: Approximately 320 attended the 150th anniversary celebration on June 7.

Newmarket: Keith Thompson was the speaker at the June 16 dinner for Southern

Ontario church leaders and their wives at the Muddy Duck restaurant in Milton. The Newmarket ladies had Mary Broome lead a discussion on "What Kind of People Ought You to Be?" They ended their season with a dinner on June 9.

Niagara Falls: A meeting with Jack Exum is planned for August 9-12

St. Catharines: A recent bulletin indicated the addition of Gary Evans and sons Paul and Marc, Carolyne Whitfield and sons Sean Eric, Mark and Kevin and Christy Williams to the directory.

Sarnia: Daryl Collins was baptized into Christ on June 1. Daryl is a contact from "Key to the Kingdom" program. "We had a very good spring meeting with Charles Brown from the East Tennessee School of Preaching. Average attendance was 60. Carl and Opal Russel have moved here from St. Thomas. Plans have been finalized as to the sale of part of our building and restructuring of the remaining part. Drew and Sara Chapados have accepted the position in Windsor and left Sarnia on June 7." - Drew Chapados.

Sault St. Marie (Pinehill): Paul Valli was recently appointed as a deacon.

Stratford: The congregation has a new book of songs with many choruses in it that are not in the regular book. They've been working hard on their 1998 VBS. Kelvin and Cathy Hoover, former members of this congregation, left Plymouth, Michigan to work with the church in Livingstone, Montana on June 28.

Sudbury: The door to door campaign continues. There are now seven new students in addition to the "Key to the Kingdom" students. Ladies night out to end their season was Monday, June 8 with a dinner at 6:30 p.m. The adults enjoyed a night out on June 6. The "Friendship Evangelism" video series is being watched on Wednesday evenings.

Thessalon: The Northern June meeting was scheduled for June 19-21, with John Bailey from Bedford, Texas as the main speaker.

Tillsonburg: "Two new members have brought gladness into our hearts. Jerry Stroobandt was baptized during the winter and Brenda Lang this spring. We now have 29 members worshipping here. Don Whitehead, John Kirkland and Peter Longden are leading us in a process of strategic planning. Our purpose is to discover what God would have us be and do to glorify him more effectively as this part of his family. Sunday Bible classes and worship will be combined from July 19 - September 6. When you come to visit, join us by 9:30 a.m. and you won't miss a thing. Wednesday evening activities will often be in homes from July 1 - September 2. Call for places and times. God has given us a good measure of love and joy and peace and we are learning to let it prevail in our lives more and more fully!" - Ron Pauls.

Tintern: Twelve couples participated in the "His Needs, Her Needs" seminar, with six couples from the local congregation. The

annual retreat at Omagh is being planned for July 10 and 11. "Colors Of Christ," five students from Oklahoma Christian University presented their skits and songs on June 3.

Toronto [Bayview]: Doris Paterson, in her 101st year, passed away April 17. Doris was one of the founding members at Bayview, with her husband John, who served as an elder in the congregation. Ten men participated in the men's retreat, led by Harold Byne. Ted Griffith confessed his faith and put his trust in Jesus as Lord in baptism on May 25. The Benevolence committee held a "Give Away Day" on June 20, with the goal of helping the needy. Dan Bringleston was chosen to serve in the summer Internship program.

Toronto [Strathmore]: A ladies class held on May 9 was taught by Lynne Gill. Two hospitality/fellowship groups have been set up to have a pot-luck on Sundays, twice a month to which visitors will be invited. "Colors Of Christ" presented their program on June 6. Camp Omagh's "Sharpening the Sword" weekend will be a study of Ecclesiastes and 1 Corinthians, July 3-5.

Waterloo: Lois Lambert was baptized Thursday May 21, as a result of hearing the Good News through the "Key to the Kingdom" television program. VBS is planned for August over four consecutive Wednesday evenings with a performance of a production on September 2. Geoff Ellis returned from Nigeria on June 6. Several in the congregation are assisting with the care of the "triplets" born to Karen and Peter MacDonald. Bill Schwarz of Meaford has accepted the offer of the congregation to work as their full time evangelist.

NEW BRUNSWICK

Moncton: Sister Edna LeBlanc, age 50 suffered a severe stroke and is paralysed on her left side and is unable to talk. The congregation begs our prayers. The congregation was holding a weekend meeting, "Some Solid Thing to Believe In" with Ralph Denham as the guest speaker. He is Diana Johnson's father. Over 6,000 invitations to the meeting were being distributed in Riverview. Personal Bible studies are continuing with several interested people.

NEW YORK

North Buffalo: Tammy Zachary left for a mission trip to Italy on May 14. Stacy Hanks, who is a student at Freed-Hardeman University left for a three week mission trip to Scotland. Mj Zachary was baptized Tuesday evening April 28. The GLCC chorus performed on the evening of April 26. A mother and daughter banquet was held May 2.

MICHIGAN

Marquette: Tabitha Young and Jennifer Scheenenan were baptized into Christ the first week in June.



by Jeff Harris

217 Osborne Street S.

Winnipeg, MB R3L 1Z4

E-mail: jeffh@magic.mb.ca

Manitoba

Carman: The congregation is planning a Vacation Bible School for June 29-July 3rd. A team from WCC will be coming to help with the program. The congregation has responded very well to a request for old pairs of glasses to be taken on a mission trip to Burkina Faso (a country in Western Africa). Tim and Darlene Lock, of Marquette, MB, have placed membership with our congregation.

Dauphin: A Mother's day fellowship was held in honor of Mother's Day on May 10th. On May 17th, the Grades 7 & 8 students of WCC provided a baby-sitting service for parents to have a night out. A

wiener roast was held on June 14th in honor of the Sunday School Teachers. A Vacation Bible School is scheduled for August 2-7.

Winnipeg: We rejoice with the angels in Heaven at the news of a new brother and sister in Christ. On Sat. May 16th, Ernesto Fernandez put his Lord on in baptism. Ernesto is visiting from Ontario where he lives with his wife.

On Wednesday May 27th, Charity Londe was immersed for the remission of her sins.

On Sunday, May 24th, David King and Wayne Turner were installed as elders.

On May 30-June 3rd, we had Jerry and Margaret Humphries of the LCGI (Leadership & Church Growth International) with us to conduct a Church Growth Seminar. The seminar was well attended and very well received.

On Saturday, June 13th, we held our third annual Clothing Giveaway.

On the week of June 17-21, 9 men from SIBI (Sunset International Bible Institute) will be with us to conduct an evangelistic campaign. In conjunction with their effort, we are having a Bring Your Neighbour Day on Father's Day, June 21st. On the evening of

June 21st, we will be having a special fellowship to bid farewell to Roy and Nelle Merritt who will be relocating to St. Catharines, Ontario. Roy has served this congregation faithfully as one of the elders. A church golf tournament is planned for August 15th.

Saskatchewan

Estevan: Congratulations to Tim and Sara Pippus on the arrival of their daughter Megan Andrea Pippus, who was born on May 29th. She weighed in at 6 lbs. 14 oz. And is 19 inches long.

Weyburn: Tanya Knibbs received an award of excellence and was named to the National Dean's List for the fall 1997 semester at OCU. She received an award of excellence for Seniors at the school's year-end awards recognition dinner for the College of Businesses. In being named to the National Dean's List, she is eligible to compete for scholarship awards which annually total \$50,000. A bridal shower was held for Becky Andreas on June 11th and a shower is planned for Lisa Bailey, which will take place on June 18th.

(continued from page 7)

Self-righteousness will have us feeling proud of our negative righteousness. Our spiritual life will consist of what we haven't done. We are good Christians because we do not steal. We are good husbands/wives because we have not committed adultery. We are good parents because we do not abuse our kids. Our righteousness consists of what we haven't done. While it is good to avoid evil, we are also called on to do good.

Self-righteousness produces legalism, or legalism produces self-righteousness, I have never figured out which comes first, but does it matter? Both go hand in hand. Let me define what I mean by legalism. Legalism seeks to obey the letter of the law while ignoring the spirit. Legalism is not committing adultery, but feeling free to lust after women (other than your wife) in your heart. Legalism is being proud of the fact that you have never committed murder while at the same time harboring hatred for another in your heart. Legalism is picking just a few commands from the Bible that you can easily obey and seeing them as the entire law. Legalism seeks to set the minimum amount that one must do to get into heaven.

None would argue that the Tax Collector of Jesus' parable deserved forgiveness. He had done nothing worthy of forgiveness and knew it. His faith in God caused him to believe that their might be a chance, a slim chance, that he could be forgiven, redeemed and set free from sin's control. He asked for forgiveness, or more accurately begged for forgiveness. He did not request it as we sometimes do today, believing that we deserve all that we ask for and, if the truth be known, even more. He did not make the request based on anything he had done, but based on what he hoped and believed God would do for him. "God have mercy on me a sinner. I wonder how many

times that simple but profound prayer has been offered? That this sinner begged for forgiveness is not as amazing as Jesus response. The sinner became a saint. He went home justified before God. AMAZING GRACE!

The other man, a sinner who believed himself to be a saint, went home condemned. Why? Surely he deserved forgiveness based on all that he had done. Surely he deserved forgiveness more than the other. Yet he didn't receive forgiveness. Why? HE NEVER ASKED FOR IT! Search the passage (Luke 18:9-14) I have and I can't find anything that even remotely looks like he desires forgiveness. You see, he never asked for forgiveness because he didn't believe that he needed it. He believed that he was earning his way into heaven and deserved all that God could give him and more. He was wrong! Good deeds are produced by our faith, they are not a way of earning our way into heaven.

WHEN YOU NEED FORGIVENESS ASK FOR IT! Continue to believe in Jesus as the living reigning Son of God (John 3:16). Repent of your sins (Acts 2:38). Repentance isn't just feeling sorrow for our sins. Sorrow will lead to repentance, but sorrow is not repentance. Repentance is turning from our sins. It is stopping in the middle of the road that leads to hell and making a U turn. If you have not yet been baptized, be baptized for the forgiveness of your sins (Acts 2:38). If you have already been baptized you need not be re-baptized for each and every sin you have committed. You do need to continue to believe in Jesus with a faith that produces works. You do need to repent, turning from your sins. You do need to ask for it with humility. "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (Luke 18:14).

- Newmarket, ON

NEWS

- FAR WEST -



by Marion Waugh
4727 15A Avenue
Edmonton, AB T6L 6J1
Phone & FAX: 403-463-7324

BRITISH COLUMBIA

Vancouver (Oakridge): During the month of May, a Men's Meeting, Prayer Breakfast, Monthly Potluck and Acts Seminar were all held.

Many of the congregation were travelling as well as visitors arriving to be with our congregation.

South Burnaby - A Mother's Day Tea was held after services, May 10, to honour the mothers of the congregation.

A congregational picnic was held on Sunday, May 24.

Mike Tackett held meetings June 7 - 8 in Delta with regard to the Key to the Kingdom T.V. program.

A congregational camping trip is planned for July 3-5 in the Skagit Valley.

ALBERTA

Calgary: April News - We are saddened by Cecil and Lavine Bailey's upcoming move to Estevan, Saskatchewan, but wish them all the best in their new home. Their new address is: Cecil and Lavine Bailey, #204, 705 - 2nd Street, Estevan, SK, S4A 2N2.

On April 12th, we had a Musical which hopefully touched people's hearts in our city.

Our bi-monthly clothing exchange, held on April 25th, saw 100 community people walking into our church building. We managed to help many people with various clothing items.

The Secret Sister's dinner was held on April 30th. Secret Sisters were revealed and new ones were chosen for the next six months. This ministry is a great encouragement to everyone involved.

Baseball season is here again and we hope to have a wonderful time, making new friends and playing some great ball!

May News - May was a busy month, with showers, weddings, concerts and Ladies Retreat. Bev Steinwand and Greg Braat were married on May 2nd, Shib

Lawrance and Claudia Lopez were married on May 9th, Curtis Clarke and Mandy Harron were married on May 16th, and Jon Watts and Cindy Schab were married on May 30th.

Accappella performed at our building for a crowd of 350 on May 10th. It was a wonderful concert and we thank them for all the work they do for the Lord.

50 ladies attended our Ladies Retreat at Pine Lake. Pam Nyrose, Joan Bailey and Melissa Pawlak were our speakers this year. A drama production "Lifeline" capped off Saturday night. "Lifeline" is a poignant play about Rahab's decision to know Jehovah as the Israelites do. We look forward to next year's retreat and fellowship we all enjoy.

On May 27th "Lifeline" was again performed for the rest of the congregation and community. There were many visitors from our community and we pray that this drama touched many lives.

Our children have wrapped up their Wednesday night activities for the summer holidays. Tara Homgren co-ordinates monthly programs for children grades 5 and under. May 27th was a Spring Celebration and was enjoyed by many of our children.

- Hope Pawlak

EDMONTON

We rejoice that three more souls were baptized into Christ in May. Suzanne Richer was baptized on May 4, and David and Sharon Parrano on May 27. David and Sharon also bring their two children Candis and Keri into fellowship.

The Wednesday Bible class during the month of May looked at "Stewardship." David Ford taught classes on defining what a steward is, characteristics of a steward, and practising stewardship. In June we are looking forward to classes on Holiness. Each week a different elder or evangelist will teach the men, while their wives teach the women.

David Ford and two teens travelled to WCC for the youth rally May 15-17. It was an interesting weekend. All three agree it was well worth the long drive there and back.

Our evangelistic small group Bible studies are beginning to wind down for the summer. Some Bible studies have already ended, others will run until the end of June. We have appreciated so much the efforts of all who have been involved, particularly those who have opened their

homes to host the studies.

Dean Anderson has moved back to Edmonton from BC where he has been living and working for the past several years. Dean will be managing a laboratory for Lenscrafters. Welcome back Dean!

We are looking forward to the annual college/career retreat on June 19-21. A number of men in the congregation are going to present lessons. This year's theme: "He is the Head, We are the Body ... Where Do I Fit In?" - David Ford

MONTANA

Great Falls - Through baptism, the Lord has added Nathan Johnson and Stephanie Eubanks to His family.

Over 200 teens from all over the state attended our Youth Rally. Theme of the weekend was E. R. -- Evangelism Response. We were helped to realize that we need to proclaim the Word all the time, not just when it's convenient or popular. God has given us a spirit of courage, not one of timidity. The Accappella group performed Christian songs. They were terrific and truly inspiring. Sunday morning the worship service had standing room only.

Our second annual Ladies Day was held with great attendance. We shared a day of edification, education and fellowship. Patty Laird began the lessons with a test to see what our temperaments were. Teresa Johnson spoke next on people in the Bible who had the same temperaments. We also learned that God has different temperaments and that we can grow to be like Him. Jan Kaionick organized a delicious lunch. Over lunch we had the opportunity to sit with other sisters who had similar gifts and traits. Then Debra Buchanan spoke to us about our responsibility to serve God with the gifts and temperaments He has given us. She gave many examples of women in the Bible who served God - and not necessarily in the area of their strengths but rather where service was needed at the specific time. Sheryl Lute directed a terrific little skit that portrayed the different temperaments very clearly. We had a wonderful day together and look forward to another soon.

We are encouraged to see the progress on our building fund. As well, there have been some short term projects completed on our building.

An Archive for Canadian Restoration Materials

What can be done with valuable archival materials presently held in private collections that record the history of Churches of Christ in Canada? What steps might be taken to encourage the collection and preservation of photos, periodicals, correspondence, papers, church records, etc. languishing in attics and basements around the country? How can it be arranged for these materials to be accessible? How can the study of this history be encouraged for a growing number of interested persons? What interaction might be possible with similar interests of those with whom we share a common 19th century heritage, namely the Disciples of Christ and the Christian Churches in Canada? These are some of the questions that have been challenging a number of concerned individuals for some time.

Action was sparked by recent communications with Stan Litke, Calgary, editor of the Canadian Disciple (Disciples of Christ). He reported the availability of a rather large collection of church records

which might have to be placed in a distant American archive unless a secure Canadian repository could be found. This development prompted an informal meeting in January of this year by the following: Steve Courson, Claude Cox

Jim Dale, Geoff Ellis, Dave Knutson, Eugene Perry, and Walter Straker. It was agreed that the criteria for a satisfactory archival setting must include security, permanency and availability. It was further agreed that an investigation be made into the possible archival interest by provincial university libraries.

Out of these initiatives came an invitation by Dr. Bill Brackney, Principal of the McMaster University Divinity College, Hamilton, to consider the establishment of an archive for Canadian Restoration materials in the McMaster setting. A meeting was held on May 7 which included interested persons from the three branches of the Canadian Restoration movement. Dr. Brackney reported an institutional commitment to a broadening archival activity in Canadian

religious materials and extended an invitation to the groups present to consider McMaster as a setting for their respective collections. Materials would be on permanent loan with ownership retained by the groups submitting the material. In terms of the above cited criteria and of location, this development is most welcome.

Further meetings are scheduled to examine the details and conditions of this opportunity. Hopefully, steps will lead to insuring the preservation of the valuable materials that chronicle our past. Inquiries, comments and offers of collections are invited. These may be directed to Eugene Perry, 4904 King St., Beamsville, Ontario L0R 1B6.

Geoffrey H. Ellis

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As a congregation why not sponsor or send a couple to be trained and equipped in this ministry?

We are seeking couples who are willing to facilitate 9-week courses in their local area and who are excited about providing tools to help couples meet the challenges of marriage today

The next 3-day facilitator workshops are planned as follows:

Regina, SK - Friday Sept. 11 - Sunday Sept. 13, 1998

Calgary, AB - Friday Sept. 25 - Sunday Sept. 27, 1998

Dauphin, MB - Friday Oct. 30 - Sunday Nov. 1, 1998

We are presently trying to schedule workshops in Victoria, Vancouver, Edmonton, Ontario and the Maritimes during 1998.

If you are interested in information on the program or would like to have a "His Needs, Her Needs" Facilitator Training in your area, please contact:

Jack Ashby, Marriage & Family Enrichment Inc. Phone: (403) 252-7177, FAX: (403) 252-7180

E-mail: ashby@telusplanet.net



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WORKSHOP SCHEDULE

Friday, August 7

- | | |
|-------------|---|
| 1:30 - 1:45 | Praise and Prayer |
| 1:45 - 2:45 | Key Lesson: Nat Cooper <i>"No One Ever Cared For Me Like Jesus"</i> |
| 3:00 - 4:00 | Workshops: Dr. Geoff Ellis <i>"Insight and Outlook:
The Growing Church in Canada"</i>
Darrin Douglas <i>"As The Spirit Leads"</i>
Jim Holston <i>"Let Your Light Shine"</i> |
| 4:15 - 5:15 | Key Lesson: Mark Frost <i>"Planning and Praying"</i> |
| 5:15 - 7:00 | Dinner at the building |
| 7:00 - 7:30 | Praise and Prayer |
| 7:30 - 8:30 | Key Lesson: Jack Exum <i>"Pick Up the Towel"</i> |
| 9:00 - 9:45 | Vocal Concert |

Saturday, August 8

- | | |
|---------------|---|
| 9:00 - 9:15 | Praise and Prayer |
| 9:15 - 10:15 | Workshops: Dr. J.J. Turner <i>"Who Will God For Us?"</i>
Max Craddock <i>"Standing In The Gap"</i>
Nat Cooper <i>"Wanted: Leaders With Character" (1)</i> |
| 10:30 - 11:30 | Workshops: Jack Exum <i>"Raising God's Kids"</i>
Mark Frost <i>"Equipping to Minister"</i>
Earl Greene <i>"3rd Race: The Church As A Culture"</i>
Teens - Don Smith <i>"Y God 4 Gen X"</i> |
| 11:45 - 12:45 | Key Lesson: Jerry Tallman <i>"Burning in My Bones"</i> |
| 12:45 - 2:00 | Lunch at the building |
| 2:00 - 2:15 | Praise and Prayer |
| 2:15 - 3:15 | Workshops: Dr. J.J. Turner <i>"Restoring the Fallen"</i>
Jerry Tallman <i>"Evangelism 1-2-1"</i>
Teens - Jack Exum <i>"GOS (Good Old Sex)"</i> |
| 3:30 - 3:45 | Praise and Prayer |
| 3:45 - 4:45 | Workshops: Nat Cooper <i>"Wanted: Leaders With Character" (2)</i>
Jeff Bowers <i>"Soul Winning in Action"</i>
Teens: Jeff Cobb <i>"Lord, Love and Life"</i> |
| 5:00 - 5:45 | Vocal Concert - IOU Vocal Band |
| 5:45 - 7:00 | Supper at the building |
| 7:00 - 7:30 | Praise and Prayer |
| 7:30 - 8:30 | Key Lesson: Dr. J.J. Turner <i>"A Treasure in Earthen Vessels"</i> |
| 8:30 - | Travel to, Visit and Devotional at Niagara Falls |

OBITUARIES

William T. Hipwell

Hipwell, William T. (Bill), a faithful member of the Fenwick church of Christ for many years, passed from this life and, we earnestly believe, entered the Promised Land of eternal rest on Thursday, March 19, 1998. We believe God's angels came to the Welland County General Hospital and escorted Bill into the paradise of God. He was 87.

Bill was the loving husband of the late Gladys Hipwell (1995) and dear father of Carol and Clifford Hooper and Donald and Virginia (Lou) Hipwell. Bill will be missed by his grandchildren: Leslie, David, and Catherine Hooper; Aaron and Beth Hipwell; Scott Hipwell and Cindy Norris; Mary and Rob Laprise; and Tyler Hipwell. Eight great-grandchildren also graced Bill's life. His only surviving brother, George Hipwell -- and George's wife Fay, loved Bill very much and will miss him terribly. Bill was loved deeply by his devoted sister-in-law, Grace Cook. A host of friends also grieve Bill's passing.

Funeral services for Bill were conducted at the Tallman Funeral Home in Vineland on Monday, March 23, at 11:00 a.m. Due to a death in the family, this writer was unable to officiate at the service. Walter Cromwell, former minister of the Fenwick church, officiated instead. Our brother Bill's body was laid to rest in the Pleasantview Memorial Gardens in Fonthill.

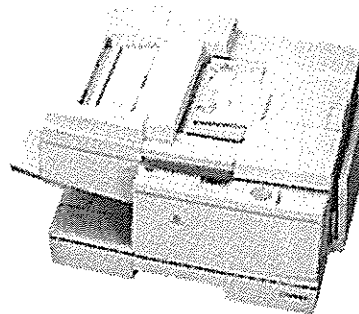
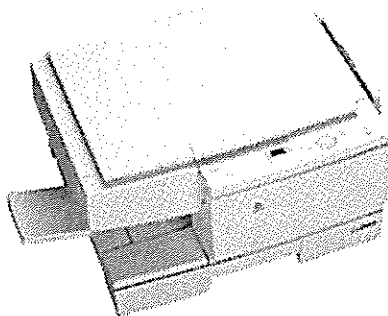
This writer was privileged to know Bill Hipwell for about seven months. That's not long, but in that time we became good friends. I enjoyed the times we shared together and will always cherish the memory of them. He had a wonderful sense of humor, an infectious laugh, a twinkle in his eyes, and a love for games. He also had a deep love for farming. When his health deteriorated to such a degree that he could no longer work outdoors, he turned to looking rugs as a way to pass the time. He created some beautiful pictures with yarn and hung them on the walls of his home. He gave some of them away as gifts, and even sold a few. I miss my friend and brother in the Lord, and I will, along with many others, continue to do so. I just thank God that I was privileged to be at Bill's side during his final moments on this earth.

*Felix H. Turner,
Fenwick, Ontario*

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DIRECTORY OF CHURCHES

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

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

PROVINCE OF ALBERTA

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

CALGARY: 4030 Maryvale Dr. N.E., T2A 2S8; Sun. 9:30, 10:30, 6; Wed. 7; Small Groups (Fri. - Mon. eve.) Phone: (403) 272-2111; E-mail: ecofo@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, 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 Carnegie, ev., (403) 527-5406 (res.); 527-7311 (off.).

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

PROVINCE OF BRITISH COLUMBIA

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

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

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

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

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: 629 Battle St. V2C 2M4; Sun. 3 pm; Thurs. 7:30 pm; (250) 374-3512; Contact Rob Harper, 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 (pager 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: Penticton 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 Convey Ave., B3N 2P8; Sun. 10, 11; Wed. 7:30; (903) 443-9628 (off.); Keith Brumley, ev. (902) 445-4194 (res.); Wayne Taylor, sec., (902) 876-7402.

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

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

PROVINCE OF ONTARIO

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

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

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

BRAMALEA: 750 Clark Blvd. (south of Hwy. 7 on Finchgate Boulevard), L6T 3Y2; Sun. 9:45, 11, 6; Thurs. 7:30; Walter Straker, ev. (905) 455-3263 (res.); 792-2297 (off).

BRANTFORD: 267 North Park St., N3R 4L2; Sun. 10, 11, last Sunday of month 6:30; Wed. 7; contact Roy Cox (519) 753-6051; office (519) 759-6630.

BRANTFORD: 267 North Park St., N3R 4L2; Contemporary services Sun. 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@cnwl.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 dntown@cnwl.igs.net; Ann Hotchkiss, 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 Azzoparde, sec. (519) 821-9179.

HAILEYBURY/NEW LISKEARD: Meeting in homes. Times flexible. Mike Tinney, Box 702, Haileybury, P0J 1K0, 705-672-9241.

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

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

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

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

ICE LAKE (Manitoulin Island): 1/4 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

(off); e-mail: meafordcofc@bmts.com.

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

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

NORTH BAY: 73 Gertrude St. E.; Sun. 11:15, 10:30; 6:30 in homes (call for information); Wed. 7; Box 745, P1B 8J8; (705) 472-7040 (off.); David Lock, ev. 78-345 Mulligan St. P1A 3S3; (705) 475-0911, e-mail--bigdaver@vianet.on.ca; WebSite--http://www.geocities.com/Hearthland/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 Mencer, ev. (905) 383-5259; 875-2939 (off).

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

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

PETERBOROUGH: The Lions Center (corner of Hunter St. & Burnham); Lord's Supper/Classes, 10-11, Preaching 11-12; 323 Lindan Ave., K9L 1K9; Peter McPherson, ev.(705) 742-5349; Shaun Parks (785) 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 Carruthers (905) 227-8972.

ST. CATHARINES (Garden City): Ina Grafton Gage Home (Elm Room), 413 Linwell Rd.; Sun. 9, 10, 11; Wed. 7; c/o Roy Diestelkamp, ev. 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-mail:sarcocf@cbtech.net

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

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

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

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

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

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

STRATFORD: 478 Brunswick St., N5A 3N6; Sun. 10:15, 11:30; Wed. 7:30; (519) 273-5280; John Brush, 271-9416; Larry Hoover, 271-9545; Joseph Kippax, 744-3439; David Ross, 744-2872; George Mansfield, ev. 272-1714; e-mail: gmansfld@quadro.net.

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; Murray Smith, ev., 842-2741.

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

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

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

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

TORONTO (Bayview Ave.): 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7:15; Michael Hilborn, 63 Campbell Ave., M6P 3T9; Ph (416) 534-3033; Darrell Buchanan, ev. (416) 489-7405 (off.).

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

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

TORONTO (Strathmore Blvd.): 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); Sun. 9:45, 11, 6; Wed. 7; Marvin Johnson (416) 752-0325, Stephen Gill (416) 265-2496, elders; Max Craddock (416) 461-7406, e-mail maxc@sympatico.ca; FAX (416) 424-1850; Santiago Molina (Spanish) (416) 751-6879, ev.

TRENTON-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) 969-0741; 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.

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

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; last Sat. 6:00 youth meeting; Silvio Caddeo, ev., 387-6163 (off.); 337-9344 (res.); email: caddeo@total.net.

MONTREAL (English/French/Spanish/Chinese/Ghanian): 1650 De Massionneuve, 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; chrisb777@videotron.ca.

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

QUEBEC CITY: 2980 Verreuil, Sic-Foy (corner Jean-Noël); Sun. 10:45, 9:30 (French); Wed. 19:30; C.P. 9041 Sic-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.

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

MOOSE JAW: 901 James St. S6H 3H5; Sun. 10, 11, 6; Wed. 7:30 (CST); Ron Hegdahl, ev. (306) 693-4064 (off.).

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

PERRYVILLE: 20 mi. s. Wynyard on 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 Krosgaard, 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; 753-2862.

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

JULY

3-5.....Sharpening the Sword at Camp Omagh
6-9.....60 Plus (Senior's Week) at Camp Omagh
11-12.....Homecoming - Pinehill, Sault St. Marie
21-23.....Vision Canada '98, Dauphin, MB

AUGUST

1-3.....SINGSPIRATION 98 at Camp Omagh
3-8.....Family Camp 98 at Camp Omagh
7-8.....20/20 Vision on Evangelism - Tintern, ON
9-12.....Jack Exum - Niagara Falls
14-18....Alberta Bible Camp - Pine Lake
16-23....Teen Week at Camp Omagh
24-28....VBS at Newmarket

SEPTEMBER

18-19... Mens's Retreat at Camp Omagh
18-20....The Ladies Renewal, Owen Sound

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

VISION CANADA '98

YESTERDAY, TODAY AND TOMORROW

LOCATION: WESTERN CHRISTIAN COLLEGE

YESTERDAY - Tuesday July 21, 1998

8:00 - 9:00 AM	Breakfast
8:30 - 9:30 AM	Registration
9:30 - 10:00 AM	Devotional - Malcolm McMillan
10:00 - 12:00 AM	Seminar #1 - "Successes and Challenges of the Church: the last 10 years"
	Pacific - Jim Hawkins
	Prairie - Wayne Turner
	Central - Murray Smith
	Maritime - TBA
12:00 PM	Lunch Break
1:30 - 2:30 PM	Plenary Address - "Vision Canada '88; an overview" - Geoff Ellis
3:00 - 5:00 PM	Seminar #1 - "Successes and Challenges of the Church: the last 10 years"
	Pacific - Jim Hawkins
	Prairie - Wayne Turner
	Central - Murray Smith
	Maritime - TBA
5:30 PM	Supper
7:00 - 8:15 PM	Plenary Address - "Jesus: Yesterday, Today and Forever" - Dan Wieb
8:30 - 9:30 PM	Music of Yesterday

TODAY - Wednesday July 22, 1998

8:00 - 9:00 AM	Breakfast
9:00 - 10:00 AM	Devotional - Malcolm McMillan
10:00 - 12:00 AM	Seminar #2
	- "Church Leadership: the role of Elders and Deacons" - Geoff Ellis
	- "Celebrating our Diversity" - Kelly Carter
	- "Adapting to Change" - Ray McMillan
	- "Effective Youth Ministries" - Kevin Vance
12:00 PM	Lunch Break
1:30 - 2:30 PM	Plenary Address - "Opportunity Knocks" - Michael Bolton
3:00 - 5:00 PM	Seminar #2
	- "Church Leadership: the role of Elders and Deacons" - Geoff Ellis
	- "Celebrating our Diversity" - Kelly Carter
	- "Adapting to Change" - Ray McMillan
	- "Effective Youth Ministries" - Kevin Vance
5:30 PM	Supper
7:00 - 8:15 PM	Plenary Address - "God's Vision Canada; a call to love" - Don Smith
8:30 - 9:30 PM	Music of Today

TOMORROW - Thursday July 23, 1998

8:00 - 9:00 AM	Breakfast
9:00 - 10:00 AM	Devotional - Malcolm McMillan
10:00 - 12:00 AM	Seminar #3
	- "Gender Roles in the Church" - Darrell Buchanan & Herb Anderson
	- "Counseling through Preaching" - Al Meakes
	- "An Education Plan for the Church" - Scott Roberts
	- "The Macedonian Call" - Larry Good
12:00 PM	Lunch Break
1:30 - 2:30 PM	Plenary Address - "Canada and Beyond; the call to missions" - Blair Roberts
3:00 - 5:00 AM	Seminar #3
	- "Gender Roles in the Church" - Darrell Buchanan & Herb Anderson
	- "Counseling through Preaching" - Al Meakes
	- "An Education Plan for the Church" - Scott Roberts
	- "The Macedonian Call" - Larry Good
5:30 PM	Supper
7:00 - 8:15 PM	Plenary Address - "God's Vision Canada; a call to servanthood" - Don Smith
8:30 - 9:30 PM	Music of Tomorrow

Seminar Cost:	\$20
Meals Available at the WCC Cafeteria:	\$40 for nine meals
Vision Canada Binder:	\$10
Dormitory Rooms:	\$15/night/room (no bedding supplied)
Camping Facilities on Campus:	\$5/night - powered (free with no power hook up)
Note: A hotel accommodation list can be obtained from the school.	
Good camping facilities are available in the town of Dauphin and in nearby Riding Mountain National Park	

for more information contact:

Scott Roberts
Box 5000
Dauphin, Manitoba
R7N 2V5