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The Winnipeg congregation had its 8th annual Clothing Giveaway on September 27th. Over 300 bags of clothing were taken by people from the community. Additional clothes were given to local men's and women's shelters. The young people held a free car wash in conjunction with the giveaway.

Jesus' Life Was one of Prayer

Claude Cox

The Gospels offer us a realistic portrait of an actual human being. Like us, he is a servant of God; at the same time he is *the* servant of God. Aside from the Gospels, the preacher in Hebrews in particular stresses Jesus' humanity, his identification with us: "he had to become like his brothers and sisters in every respect" (2:17); "in every respect [he] has been tested as we are" (4:15).

"He would ... pray"

I have been struck by a sentence that occurs at the end of a healing story in Luke 5. The story is contained in vv. 12-16; it ends with the statement: "But he would withdraw to deserted places and pray." The "But" marks a contrast with what precedes, where we learn that the word about Jesus spread abroad and crowds came to hear him and be healed. Preaching or teaching and healing broadly understood are still the ministry of the church, rooted in what Jesus used to do.

With the translation of v. 16 just given from the NRSV, we can compare several others: "but he would always go off to some place where he could be alone and pray" (JB); "And from time to time he would withdraw to lonely places

for prayer" (NEB); "But Jesus often withdrew to lonely places and prayed" (NIV); "But he would go away to lonely places, where he prayed" (TEV). All these translations are trying to catch the sense of the imperfect Greek tense, which points to customary, repeated action: Jesus customarily went off by himself to pray.

Prayer and vocation

We might see in Jesus' habit the loneliness of his vocation. There is a loneliness to the human condition, even apart from Jesus' vocation. The preacher in Ecclesiastes had long before said that "All is ephemeral" (or "vanity"), that is, nothing is lasting. I think of student friends and I wonder where they all are now. I was close to some of these people, but now where are they? As close as we may be to our wife or husband, a look back recalls that there are significant experiences which we did not share. Recently there was a piece on the radio about Einstein's brain which, after his death, was sliced up and sent to various university researchers for analysis: whom did the brilliant Einstein really have to talk to? For Jesus the loneliness of his vocation found its answer in prayer, in heartfelt, single-minded one-on-one communion with his Father.

Prayer and renewal

Such times in prayer provided relief, regeneration and renewal. At the end of a long day, our tired body sinks into bed; we say, "This bed feels so good!" There are many things that wear us down: commuting, grief, the state of the world; the heat of the day, dusty roads, factory life; problems. I think of people in the helping professions: I mention only those who help others with "special needs"—this is wearing work. People are wearing. Verse 17 of Luke 5 finds Jesus back teaching: from solitude and prayer and back to the people again.

Prayer and openness to God

Jesus' life was typified by a supreme openness to the will of God. At Luke 9:18 we find him again praying alone; at six other points Luke records him at prayer: 3:21 (at his baptism); 5:16; 6:12 (just before choosing the apostles); 9:28 (with

Peter, James, and John: while praying he was transfigured); 11:1 (after he finished, a disciple asked him to teach them a prayer); 22:41 (he prays that God take away what lies ahead); 22:44 (he prays agonizingly and fervently). We see then that Jesus prayed at all the most important turning points of his life, but that it was also his custom to pray. Maybe the former followed the latter as a matter of course.

No quiet moment

Today many of us have no quiet moment, no unentertained minute. As I was standing in the line at the bank today, in a mall, there was music playing, some song by Rod Stewart. I thought, "What would it be like without the music?" I like music, but it's everywhere: at the coffee shop, the mall, everywhere all the time, the restaurant, sometimes so loud one can't be heard across a table. No quiet. At any stoppage of play in the hockey game we get a barrage, a clip, of very loud, thumping music. There's no "dead air" on the radio: time is money; we might switch stations! TV sitcoms are loaded up with "laugh tracks" so there is no moment when there is no sound. So it is that our life is filled with distraction; we are not trusted with our thoughts, we must be given something to listen to, be entertained. We complain that our children can't amuse themselves any longer, but we ourselves are not much different. There is no time for serious thought, no time for openness to God.

Jesus, the church, and prayer

The New Testament has two parts, the story of Jesus and the story of the church. The church continues the story of Jesus as it is told in the Gospels. The life of the church, collectively and individually, is modeled on the life of Jesus and what he did, namely, teach and heal, but also pray or seek edification in the presence of God. To pray is to enter the presence of God. In prayer we come to know God; God comes to know us until, eventually, our being known gives way to our knowing.

In his day-to-day life Jesus customarily prayed. So do his followers.

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Baptism: A Conscious Cleansing

David Dunn

PART ONE: DOES IT MATTER?

One of the shocks I have had since coming to Canada is the number of occasions brethren have said something like this to me, “I believe baptism is necessary for the remission of sins; I just don’t think we need to know this when we are being baptized.” This has shocked me in the first place because my earlier stay here in 1979 was a period when I was grounded in the truth, and the truth was generally held to include baptism for the purpose of forgiveness. It has also shocked me because those who are saying this to me are not babes in Christ, but people who were brought up in the church, whose fathers were elders, who were or are professors in our Christian colleges.

Is this belief among some a benign change; does it really matter? Here is what I have observed – those who are saying this are leaving the church. In other words, this is not simply a piece of intellectual gear shifting, it is turning out to be spiritual suicide.

The theory seems to be that while those in the denominational world don’t know the purpose of their baptism, their baptism is still valid, and that means, of course, that they are our brethren. This would be bad enough, since if the theory is wrong, we are leaving these good people in a lost condition, while all the while telling them they are all right. But the upshot seems to be that when we “discover” that they are our brethren, we proceed to leave the church and join their ranks. This is no harmless opinion. This view, if allowed to go unchecked, will destroy the church.

Now, what sensitive person doesn’t feel for our denominational friends? Who among us would deny that they love God or that they are serious about their profession? The temptation, however, is to allow our feelings to dictate our beliefs, to allow subjective experience to determine objective truth. I wish they all were saved; but for that matter, I wish all the unimmersed, and all those of whatever religion were saved. That doesn’t make it so.

I feel the danger inherent in this is that those who espouse this belief will not stop with those who have been immersed. Eventually they will adopt the position of the denominations and accept the pious unimmersed as well. And then where are we? Back to salvation by faith alone. That is where this is headed.

Think for a moment. If we were to accept this belief and join with a denomination, how long or how ardently do we think we can sustain such a belief? Will our newfound brethren eagerly accept the promotion of our newly discovered truth? Will we eventually persuade them to join us in accepting baptism for the remission of sins? I think history adequately answers that question.

The truth is, there is no place for this teaching, which is essentially a

This middle road is no road at all

compromise between truth and error, and as a result is error itself. Either the New Testament teaches that baptism is for the remission of sins and that is why we are baptized, or it teaches that baptism has nothing to do with receiving forgiveness. This middle road is no road at all, and will end in disaster. It is a position that the church cannot and must not tolerate, and it is a position that the denominations will not tolerate. It is spiritual no-man’s land, and that’s exactly where it leaves us in relation to truth.

To Scripture: Paul in Ephesians 4:4-6 lays down seven essential marks of unity. In effect these are the foundational marks of identity for the people of God. Which of them can we remove and still remain God’s people? Which of them can be removed without destroying unity?

It is supremely important that Paul included baptism in this list. There are number of things he didn’t include, and that may be the subject of another very important lesson for us. But he did include baptism. Why? The answer

is that the New Testament teaching on baptism is essential to our identity, and therefore to our unity as God’s people.

Define each of these ideas and you have the teaching necessary to identify God’s people. Change New Testament teaching in such a way as to deny any of these items and we have changed the identity of those who espouse it. One Lord Jesus, God incarnate, who through His sinless life, death, and resurrection has been made our king. What part of this can we change and still be his people?

The New Testament, even by the admission of those who want to accept the denominations, teaches that baptism is immersion in water into Christ for the forgiveness of sins. Now which part of that can we change and still be God’s people?

The point? The point is that the New Testament teaching on baptism has been changed by those in the denominations. They simply don’t accept that it is for the remission of sins. Even if we did grant that they could have been forgiven at their baptism without their knowledge, their present teaching amounts to apostasy from this central truth of Scripture. We can’t be God’s people and deny any of the truths in Ephesians 4:4-6, including baptism.

What would we do if one of the brethren in our assembly began to teach that baptism wasn’t necessary for salvation? What do you think Paul would have said to those who denied its necessity? I am sure we would dis-fellowship him. I am sure Paul would have commanded us to do so. Why? Because he is teaching fundamental error. Why then, do some think we can join with those in the denominations who violently oppose what the Bible says about baptism?

This then, is a call to stop. It is a call to those among us who are changing their view on baptism to stop and think where this is headed. If they are joining the ranks of the denominations, they are joining with those who have departed from the clear New Testament teaching on this subject. In such

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What Do They Want?

Wayne Turner



We are entering one of the most “religious” times of the year. More people will be thinking and talking about Jesus than at any other time of the year. The usually passive, nominally religious world around us will blossom. Manger scenes of the birth of Jesus will appear on people’s mantles and their front yards. Words like “Peace on earth”, “Joy to the world” and “love” will often be repeated. Many people who almost never darken the doorsteps of a place of worship may make a midnight appearance. We might reasonably wonder what it is that evokes these bursts of sentiment and activity from people.

Recent surveys in Canada and the United States have revealed that almost everyone professes some faith in God, but that a large number of the population who identify themselves as “Christian” are “unchurched.” The “unchurched” have not attended a religious service in a church building, other than Christmas, Easter, a wedding or a funeral, in the past six months (Americans) or twelve months (Canadians). As noted in previous editorials, this group accounts for 43% of the population of Canada. The percentage in the U.S. is lower, 33%, but still of deep concern.

Why do people who call themselves “Christians” avoid church? George Barna, who collects and analyzes information on the religious preferences and activities of people in the United States much as Statistics Canada and Reginald Bibby do in Canada, has recently attempted to discover what the “unchurched” believe and what they are looking for in religion. He has detailed the results of his survey in *Grow Your Church from the Outside In* (Regal Books, ©2002). As we try to share the message of Christ with our generation, we would do well to listen to his findings.

(As we highlight a few of Barna’s findings, we need to remember that survey results reflect answers from a diverse sampling. Since people differ, their preferences also do. For our purposes, we will be noting the most popular or common answers.)

Barna reports that what really turns people away from churches is hypocrisy and inconsistency among church members. They believe that they see a difference between what religious people profess and the way they act and live, particularly in the way that religious people treat one another. There is, as it should be, an expectation that those who profess faith should show a higher standard of life. However, while this says more about what people do not want, it also gives a hint of what they want.

Over the years, we have heard much about reaching out to the “unchurched.” Some of the methods that have been devised as a result of these discussions have fundamentally changed the way some churches function. “Seeker services” or “seeker sensitive” services, based on the huge success of the U.S. megachurches at Willow Creek and Saddleback have been replicated. Across the board in the denominational world, arguments over worship styles have resulted in “worship wars.” Some have shifted doctrinally, trying to tone down any objectionable or difficult parts of their beliefs, in an attempt to be more palatable to

the masses. Others have sought some phenomenal programs, large-scale events or dynamic personalities to fill their pulpits. According to Barna, however, none of these is the most important factor for people.

When “unchurched” people were asked what would attract them to go to church, the number one answer was love. This love would be demonstrated by the relationships and sense of community within the church as well as the compassion shown for helping meet needs in the community. They are tired and disillusioned by the wrangling, arguing, gossiping, backbiting and other ungodly and unloving behaviours that have unfortunately often characterized religious people.

Jesus told his disciples that their love for one another would and should be one of the defining characteristics. Throughout the New Testament, we are reminded of the importance of love, and of avoiding the unloving, divisive actions that come from unspiritual, selfish hearts. It seems sadly ironic that as Christians seek to preach to the world, the “unchurched” are preaching to the church. They are reminding us of the aphorism, “People don’t care what you know until they know that you care.” They are not looking for doctrine, programs, personalities or even worship styles. They are looking for genuine love. While His disciples today know that His truth includes right doctrine and acceptable worship, this survey reminds us that in order to have the opportunity to teach the whole message, we must communicate the love of God in our lives. We need to consider carefully “what it looks like” to the “unchurched” in our personal and congregational lives.

Today’s world is just as lonely, alienated, and lost as the first century world. The celebration of the birth of Jesus usually focuses on the love of God and our love for fellow man, but within days, that message is lost as people resume their “unchurched” lives. As we continue to be a people seeking to follow, proclaim and restore New Testament Christianity let us remember that love is the ultimate identifying mark of the Church. This love will truly set us apart from the world, and it will show the way to the cross of Christ. They are looking for love. Will they find it in us?

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“He Has an Attitude!”

The expression that is the title of this “muse” is one often heard when someone is speaking of another who is not shy in expressing their opinion. Since “attitude” is an approach, outlook, position, feeling, thought, mind-set, way of thinking, opinion, point of view, way of behaving, it is safe to say that EVERYONE has one. The important question then is how does that attitude measure up to the will and expectations of God?

The truth is that far too many are described in 1 Corinthians 10:10, “*And do not grumble, as some of them did – and were killed by the destroying angel*”. This refers to the people of Israel in their travels to Canaan. Again and again they were finding fault with Moses and complaining to each other and to God. When God answered their complaints by giving them what they needed, they found something else to complain about!

For example, when they arrive at the Red Sea in Exodus 14 they saw only the fact that Pharaoh’s army was in pursuit. This was a serious situation for sure; however, they had just come from seeing God’s power displayed in the ten plagues that helped gain them their freedom. They said to Moses, “Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt?” Perhaps it is being too hard on them to be amazed at their lack of faith, however, this is only one of many times they grumbled.

“The whole Israelite community set out from Elim and came to the Desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had come out of Egypt. In the desert the whole community grumbled against Moses and Aaron. The Israelites said to them, ‘If only we had died by the Lord’s hand in Egypt! There we sat

around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death” (Exodus 16:1-3). This same spirit of grumbling continued in Exodus 17 as they grumbled against Moses over water.

While we might justify the grumbling of the Israelite people Moses speaks to them in Deuteronomy 1 and puts their problem in perspective when he says, “*In spite of this, you did not trust in the Lord your God, who went ahead of you on your journey, in fire by night and in a cloud by day, to search out places for you to camp and to show you the way you should go*” (32,33). Their lack of trust brought failure and grumbling... and grumblers fail today as well!

Other examples of people with “an attitude”, which is a bad one, could include Ahab in 1 Kings 21. He wanted to obtain a vineyard that belonged to

Naboth, however Naboth did not want to sell. “*So Ahab went home, sullen and angry because Naboth the Jezreelite had said, ‘I will not give you the inheritance of my fathers.’ He lay on his bed sulking and refused to eat*” (4). His self centeredness was an ugly characteristic, and because of his wife, ended in the death of Naboth.

Another would be the Pharisee in the parable of Jesus in Luke 18. Two men go to pray, one a humble sinner and the other the proud Pharisee. The prayer of one is an expression of true humility, the Pharisee’s, one of pride. This man had missed the teaching of Solomon in Proverbs 16:18, “*Pride goes before destruction, a haughty spirit before a fall.*” Pride will keep many out of heaven.

Faultfinding and grumbling were not something limited to the nation of Israel in the Old Testament. In Luke 7 Jesus says, “*To what, then, can I compare the people of this generation? What are they like? They are like children sitting in the marketplace and calling out to each other: ‘We played the flute for you, and you did not dance; we sang a dirge, and you did not cry...’*” (31,32). In the context the people were not happy with John (the baptist) nor were they happy

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Trying to Understand One Another Better

Edwin Broadus

We are not all alike. Different families do things in different ways. Not all congregations are alike. When there are differences it helps to take time to understand one another better rather than to assume that someone who believes and chooses to do things differently than we do is either an unthinking traditionalist or a person who does not care about biblical authority. Maybe some actually think we have settled all biblical questions and have only to keep on doing things the way we have always done them. Probably, on the other hand, some can be found who don't care about biblical authority and are happy to do as they please. But most of us in our own Canadian fellowship, I believe, remain a people of the Book and care deeply about what the Bible teaches. When we disagree the problem ordinarily is not lack of respect for God's word but difficulty in knowing how to interpret and apply it correctly.

Biblical interpretation is a broad and serious undertaking, and this article dwells on just one aspect of it – an understanding that a large part of the New Testament, particularly the letters to churches and individuals (Romans through Jude), is what can be called “occasional literature.” That is, it is addressed to particular occasions, or circumstances. There are exceptions, most notable of which are the letter to the Romans (most of which is an exposition of God's means of justifying us by faith in Jesus) and Hebrews (a demonstration of the superiority of the high priesthood of Christ and his new covenant as compared to what came before). A prime example of an occasional letter is 1 Corinthians, which is made up almost entirely to answering

questions from the Corinthians and responding to unfavorable reports he had received about them. Sometimes the occasional nature of a command is immediately obvious, as when Paul told Timothy, “*Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses*” (1 Timothy 5:23), or, “*When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments*” (2 Timothy 4:13). These are biblical commands but not necessarily specifically applicable to our own circumstances.

Historically, some of the divisions in our fellowship have stemmed from how and when to apply certain commands (and examples). In many of these divisions, no one questioned the authority of scripture, but we differed on how to interpret it. Even when division did not ensue, we were often enveloped in serious controversy because of differences in interpretation. A passage that caused difficulty in my earlier years, at least in the part of the U. S. where I lived at the time, was 1 Corinthians 11:2-16, which contains instructions about woman's head covering when praying or prophesying. Paul was addressing Christian women in Corinth in the first century. He argues his point more strenuously, at least from the number of reasons given, than any other of his instructions about women in worship, appealing to the divine order (God/Christ/man/woman), the hus-

band/wife relationship established in creation, the prevailing customs of his day, and the general practice among the churches.

Once among North American churches in our fellowship, vast numbers of Christians – perhaps even the majority – believed women ought to have their heads covered during worship. Few believe this any longer. Why the change? It is not because we respect biblical authority less now than we did then, but because we came to the understanding that Paul's instructions in this passage were occasional – addressed to a situation that existed then but not now. The underlying principles remain valid, but they should not be applied in the same way today as they were then. For example, a woman's head covering today has nothing to do with the husband/wife relationship in most circumstances. Appeal to societal customs would lead us to the opposite conclusion than it did Paul in the first century. We still believe the underlying principles, but we do not make the same application.

Sometimes we find a mixture of occasional commands and universal commands that apply to Christians everywhere in every century. In 1 Corinthians 7 Paul answers some questions about marriage and divorce, sent to him by the Corinthians. When he said, “*To the married I give this command (not I, but the Lord): A wife must not separate from her husband*” (verse 10), most, if not all, of us would recognize that he is alluding to the Lord's teaching in the Sermon on the Mount and elsewhere against divorce, and we need to see this as every bit as applicable in Canada in the twenty-first century as it was in Corinth in

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the first century, for the teachings in the Sermon on the Mount are not generally occasional in nature. But later in the seventh chapter, Paul gave some obviously circumstantial instructions when he said, "Because of the present crisis, I think that it is good for you to remain as you are.... Are you unmarried? Do not look for a wife" (verses 26-27). Few today would use this as a basis for telling Christians not to get married.

We won't belabor the point, for this is enough to illustrate the importance of paying attention to the circumstances under which the commands were given. We hope it is also enough to remind us not to hastily accuse others of lack of respect for scripture when we do not believe some biblical command applies to our situation. Otherwise, we all stand condemned, because we all believe some commands are not applicable to our situation. How many of us keep all these commands: "Greet one another with a holy kiss"; "Wash one another's feet"; "Use a little wine because of your stomach"? But how many of us think we do not respect the scripture less because we do not keep these commands?

Admittedly it is not always easy to know what commands are applicable to Christians in our present situation. This should not cause us to give up in despair. Rather it should lead us to study diligently, pray for wisdom, seek the guidance of God's Spirit, and continue sharing our thoughts with one another so we can learn from one another. It should also keep us from implying that those who do not share our conclusions do not respect the scripture and either exalt their traditions over God's word or substitute their own likes and dislikes for what God desires. Some may be guilty of one or the other of these extremes, but unless we know this is the case we need to recognize that they love and respect scripture as much as we do.

Burlington, Ontario

POINTS BY PERRY



Our Other Brethren, # 2

Eugene Perry

There were several responses and reactions to our earlier article on this subject (Our Other Brethren, October 2002, p.7). With one exception, all revealed fond memories of former warm fellowship. Several expressed a wish for restoration of the togetherness of those early years. Some recommended that someone take the lead in arranging some kind of "unity" meetings.

All of this has caused me to continue to consider the situation. Some of the exchange publications regularly received by the GOSPEL HERALD are published by those who have become known as the NI brethren. A survey of their contents has caused me to realize that, historically, there are differences between the situation in Canada and that in the United States.

In recent issues of TRUTH MAGAZINE readers have been repeatedly reminded that the "NI" brethren were disfellowshipped by the "I" brethren rather than the opposite, which I believe to have been the case in Canada. It is stated that a "quarantine was imposed upon us by the editor of the Gospel Advocate and embraced by all those who referred to us as "antis" in 1958." The GOSPEL ADVOCATE was not read by many Canadian brethren in 1958 nor is it today. Thus, for the most part, we were not aware of the "yellow" listing or influenced to any extent by it. On the other hand, "our other brethren" were very much influenced by their counterparts in the U. S.

Those, then known as "antis" began, at about that time, to speak of the rest of us as "unfaithful" and to treat us accordingly. Over the years this has resulted in the two groups growing apart to the extent that the present generation hardly knows that we were once one.

The GOSPEL HERALD has not par-

ticipated in any form of "quarantine" or "yellow listing" but has, rather, made efforts to be inclusive. Churches of the "other" persuasion have been included in our church directory and our church growth surveys until they opted out. We have striven to not be divisive. Our desire has been to promote unity and good fellowship and to thereby glorify God and be fruitful in His service.

Historically speaking, those who were branded as "unfaithful" have, for the most part, gradually stopped attending activities carried out by those who so labelled them. On the other hand, almost, if not all of the "faithful" brethren, quite abruptly, stopped attending or participating in meetings and functions among us. This seems quite different than the picture depicted by the "quarantine" reported to have marked the separation in the US.

Another observation is that, with the exception of churches occasionally co-operating with one another in evangelistic efforts, Canadian churches have not, to my knowledge, been "guilty" in practise of "institutional" offences. By this I mean that, supporting institutions from church funds is not a common practise among us. Thus, largely, there has been a disconnect as a result of failure to line up with a position rather than the result of promoting or practicing the opposite.

This division did not need to happen. It was borrowed, imported and imposed. Sadly, it has happened. Where do we go from here? As U.S. culture threatens our Canadian culture in general, so we have allowed US church culture to seriously affect ours and we are living with the result.

If you think that I am flogging a "dead horse", you may be right but I hope not.

FOR WOMEN BY WOMEN

Articles for publication and/or reactions to this page should be sent to Linda Hammett, 1350 Brackenridge Road, Vincent, OH 45784. e-mail: forwomen@gospelherald.org



It's Time!

How many of us are guilty of fooling ourselves into thinking that we have lots of time? We somehow usually manage to make or find the time to do those things that we enjoy doing. We are always able to find time to go to work. We can always work into our schedule a trip to the grocery store or the mall. And most of us even manage to slip in a movie or some other kind of recreation from time to time in our busy lives.

How many of us, however, have, make or take the time to do what God has put us here on the earth to do? Do we feel a sense of urgency in getting the Word of God to our neighbours and friends? We really need to stop and think about this in reference to how we spend our time. As each day passes, I become more and more aware of the swiftness of time and realize how fleeting time is. Can you remember when you were little, how agonizing it seemed to wait until your next birthday or Christmas or summer vacation? Now it seems like you celebrate one and in a very short time, it's time to celebrate again.

The devil is alive and well and is diligently trying to get each of us to follow and listen to him. He wants to make us think that you have more time than you actually do. He is also busy in the lives and hearts of people around us, even some in the church, trying to get them to discard the truths of the Bible to live in the darkness of sin. Well, it's time that we stopped and examined our lives to make sure that we don't run out of time before it's too late.

It's time for us to repent and walk with God. It's time to change the things in our lives that are keeping us from being a true child of His. We are all guilty of doing things that we shouldn't do as a Christian. We sometimes don't really want to call sin by what it really is – SIN. It sounds so much nicer if it's just called a sickness or a problem or

an oversight. The Bible, however, is full of examples of wrongs that were done; these wrongs were definitely referred to as sins. We will have to answer on the judgment day for these sins, no matter what we want to call them. Be sure that your life is being lived in a way that you will hear on the judgment day the words reserved for the faithful, "enter, thou good and faithful servant."

It's time to spread God's Word to all the world. With all the wickedness and evil that is so rampant in our world today, the call seems even more vital to spread the Good News about Jesus and the answer for salvation that lies in Him. We are running out of valuable time with each moment that passes. A story is told of a boat that ran aground near a fishing village in the middle of the night. The distress horn was blown, and the townspeople immediately responded to the call and were able to save most of the crew aboard the ship. They felt a sense of urgency when they heard the horn. What would have happened if they had said, "I'm sleeping right now and can't be bothered to go help" or "Let someone else do it." Is this the attitude we have when it comes to teaching others about Christ? We need to let others know that repentance and obedience to God are important and need to be taken care of post haste. The Philippian jailor and the Ethiopian eunuch are two Biblical examples of men who heard the gospel and responded immediately by being baptized. Let me encourage each of us to make up a "Most Wanted List" on which we name those who we need to speak to about Christ. What a great goal to set for ourselves for the rest of this year and into the next.

It's time to do what's right and stand up for what's right. We know that our life is short from the verses recorded in James 4:14-17. We do not know what tomorrow holds in store for us. Our life

is like a vapour which is here for an instant and then gone. Verse 17 tells us, "Therefore, to one who knows the right thing to do, and does not do it, to him it is sin." Do we put off doing the right thing because we think we have a lot of time? There are things going on even in the church that have to make us stop and think. Are we willing to speak up when things are being taught that are not according to God's Word? Are we willing to disagree with even preachers or supposedly knowledgeable men and women who are leading the church down an uncertain path? Or are we just going to sit in the pew and let things happen around us that we are not comfortable with but are not willing to speak about because we don't want to rock the boat? It's time we make a decision about who we are going to follow – God and His Word or the ways and teachings of men. We hear daily about people who suddenly die of heart failure or in an accident or even from unknown causes. We have no promise or assurance that we will have a tomorrow.

May God help each of us to use every minute of every day to His glory and to the furtherance of His kingdom.

continued from page 3

association, they have departed themselves. If they think they are going to change the denominations, they are deluding themselves. On the other hand, if this is where they want to be, perhaps this explains their new belief.

Do we believe what we do about baptism because it is what the New Testament teaches, or because we feel so strongly for the lost and those in the denominations that it has affected our thinking. Brethren, if we want to save people from a fire, we don't run into a blazing house and tell them that the fire is out, we do all we can to pull them out. What do you do when they are convinced there is no fire? We certainly don't help by agreeing with them.

In part two we will ask the question, "What puts out the fire?" or "What do we need to know when we are baptized, is baptism a conscious cleansing?"

Sarnia, ON

Was it in Vain?

T. Pierce Brown

Galatians 2:21 says, "I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought (in vain-KJV)." Galatians 4:11 says, "I am afraid of you, lest by any means I have bestowed labor upon you in vain." 1 Corinthians 15:2 says, "By which (gospel) also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain." Most of my life I have assumed that "in vain" in those references meant exactly the same thing, but that is not so. In my judgment, there are very few exact synonyms in the New Testament. We may say "soul" and "spirit" are synonyms, but they are not, although they may refer to the same thing. "Chair" and "table" may refer to the same thing (furniture), but they are not synonyms. "Church" and "kingdom" may refer to the same thing (God's saved people today), but they are not synonyms. The word "church" means "the called out ones." The word "kingdom" means "those subject to the king." When we refer to the saved today, both words apply, but they are not synonyms. When Jesus asked Peter, "Do you love me?" and Peter replied, "You know I love you," the words translated "love" are not synonymous, for they do not refer to the same things. It is my strong conviction that God had a purpose in using the word he used, in every case, although the difference in meaning may be small.

Let us look at the expression, "in vain," as used in the references above. In Galatians 2:21, when Paul said that if righteousness came by the law Christ died in vain, he uses the word "dorean" which is translated "freely" or "without a cause" in some other places. This is the same word that is used in Romans 3:24, "Being justified freely by his grace through the redemption

that is in Christ Jesus." The idea is that there was no cause or merit in us that led Christ to redeem us. So, in Galatians 2:21, he is saying that if we could have been made righteous by the law, there would have been no purchasing power connected with the blood of Christ; it would have been free from any value, for we could have been redeemed without it. You may wonder how that same word can be used in 2 Cor. 11:7 when Paul says, "I preached the gospel to you freely." He means that neither was there anything meritorious you had done that caused me to do it, nor did I get anything from you for doing it. If Galatians 2:21 had been translated "freely" we would have been shocked, for we have been assured that Christ died for us freely, and we would wonder why Paul would say that Christ would have died freely if we could have been righteous by law.

It may be hard for us to see how "Christ is dead in vain" could be the

same as "Christ died freely." But if we think of "free" meaning "it did not cost anything, nor could it buy anything, because it had no purchasing power," then we can understand why it could be called "in vain." For if the law could redeem our souls, then Christ's blood was worth nothing, for it could not buy anything.

He does not mean the same thing as in 1 Cor. 15:14 when he says, "Then is our preaching vain." Here the word is "kenos." He means here that if Christ is not risen, our preaching has no value because it is not connected with anything worthwhile. The word is elsewhere translated "empty." That is, it has no meaning. Do you see that our preaching might have a great deal of meaning and be good preaching, since it is based upon fact, but still be vain or useless if it were not received. But in that case, our preaching would not be "kenos" (vain because it lacked quality or value intrinsically), but vain (eike)

because it had no lasting value to the person who heard it. This is the word he used in Galatians 4:11, when he says, "I am afraid of you, lest by any means I have bestowed labor upon you in vain." Any time you say something that does not have the desired effect, you have said it in vain. These words would be vain (eike), but would not be the kind of vain words Paul spoke of in Eph 5:6, when he said, "Let no man deceive you with vain (kenos) words." Those words are vain because they are intrinsically empty and useless. The other words are vain because they are rejected and have no desired effect. The primary reason for an article like this is to encourage you to study and re-study every passage that you may find additional meaning and truths that are not apparent for the casual reader.

Cookeville TN

CAMP OMAGH

Seeking applicants for the 2004 season
(July 9th to August 29th.) for the following positions:

Maintenance Person: *Related experience helpful*

Lifeguards: *Must have relevant qualification*

Kitchen Office Assistant: *Computer skills required*

For information please contact David Jaggard.

For an application go to www.campomagh.org

Applications need to be sent to:
personnelandprogram@campomagh.org
or contact

David Jaggard
13 Paisley Avenue South
Hamilton, ON L8S 1T8

Applications need to be received by January 31, 2004
All applicants must be 16 years of age or older



by Walter R. Straker
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ONTARIO

Beamsville: The congregation put together shoebox gifts for children through Samaritan Purse. The GLCC chorus made a presentation on November 12.

Bramalea: Joan and Searle Rusk lost their home to fire on October 26. All that a neighbour was able to save was their dog and their Bibles. On November 2, Michael Mazzalongo preached; Roger Saumur and Sylvain Arseneault taught classes. All are from the Montreal area: Michael and Roger from Verdun, and Sylvain from LaValle. On November 9, Lane Hamm gave his final sermon before moving to Dallas, Texas, to live in the Garland area. Lane was one of Bramalea's deacons. Dominic Dos Santos was to arrive from Trinidad on November 12 and visit Brampton until November 26.

Brantford: The ladies were invited to a special brunch Saturday, November 8, at Martha Wells' residence. The Brantford Beacon has very good articles in each issue. Jamie Azzoparde was one of the GLCC lectureship devotional speakers on the topic: "Letters from Christ." The congregation is attempting to raise \$8,800 for David Dandie, a young man who was recently converted and who would like to attend Great Lakes Christian College for grade 12.

LOST!

Someone borrowed the video series:

"The Seven Churches of Asia" from the Waterloo church and never returned the tapes. We would like them back.

Please contact Amy Dale at amythechef@sympatico.ca or call her (519-885-2462) to arrange for the tapes to be returned.

Fenwick: A gospel meeting was held November 9-12 with Bill Schwarz from Waterloo speaking on: "It's All About Being in Jesus." Art Ford was the guest speaker on October 26.

Grimsby: The congregation planned its second annual Christmas dinner for the community on December 13. Melanie McDonald was baptized by her father on October 12.

Owen Sound: In early August the church enjoyed their annual camping weekend at Terri & Brenda Suggs. On August 24, 2003 Kendra Thompson was baptized into Christ by her father while attending teen week at Camp Omagh. A number of signed petitions against same-sex marriages were sent to our government. Our annual Ladies Renewal Weekend was a tremendous success with 90 attending and with \$1400.00 raised in the 5km walk/run for breast cancer.

St. Catharines (Ontario Street): We had a farewell potluck for the Stopard's on October 26, and a good number of our men went to Hamilton to help load the truck for them on Monday the 27th. On November 12, we had an Alzheimer's Coffee Break, and raised money for the Alzheimer's Society. The Benevolence and Evangelism Committees collected over 100 used coats to distribute to the needy, and on November 15 we had Coat Drive Day, and successfully gave winter clothing to many who needed it, as well as a New Testament for everyone who came in. This month's Ladies Class will be led by Nelle Merritt on the topic "Do You Want to Get Well?" The Ladies will also be assembling care packages to send to our college students who are away at school.

Stoney Creek: At the end of June, Sandra Ensley retired from teaching at Great Lakes Christian College. She was the speaker at the graduation ceremonies and gave an encouraging and challenging address to the graduates. Her services at GLCC are greatly appreciated and we extend best wishes in her retirement. Dave Toews had open heart surgery in August and is making a good recovery. We give thanks to God for his blessings.

Toronto (Scarborough): The Scarborough Church has been blessed by God. We continue to grow spiritually and numerically since our first meeting on May 4, 2003. To date, four souls have been won for Christ. They are: Christopher Charles, Alfred Adjei, Carol Greer, and Robert Furia. Brother Jameson Adjei has returned to his first love and rededicated himself to the Lord. There are 39 members in the Directory of the Scarborough Saints. Weekly attendance including children and visitors varies between 50-55 with some weeks being as many as 64. Visitors are from the Scarborough area as a result of the "door knocking" and handing out information leaflets. Speakers include Devon Bennett,

Sylvester Bennett, Ike Etienne, and Steve Chubry.

Toronto (Strathmore Blvd.): Max and Michael Tackett were speakers for a meeting in Clovis, NM in October. (The 16th. and Pile congregation in Clovis supports Michael in the Key To The Kingdom work.) They were also involved in several meetings regarding the Key work with brethren from Texas and New Mexico during the days while there. The Belo (Velasco) families sorrowed at the death of Abraham Belo in the Philippines. Several of the family members were able to go be with him before his death and stay for the funeral. Santiago reported on the successful Spanish seminar and meeting in Dallas, Texas. More than 200 leaders from 14 countries attended the meeting. There were 6 baptisms and several restorations during the meeting.

Stratford: Instead of the usual Wednesday night Bible study, a singing night was held at the Anne Hathaway Retirement Home. The congregation is participating in the Shoebox for Children drive.

Waterloo: On October 20, Javier and Isabel Cuarezma attended the IberoAmerican Encounter in Dallas, Texas. From October 27-31, Philip Slate of Murfreesboro, Tennessee, held a short course: "Church Growth". For students from age 16 through university, College Day was to be celebrated November 22 with Jamie Azzoparde as guest speaker. The ladies' Bible class is studying I Peter with Marg Sandiford leading the discussion.

Windsor (Westside): On October 26, guest speaker was Johnny Anders from Tyler, Texas. The brethren had their annual fall family party November 1. They planned a clothing giveaway November 28 and 29. A talent night is being planned for February.

Great Lakes Bible College Lectureship: The GLBC annual lectureship was conducted from November 2-4, with guest speakers, Jamie Azzoparde, Brantford, Ontario; John Bailey, Colleyville; Texas, Jack Evans, Terrell, Texas; Darrin Douglas, Niagara Falls, Ontario; and Philip Slate, Murfreesboro, Tennessee. Class teachers were Elgin Whitfield, Uxbridge, Ontario; Shirley Straker; and Fred Knutson, Brampton, Ontario; Patricia Evans, Terrell, Texas, Jean Grenier, Saint-Ambrose, Quebec; and Bob Sandiford, Waterloo, Ontario. Max Craddock, Strathmore, Ontario, reported on the current status of the Key to the Kingdom TV program. Michael Mazzalongo gave a report on the history of the church in Quebec. Scott Mansfield and Laura Maxwell spoke about Great Lakes Christian College; and Walter Straker, Greg Whitfield and Jamie Azzoparde reported on Great Lakes Bible College.



by Marion Waugh
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(The help of Barbara Lewis in gathering news is appreciated.)

ALBERTA

Medicine Hat (Crescent Heights): Our preacher and his wife (Jamie and Liz Lobert) have been blessed with a lovely baby daughter, Joycelynn Deanna. Ken and Josie Jacobs with little Raya, have moved here. Ken and Josie are active in the work. Our "Grand Opening" was well attended with several visitors from other congregations and a few from the community. We also had a good vacation Bible School - July 14 through 18. The acquisition of our building on Stewart Drive has encouraged us to press on with renewed enthusiasm. A number of brothers and sisters have spent time helping with the move and special efforts - as well as with the regular activities.

Red Deer: The Davenport Church of Christ held a seminar on November 7-9. Greg King of Helena, Montana spoke on "The Great Commission."

Calgary: Anya Komm who was baptized on October 19 at IGNITE. All visitors to services are given a complimentary coffee mug that reads "A Place Where Nobody Stands Alone." A successful clothing exchange was held on October 25. Moms and Tots meet Tuesday mornings from 9:30 to 11:30. These times together have varied activities. For instance, in October the first week was a get-away time for moms where there was adult conversation only and a creative activity just for them. The following week moms and tots had a hay ride at the Zorn's. The third week the Library story van came. The last week a guest speaker from the Sheriff King Home came to discuss abuse and its effect on the family. This was an excellent opportunity to learn of available resources.

BRITISH COLUMBIA

Abbotsford (Central Valley): "Sharpening Your People Skills... God's Way" was the theme for a seminar hosted at Central Valley Friday and Saturday evenings, Nov. 28-29, and continued on Sunday morning, Nov. 30. It addressed areas which concern all of us... ie: how our personalities and personality differences can be a blessing or a burden, depending upon how we view them.

It was designed to help us gain relationship skills that will stay with us for the rest of our lives. Danny Holmes, the Involvement Minister for the Monrovia church of Christ in Madison, Alabama, and his wife, Amy, conducted the seminar. Danny has been involved in full-time ministry for over 20 years, serving churches in Texas and Alabama in ministries ranging from youth and family to counselling and involvement for ages from pre-teens to senior adults. Amy teaches language and literature to Grade Six at Madison Christian Academy, and is active at Monrovia in several women's ministries. In a conversational style format, their interchange was interesting to all ages in the audience. During the months of Nov. and Dec., our Sunday School classes concentrated on giving, sharing, helping, etc. As a practical project, a small Sunday School class was started for the First Native children in Fort Ware, a very remote village in Northern B.C. where two teachers have already started a Sunday School class of about 15 children. Ours are learning about this mission opportunity, and will be filling and sending shoe boxes with little items for these children to enjoy during the Christmas season. Especially requested were children's Bible story books, since few of them have ever heard any Bible stories. Raymond Fillion, who, along with his wife, Merle, has built a mission school in a remote region of Haiti, was honoured on his 75th birthday with a party at the CV meeting place.

Burnaby: Two young people were baptized in October. A tea followed the obedience of Elizabeth Jacobs on Saturday evening Oct. 18, and Scottie McClure was baptized the following morning. A new attendance record was set on Oct. 19 when 176 people were at the morning worship service. An elder and a deacon have been appointed to find a solution to our seating and parking problems. A new program for singles between the ages of 18-25 continues to grow in number and enthusiasm through outings and Bible studies together.

Deep Cove: Dan Keeran hopes to finish his book "IF THERE IS NO GOD" soon. Written to show atheists many of the problems humanity would face if there were no

Creator, it will be a concise book for practical use by Christians. There are 55 short chapters of discussion and questions to stimulate the thinking of people who are honestly looking for answers.

Delta: Larry Hoff, one of our elders, along with Norm and Jen Weir and John and Willodene Wedler from the Central Valley congregation, were the only Canucks to attend the "ElderLink Forum, Northwest 2003", on October 10 & 11 at Cascade College in Portland. They called it a wonderful experience that all leaders would benefit from in order to do their God-given job better. Speakers included Jack Reese, Charles Siburt, David Wray, and Mark Love from ACU, D'Esta Love (Mark's mother) from Pepperdine, and John Wolfgang, from the East County Church of Christ in Portland. Topics included "Soul Care: A Shepherd's Spirit Description"; "Praying for Healing"; "Called to the Service of God"; "Managing the Elder Selection Process"; "How May We Assist You in Living Out Your Christian Vocation?"; and "A Basic Tool Kit for Elders".

SASKATCHEWAN

Gravelbourg: October 26, 2003 was a historical day for the Lord's church in Gravelbourg. For the first time since the church began meeting in this area, the church will have the blessing of elders. Gerry Bell and Stan Bell have taken on the responsibility of shepherding this flock! Our congregation numbers 45 at the present time (adults and children). We also appreciate the fact that there is rarely a Sunday go by that we don't have visitors. Aside from our regular scheduled worship and Bible studies we schedule regular meetings with visiting preachers. In October we had the blessing of having brother Dan Wieb present a series on "Five Relevant Lessons from Romans." In early July brother Mike Tackett was with us for a series of lessons over a weekend. As an outreach ministry the congregation has been hosting "Super Saturdays for Kids." We are pleased that our attendance has been right around 40 for these 4 1/2 hour sessions of bible lessons, singing, bible games, and crafts. (Contributed by Wendell Bailey)

Closed
for the
Holidays

The Gospel Herald Bookstore will be closed December 25, 2003 to January 5, 2004 to allow the staff time with family over the holidays. Orders during that time can be left on the answering machine or sent via e-mail.

On behalf of all those involved with the Gospel Herald publication and the Bookstore, we extend a wish for a happy holiday season and blessed 2004.

Barbara Lewis
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E-mail: rayel@compuserve.com

Vietnam: Government officials in Hanoi gave the World Bible Translation Center in Fort Worth, Tx., permission to print and distribute its translation of the Vietnamese New Testament in this country. Officials explained that the permit will be active for two months only, but it enables the Center to print 20,000 copies this year at the government printing house in Danang. This recognition will allow them to reapply each year and ask to increase the number of copies. The ones printed will be distributed to some 900 registered churches all over the country. (Many other New Testament-style churches exist that are not registered.) Vietnamese editor Tam Pham noted that this is a small number compared to the need in this country of 80 million people who are primarily Buddhist. Located on the south eastern coast of Indochina, Vietnam is still recovering from 44 years of war that ended in 1975. In spite of years of isolation and suffering, as well as numerous limitations, the church continues to spread. This is the third time a Communist regime has allowed WBTC scriptures to be distributed. Translation of the Old Testament is well underway at the Texas Center.

Indonesia: After distributing 220,000 copies of the Indonesian Gospel of John, the WBTC's complete New Testament went to press in October. The first 2500 copies were distributed to Indonesian church leaders, with a much larger printing to follow soon. Indonesia's 1300 islands are home to more than 200 million people, and is the largest Muslim nation in the world.

Egypt: Muslims in lower income and rural areas of Egypt will be targeted to receive some 50,000 Arabic New Testaments being printed this month. It will be used in evangelistic efforts to reach Muslims in this country. In the next three years, plans are to send 250,000 more to the Middle East and Northern Africa.

India: The newspaper screamed "5 crores of people immersed in the Godavari River during Pushkaram". A "crore" is 10 million. That means 50 million people were baptized to wash away their sins in the waters of one of the main rivers in Andhra Pradesh. They were all baptized as

Hindus, and perform this ritual any number of times in their lifetime to rid themselves of sins since the last time they were immersed. The Hindu festival (holy time) of Pushkaram happens only once every 12 years. When reports of thousands baptized into Christ by our missionaries and native preachers come in, it is not so unbelievable as some skeptics think, as the Indian people are very religious, and many are looking for ways out of Hinduism. Ron Clayton writes that something most North Americans don't realize is that these people tend to obey the gospel in family groups as opposed to individuals. As in the early days of the restoration movement in the US, this is a "people movement" of huge proportions. Today there are more members of the church, more congregations, and more preachers in India than in any other nation.

Sendai, JAPAN: During the GLBC lectureship, forty individuals attended a continental breakfast in the Beamsville church building to hear reports about the Sendai work. Walter Straker presented a history of the Sendai church along with an update of the team's work. Greg Whitfield, who spent 2 weeks in Japan on his way to Papua New Guinea, gave an excellent rendering of what he sees happening in Sendai. David Moon, who taught ESL in Sendai and who also worked closely with the Sendai mission team and the Sendai congregation, returned to the U.S. on October 31. He will be greatly missed. English Bible classes, follow-up Let's Start Talking classes, Gospel singing class, one-on-one Bible studies, and weekly devotionals are going well. Jon Straker, Joel Osborne, and Ben Berry continue to take a more active part in the church's public worship services. A church retreat was recently held with the theme: "What are churches of Christ?" Brother Paul Mawatari, local Sendai minister, gave a brief report of church history, including the Reformation and Restoration movements, and an overview of mission work in Japan from pre-World War I to the present. In addition to the team's language course at the church building, classes now include Japanese immersion lessons at the Akobaku Shimin Center in down town Sendai. Note: If you wish to receive the Sendai team quarterly reports, either by email or regular mail, please contact Sendai Mission Committee, Bramalea church of Christ, at 905-792-2297, or email bramaleacofc@bellnet.ca with your request. (Shirley Straker)

continued from page 5

with Jesus. What they did not like in one they saw as a failure in the other. Impossible to please? The world often seems to be filled with people who are un-pleaseable!

All these examples are negative. However, I want it to be said of me that "he has an attitude!" However, like you, I want that to be the right attitude. The goal of the Christian is the "...not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is - his good, pleasing and perfect will" (Romans 12:2). It is so easy to "conform to the world" and its way of thinking. We are bombarded from every side to look only to this life and be controlled by what man calls success. Whatever it takes, they say, regardless of who it may hurt, the goal of man needs to be to succeed in human pursuits. To the Christian, knowing that he has brought nothing into this world and will take nothing, material, out of it, seeks this transformed and renewed mind.

This desire is supported by a proper attitude toward sin and sinners, especially those of the faith. In Galatians 6 Paul writes, "Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted" (1). Paul here is reminding his hearers that spiritually is always under fire from evil. In the case of Galatians 6:1 there seems to be the possibility of pride or of harsh judgement as a present danger to spiritually.

Surely it is the desire of all Christians to be spiritual. The real key to developing the right (spiritual) attitude is that, "Your attitude should be the same as that of Christ Jesus...humbled himself and became obedient to death - even death on a cross!" (Philippians 2:5, 8) This can be accomplished by the Spirit of God working within.

May the words of Paul's prayer be true in us. "I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith" (Ephesians 3:16, 17).

Archival Collection Grows

Geoffrey H. Ellis

We examined the original document in which thirty-four signatures follow a statement of commitment “to constitute ourselves as a Christian congregation, taking the divine Word alone as the only and sufficient rule and expression of our faith, obedience and discipline.” The date is August 24, 1928, at St. Catharines, Ontario. It chronicles the establishment of the Niagara Street Church of Christ. This valuable document was part of the collection of the late Owen Culp of St. Catharines donated to the archival collection of the Canadian Churches of Christ Historical Society.

Seven members of the CCCHS met on the first of November at Waterloo to work on classifying and cataloguing a number of items for its collection that is located at McMaster University in Hamilton, Ontario. One hundred and forty-eight items were processed during the day. In addition to the Culp collection, a large number of documents, books, records, etc., from the Great Lakes collection were included. This valuable heritage on loan to the Society was assembled by Steve Courson while he served the college as librarian in the 1980s. As well, miscellaneous items from a variety of sources that have been either donated or loaned to the Society were processed.

A sampling of the items that were prepared for deposit will give interested readers an idea of what might yet be set aside for the future study of our past: the membership list of the Maplewood Ave. Church of Christ, 1919-1948; an early 1900s photo of Samuel Keffer; Gordon McPhee’s marriage registry, 1921-1942; the baptismal record of the Jordan Church of Christ, 1839; the sale documents of the Cape Rich Church of Christ; four bound volumes of the Christian Monthly Review, 1925, 1928-29, 1930, and 1931; a 1908 postcard with the picture of Ora H. Tallman from West Gore, NS including a message to Ozro Martin in Ontario reporting a recent 11 baptisms; microfilms containing The Christian Messenger, 1897-1907 and 1908-1922, and The Bible Student, 1904-1913; a 1911 biography of Simaleus M. Jones, principal of the Beamsville Bible School; three 1951 letters relating to the founding of Great Lakes Christian College between George DeHoff of Murfreesboro, TN and John Stevens, Abilene, TX, and Oliver Tallman, Bruce Merritt and Fred Smart of Ontario; bound volumes of the Millennial Harbinger, for the years 1854, 1855 and 1861, signed by James Menzies, son of John Menzies who led in the formation of the “Church of Christ” at Norval, Esquesing township in 1820.

The Historical Society was incorporated in 2000 for the purpose of “gathering, organizing and preserving historical materials and for the encouragement of Restoration studies pertaining to churches of Christ in Canada.” The Society has access to the secure and controlled setting of the archival facilities of McMaster University. The CCCHS collection remains the possession of the Society or of those who have placed items on loan with the Society. Those wishing to access the collection or to submit items to the collection should contact members of the board of directors of the Society: Chairman, Claude Cox, (705) 737-2272, cox@sympatico.ca.

Please help the Sendai team in God’s work to make

THE LAND OF THE RISING SUN A LAND OF THE RISEN SON

Joel Osborne and Jonathan Straker are still in need of support for the mission work in Sendai, Japan. If you would like to find out more about this work and how you can help, you can check out their website at www.sendaimissions.com, or contact the

Bramalea church of Christ:
750 Clark Blvd. / Brampton, ON / L6T 3Y2.
(905)792-2297

Or you can help by cutting-out and mailing-in the form below.

Your Name: _____

Address: _____

Province/State: _____

Postal Code: _____

Phone Number: (____) ____ - _____

Email: _____

I would like to support:

(Circle) Joel / Jonathan / Both

for (CDN / US) \$ _____ / Mo. / Yr.

beginning ____ / ____ / ____

Make cheques payable to the Bramalea church of Christ.

The Genres of Scripture (part 2, Law & Wisdom)

Thayer Salisbury

Law is not the second biggest genre in the Bible. It is discussed second because of its importance in our minds, rather than because it appears often in the Bible.

The interpretation of biblical law seems simple, but is not. Our first tendency is to say, "Whatever God has commanded, we must do." That seems so simple, but is it correct? God commanded Noah to build an ark. God commanded the people of Israel to stone to death any son who was constantly rebellious toward his parents (Dt 21:18ff). Are we to obey these commands?

It is easy for us to see that the ark command was a special command for a special situation. It does not apply to all of us today. It did not even apply to everyone in Noah's day. No one else in the Bible ever built an ark like Noah's. Clearly this is not a command for everyone.

The command to the Israelites to kill a rebellious son was a general command. It was not a special command to just one person, like the command to Noah. But the command was to Israel. It was a part of his covenant with them. It was not a part of his general teaching to the whole world, nor a part of his new covenant through Christ.

We can find reasons for not following some biblical commands. We can sort the laws and find which ones apply to us. We can rightly leave undone things that God commanded to others. But we must then ask, "Why are these commands still in the Bible? Why should we read them, if we are not expected to obey them?"

Commands that were given to all mankind, and commands that were made a part of the New Covenant through Christ, still apply to us. We ought to live by them. But most of the biblical commands do not fit into these categories. So why are they there?

For Our Learning

There is still a lesson to be learned from the command to Noah, even

though we are not to build an ark. God's hatred of sin, and especially of violence, is shown in his destruction of the world in Noah's day. The importance of faithful obedience is seen in the command and Noah's obedience.

We are not under the covenant with Israel, but there is still much of value to be learned from it. We are not to ask the community to stone a rebellious son to death, but there is still something to be learned from that command.

People today take the rebellion of children lightly. They expect it. Society often encourages it. But the Bible views rebellion against parents as a very serious matter. That is why the Mosaic law ordered the death sentence for it. The whole community is supposed to help the parents in dealing with their children. The parents were not to carry the sentence out themselves. They were to take the son to the village elders for punishment.

We make two opposite mistakes in dealing with biblical law. Some Christians fail to see when a law no longer applies. This leads to the attempt at binding laws that are no longer binding. In reaction, other Christians fail to get any good out of the laws. There is great teaching value in many of the laws, even though they may no longer be binding.

The process of applying laws given in a different time, to different people, is not always simple. We fail in our study of law when we bind what is not binding. We also fail when we fail to discern principles that would be useful. Useful principles can often be found even in commands that are no longer binding.

Wisdom

As a young man, I avoided the Wisdom Literature. I did not understand it. As I listened to the use made of it by other Christians, I felt that they did not understand it either. Now, I use the Wisdom Literature regularly. When asked to preach, I often turn to the Psalms. I find great comfort and

instruction there. The change came about gradually. It began when I learned to appreciate the special nature of Wisdom Literature.

The suggestions given here for understanding Wisdom Literature should be understood as general principles, not as laws. These principles must be carefully and prayerfully applied. They will not solve every difficulty, even when properly applied, but they will help.

1. Do not treat Wisdom as law.

Unconsciously, we do this to much of scripture. We turn to the Bible expecting law, and we try to force every verse to be a law. This is damaging throughout the Bible. This tendency to turn everything into law is especially damaging when studying Wisdom.

2. Be aware of the nature of Hebrew Poetry.

Hebrew Poetry involved the balancing of two parallel or contrasting ways of stating the same truth. In studying Hebrew poetry, it is a mistake to try to make distinctions between two statements of the same thing. Consider this question from Psalm 2. "Why do the nations conspire and the peoples plot in vain?" This is not two questions. It is one question worded two different ways. Much time is wasted, by some Bible students, trying to discover the difference between plotting and conspiring. No distinction is intended. The writer is just following the rules of Hebrew poetry. He is saying the same thing in two different ways.

3. Do not over press general truths.

The Wisdom Literature is full of proverbial sayings. Proverbial sayings are attempts to state things simply. In a proverbial statement the general truth is given. The exceptions to the general truth are not mentioned.

Proverbs 2:12 tells us, "Wisdom will save you from the ways of wicked men, from men whose words are

perverse.” This means that wisdom will keep us out of the hands of the wicked most of the time. Does it mean that a wise person will never suffer at the hands of the wicked? Does it mean that anyone who is suffering must have acted unwisely? No, sometimes a person suffers through no fault of his own. Our Lord suffered at the hands of wicked men. Wisdom will save us from most of this suffering but not from all. Many Wisdom statements are general truths, not absolute truths with no exceptions.

4. Read the whole work!

People take verses out of context in all parts of the Bible. The tendency is especially common when dealing with the Wisdom Literature.

Sometimes a general statement is made and sounds very absolute. A few verses later an almost opposite statement is made. Is this contradiction in scripture? No. This is a recognition of the complicated nature of life.

In some situations we should not answer a fool according to his folly (Prov 26:4). But there are times when we should answer a fool according to his folly (Prov 26:5). Sometimes we should refuse to speak in the presence of a fool (23:9). Yet we must be careful that we are not guilty of giving way to the fool (25:26).

The book of Job involves a lengthy argument between Job and his three friends. They cannot all be right in what they say. They could all be wrong. Yet many Christians quote from the book of Job without considering who is speaking.

Ecclesiastes is a lengthy consideration of life from many points of view. Several ideas are presented and then later rejected. The final conclusion is not reached until chapter 12. Many false ideas have been taught by Christians who failed to consider the whole teaching of this book.

5. Understand the words as they

are used in the Wisdom Literature, not as they are used in general conversation.

When the Wisdom Literature tells us to avoid fools, it is not talking about the mentally retarded or the uneducated. Rather it is speaking of those who acknowledge no one higher than themselves. The self proclaimed expert, who judges everything according to his own personal experiences, is the fool that Proverbs warns us against. The fool may be well educated. In worldly terms he may be very successful. The fool may openly deny God’s existence (Ps 14:1; 53:1), or he may claim to believe in God but fail to heed his teachings. *“The fear of the LORD is the beginning of knowledge, but fools despise wisdom and discipline”* (Prov 1:7).

Five principles will not solve all problems with regard to the Wisdom Literature. But these five will help you get started in the study of this portion of scripture.

Manzini, Swaziland



Key to the Kingdom

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Since Key is no longer on the Vision Network, and since there is no doubt that Key To The Kingdom has been a useful outreach in Canada, we have committed to a trial period of three months on the Miracle Channel. This will give sufficient time to evaluate the response and then decide to either continue the program on give a four week notice to terminate.

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• Phone: 416-461-7406

• Fax: 416-424-1850

• E-mail: maxc@strathmorecofc.ca

Att’n: Max Craddock

OBITUARIES

Myrtle Vine

"Come to me, all you who are weary and burdened, and I will give you rest." (Matt: 11:28)

Myrtle Vine left this earth and entered into the presence of her Lord on October 6, 2003. There to be reunited with her husband Bethel and youngest daughter Glenna Weir. Born Myrtle Frances Bailey on May 21, 1911 in Thessalon, Ontario to Ethel Cann Bailey and Robert Bailey. She was the fifth girl of the family, later followed by two brothers.

Early in life, she moved with the family to a farm in the North Livingstone area and attended the one room school at Little Rapids.

At thirteen years of age, she obeyed the gospel and was baptized into the body of Christ remaining faithful unto death. On October 17, 1928, Myrtle became the bride of Bethel Vine and settled unto the life of a farmer's wife and mother of eight children in the ensuing years.

For many years Myrtle suffered from debilitating bouts of asthma and pneumonia but never shirked her duty as helpmate to her husband, caring for her growing children and serving as a Sunday school teacher to classes of youngsters at North Livingstone Church of Christ.

Myrtle was known for her hospitality and her ability to create delicious meals from very basic beginnings. The doors of the large farmhouse were always open to guests, young and old alike.

When age and ill health dictated, Bethel and Myrtle moved to a trailer on the home farm now under the management of their youngest son, Jerry. Here, Myrtle became primary caregiver to her ailing husband until his death in 1989.

Loneliness and the need for more constant vigilance prompted a move to Pathways Retirement Home in Sault Ste Marie in 1997. There she spent many hours knitting tiny booties, mittens, and toques for premature newborn babies at Sault area hospitals. The number of little sets is not known but Myrtle received many letters of acknowledgement and appreciation.

In February 2003 congestive heart failure required her to move to Algoma Manor Nursing Home where twenty-four hour nursing care was available. She continued knitting little toques until the hour she fell on October 3 resulting in a broken hip. Her frail heart could not tolerate the pain of her injury and on October 5 she slipped into a deep coma and passed away peacefully on October 6 with family by her side.

Her parents, sisters, Jean Delhenty, Sadie Whitfield, Winnifred Petch, Bessie Davison, Gladys Seabrook, and brothers Morris and

Bazil Bailey predeceased Myrtle. Her husband Bethel departed from this life in March 1989 and in October 2002, she mourned the death of her precious youngest daughter Glenna Weir. A special daughter-in-law Lillian and son-in-law Lorne Seabrook also predeceased her.

Left to mourn her passing are her children and their mates. Bette & Don McKinnon, Bud Vine & fiancé Shirley Merritt, Colleen Seabrook, Barbara & Jack King, Les & Judy Vine, Lola & Sid MacFarlane, Jerry & Effie Vine, and Lionel Weir. Twenty-nine grandchildren, fifty-eight great grandchildren and five great, great granddaughters will all have special memories of a living Grandma.

Submitted by daughter
Lola MacFarlane

Hazel Moore

Hazel Seabrook Moore lived on this earth as a servant of the Lord; she was in her 92nd year. She was born in Thessalon, Ontario to Archie and Martha Seabrook on May 1, 1912 and left to be with her Lord on August 17, 2003. After moving to Sault Ste, Marie she became a member of the Pinehill congregation and lived the rest of her life here.

She was the wife of the late Albert Long, late Bob McLean, and late Harvey Moore, and loving mother of Harold, Shirley, Slim (Robert), Barbara, Elgin, Linda, and the late Edward (Ted). Hazel has twenty-seven grandchildren, forty-nine great grandchildren, and five great great grandchildren.

I have known Hazel all my life and she always had a bright and quick sense of humour, ready to laugh and put people at ease. She loved to sing hymns and read the scriptures. It seems odd to see her empty seat at church gatherings. Hazel also loved to play her harmonica for people.

Hazel had a positive view of life through difficult times as well as good times. She led her husband, Harvey, to the Lord and together they enjoyed years of dedication.

Her legacy is surely seen in her loving and supportive family, who sat by her side through her time of dependence on others, till the Lord called her home.

Though all of us miss her, we will never forget her kindness, humour, generosity, and joy of life.

This writer conducted her funeral service.

Phillip Bailey

James Henry Jardine McKerlie

James Henry Jardine McKerlie, 73, of Pensacola, Florida passed away on Sunday, October 5, 2003.

He was born in Montreal, Quebec on August 11, 1930 to Jardine and Elizabeth McKerlie. He spent his childhood and early teen years in Toronto and was baptized at

Omagh in 1941. He moved to Pensacola, Florida in 1953 where he worked, worshipped and raised his family. Following in the steps of his father, Jardine McKerlie and his grandfather, Henry McKerlie, he remained a faithful Christian all his days, teaching classes and serving for a time as an elder of the Myrtle Grove Church of Christ. He was a faithful member of the East Hill congregation of the Church of Christ in Pensacola at the time of his death. Upon retirement in 1989, he became a volunteer with the American Red Cross, responding to countless disasters throughout the United States.

Jardine was loved dearly and will be missed by his wife of 51 years, Doyce; his children Elizabeth Crowe (David); Laura Veve (Ted) and James H. J. McKerlie II; grandchildren Michelle and Daniel Veve, Cameron Crowe, and Jameson McKerlie; his devoted sister and brother-in-law Florence and Herbert Crosthwaite. Jardine always had a special place in his heart for Omagh Bible Camp and the good friends he made there, especially Willis Johnstone and Wilma (Johnstone) Moore.

Funeral services were held on Tuesday, October 7, 2003 at Pensacola Memorial Gardens with Ministers Joe Matzer and Sam Ezell officiating.

Submitted by:
Florence (McKerlie) Crosthwaite
Pensacola, Florida

MEMO FROM ROY DAVISON

New Testament in Survey by Paul Southern

This 80-page study guide with introductions to all the books of the New Testament is now in The Old Paths Archive at this address:

<http://www.oldpaths.com/Archive/Southern/Paul/1901/>

This material can be useful for class or personal study.

Thanks to Lyn Meter for typing this material into digital form. This was done over a period of a year in spite of a busy schedule with his private printing business and his active participation in the local congregation as a deacon and Sunday school teacher.

After getting the material from him in MSWord format, three or four full-days work on my part were required in proof-reading and preparing the material for web publication.

Volunteers for typing in material are always welcome.

Once valuable resources like this have been placed on the web, they are available for use by people in all parts of the world. <http://www.oldpaths.com/RD>

BOOK REVIEWS

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



Rumours of Another World by Philip Yancey, Zondervan, Grand Rapids, Michigan. 262 pages, \$29.99 (U.S.)

Here is another fantastic book from the pen of the great writer, Philip Yancey. Previously he has given us such outstanding books as "Soul Survivor", "What's So Amazing About Grace?", and "The Jesus I Never Knew."

I saw this book in a store and it was an automatic buy. Yancey's books are so well done and filled with so many fantastic thoughts and lessons that they are always "a must read."

What does he mean by "rumours" of another world? He suggests that there are too many things in this world that lead the seeker to faith in God. ...that the honest person has to deal with all these things in a way that can only lead him to the Father.

He writes "Rumours of another world sneak in even among those who restrict their view to the world of matter. Scientists who dare not mention God or a Designer speak instead of an "anthropic principle evident in creation."

In another place he says "Work out your salvation with fear and trembling" Paul tells the Philippians, and then adds an apparent contradiction, "for it is God who works in you to will and to act according to his good purpose" . The two worlds, visible and invisible, appear distinct only to those of us with limited vision.

This book will help you to understand many of the great questions that face us in this modern world.

Men In The Bible, Examples to Live By, By Don Charles, 176 large pages, Hensley Publishing, Tulsa, Oklahoma.

The Forward to this helpful book states, "There is a stirring of God among men today. Within and without the visible church, there are a number of renewal movements... We live in a world of spiritual anemia and scriptural poverty where men are prisoners of addiction, compulsive behaviour, and low self-esteem. So, we feel inadequate, guilty, hopeless. Thus, it is my prayer that a study of Bible men will help us be restored and conformed to the image of God's Son, and to be filled and anointed with God's Spirit so that we, like Jesus will "preach good news to the poor... proclaim freedom for the prisoners, and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour" (Luke 4: 18-19).

It is noteworthy that in giving "God's Plan of Salvation" the author includes the statement "We should submit to water baptism" and quotes Romans 6:4 and Acts 2:38. It is also very interesting to see how certain Bible characters are used to teach lessons. For example the following are combined: "Noah and King Saul", "Joseph and Job",

"Moses, Joshua and Nehemiah", etc. Also the reader must check what is said about "The Tribulation and the Millennium."

If read with caution this can be a very helpful book.

Great Preaching, Practical Advice From Powerful Preachers, Group Publishing Inc, 191 pages, \$31.50 Can.

Growing preachers need lots of help from good writers. This book has a lot of helpful ideas from a variety of preachers. Included are evangelical authors like Bill Hybels, Gordon Macdonald, and Stuart Briscoe.

The preacher is encouraged to listen to good teaching, understand what is at stake in a preaching ministry, cultivate a deep, rich, inner life with Christ, be clear on what he wants to accomplish, etc.

The authors highly recommend expository preaching, that is, preaching directly from the text rather than taking a text and going everywhere in the Bible in search of ways to back up your own ideas.

Another good idea is to "Be yourself, but also, forget yourself." Also "Jesus is the living Word of God. The Bible is the written Word of God. Preaching is the proclamation of the Word of God."

The "Church Growth" movement emphasized growth, which is fine. But remember "Jesus grew a congregation of only 120 by the end of his earthly ministry, not a very impressive number. He would never have been invited to speak at a church- growth conference! Yet he built those 120 into a movement whose influence would extend out to reach the world. Eventually touching you and me.

GLCC Courses

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): 803-20A Avenue N.E., T2E 1S1; Sun. 10, 11, 6; Wed. 7; recorded message; 276-8088; Derek Chambers, ev..

CALGARY: 4030 Maryvale Dr. NE, T2A 2S8; (June – August) Sun. service 10 am, (Sept – May) Children's Bible Classes 9:30 & 11:15, Worship 9 & 10:45, Wed. 6:45 p.m. Small Groups (Fri – Mon, eve.) Phone (403) 272-2111; E-mail: info@calgarycfc.com

CAMROSE: 4901-42 St., T4V 1A2; Sun. 9:30, 10:45; Wed. 7; Ted Archbold, ev., (780) 672-1220 (off).

EDMONTON: 13015-116 Ave., T5M 3C9. (780) 455-1049; FAX 454-9545; Sun. 9:30, 11:00; Wed. 7:00 class at the building & CARE groups in homes. Kevin Carson, ev 454-9097; Dave Friesen, ev 460-4258. Elders: Herb Anderson, Henri Bouchard, Vern Hibbard, David Hotchkiss, Walter Hreczuch, C.Eric Limb, Peter Ross. www.edmontonchurchofchrist.org, email: church5@telus.net.

FORT MCMURRAY: Centre Boreal School, 312 Abasand Drive.; Sun. 10-noon; Box 5094, T9H 3G2; Billy McMillan, ev, (780) 790-0109.

LETHBRIDGE: 2720 21st Ave. S., T1K 1H8; Sun. 10, 11, 7; Wed. 7:00; Mike Gray, ev. (403) 328-0855.

MEDICINE HAT: Crescent Heights Church of Christ, 655 Stewart Dr. NW, T1A 7C2; Sun. 10, 11, 7; Wed. 7; Jamie Lobert, ev. (403) 527-7346 or (403) 527-7311 (off)

RED DEER: 68 Donlevy Ave., T4R 2V8; Sun. 11:30, 10, (evening—call for information); Wed. 7; John Smith, ev. (403) 347-3986 email: <davenportcoc@aol.com>

PROVINCE OF BRITISH COLUMBIA

ABBOTSFORD (Central Valley): #5 – 2580 Cedar Park Place; Sun. 10,11; Tues. 7:30 at address above, Norm Weir, ev. (604) 850-8670 (off); 859-5973 (res). If no answer 852-5052; email: normjen@rapidnet.net; website: http://www.members.shaw.ca/allanjin/cvcc/

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

CAMPBELL RIVER: 226 Hileych 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 6J4; Al McCutcheon, sec. (604) 792-0046

CRESTON: Corner of 5th Ave. and Cook St.; Sun. 10, 11; 130 5th Ave. N. V0B 1G3; 250-428-7411 (off) or 428-5937.

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

DELTA: Delta Christian School, 53rd & Ladner Trunk Road, Ladner; Sun. 10; Midweek; Call for times; PO Box 18623, V4K 4V7; Darren Williamson, ev., (604) 943-0515 (off)

KAMLOOPS: 1295 Monashee Court; Sun. 10:00; Tues. 7:00; PO Box 2129, V2B 7K5; Dane Bengard, ev. (250) 377-3386

KELOWNA: 1317 Ethel St. V1Y 2X1; Building 250-861-9486, Sunday 10:45 a.m. Worship, 9:30 a.m. Bible Study (excl. July – Aug). Evangelist: Barrie Forman, 250-764-4313, sonlover@shaw.ca, cell 212-0080; Elders: Wayne Muirhead, 250-861-4008, marwayn@hotmail.com; Ted Windmill, 250-763-8445, edward_windmill@telus.net

NANAIMO: 1720 Meredith Rd., V9S 2M4; Sun. 10:00, 11:00, Wed. 7:00 meeting in homes, please phone for time and place; Grant Hannan, min. 758-9412 (off.); Les Beamish, sec. 758-6929; cell phone 729-1833.

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

PRINCE GEORGE: 4337 Ewen Dr.; Mailing Address: PO Box 2437, V2N 2S6; Sun. 10; For more information contact Grahame Somerville 562-6708, Leo Selzer 964-9102 or Office (250) 562-0502.

PRINCE RUPERT: 977 Prince Rupert Blvd.; PO Box 324, V8J 3P9; Sun. 4-5 pm, 3-4 pm; Thurs. 7; Dick Brant, ev. (250) 624-4449 (off), 624-5834 (res)

RICHMOND: 5800 Kartner Rd. V6V 1R9; Call Gary Marrs, ev. (604) 271-6197 or Carlos Castillo (604) 273-0506.

SALMON ARM: 2460 Auto Rd. S.E.; Sunday 10:00; Call for times and locations of other meetings; (250) 832-3828 or 804-4833; Box 51, V1E 4N2; Doug Kendig, John Murrey, Gordon Parmenter and Blair Robers, elders.

SURREY: (Greater Vancouver):15042 92nd Ave., V3R 5V8; Sun. 10, 11, 6; Ron Beckett, ev., 594-1796.

Vancouver (City Church): Trout Lake Community Centre, 3350 Victoria Drive, Worship 4:30 to 6:15 p.m., Bible Study 6:30 p.m.(mailing address, 483 East 51st Ave, Vancouver, V5X 1C8), Stephen C. Hasbrouck, Sr. ev., (604) 263-3470

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; Spanish services: Sun. 5; Fri. 6:30; Milton Diaz, ev., 432-1749 (res.).

VERNON: 4107 Pleasant Valley Rd, V1T 4M1; Sun. 10, 11; Murray Verwerda, ev., (250) 545-5256 (res); 545-6892 (off).

VICTORIA: 3460 Shelbourne St., V8P 4G5; Sun. 9, 10:15; midweek in homes; (250) 592-4914 (off); website: www.churchadmin.ssscoc.bc.ca

PROVINCE OF MANITOBA

BRANDON: 943 7th St., R7A 3V1; Sun. 10:30; Midweek; call for location (204) 728-0957; Charles Muller, sec. 726-4723.

CARMAN: Main Street S.; Sun. 10, 1:15; Wed. 7:30; Box 955, R0G 0J0; contact Ray Winkler (elder), 745-3226; Bob Norris, ev., 745-6969.

DAUPHIN: 378 River Ave. E. (Corner of River & Bond) R7N 0H8; Sun. worship 9:00 & 10:00; Sun. & Wed. nights call for details; Darin Ashby, min. (204) 638-6321 (off), 638-6025 (res.), Fax: 638-0872; email: <ddashby@mts.net>

MANSON: Bldg. in Manson Village; Sun. 10, 11; Box 2, R0M 1J0; Wilf Rogers (204) 722-2293 or Lloyd Jacobs, (204) 722-2278, elders; Ken Starnes, sec. (204) 722-2085.

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

WINNIPEG (Central): 217 Osborne St. S., R3L 1Z4; Sun. 10 worship, 11:15 Bible School, Wed. 7; Office: (204) 475-6462 Fax: (413) 677-6165 web site: http://www.winnipegchurch.ca; Jim Hobbs, sec. for elders (204) 261- 9861; Wayne Turner, ev. (204) 257-7926 (res); wayne@winnipegchurch.ca Chad Celaire, youth min. (204) 284-6280 chad@winnipegchurch.ca

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. <preacher-tim@rogers.com>

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

ST. MARYS: Meeting in the home of Robert D. Ryan, Main Rd. Time flexible. Call (709) 525-2680 or address Robert at Box 198, St. Marys, NF A0B 3B0

GANDER: Meeting in the home of Chad Parsons. Write ahead of time to 181 Elizabeth Drive, A1V 1H6 or chadparsons77@hotmail.com

NEW YORK STATE

BUFFALO (Linwood): 2523 Main St., 14214; Sun. 9:30, 10:45, 6; Training Class 5; Wed. 7; John Smiley, ev. (716) 832-7171.

NIAGARA FALLS: 359 14th St., Niagara Falls, NY, 14303. Off(716)285-6534, Home (716) 886-2871. Sunday Bible study 10 am, worship 11 am, evening 6 pm, Wed. 7 pm. Minister Eddie J. Cornelius. e-mail BROCNFCC@juno.com

NORTH BUFFALO: 350 Kenmore Ave., 14223; Sun. 10,11,7; Wed. 7:30.

NORTHWEST TERRITORIES

YELLOWKNIFE: 516 Range Lake Rd., X1A 3A7; Sun. 9, 11; (867) 873-3875. Elders: Doug Ashby, Craig Robinson, Randy Straker; Steve McMillan, min.

PROVINCE OF NOVA SCOTIA

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

DARTMOUTH: 19 Killikee Gate, Dartmouth, NS, B3B 1A7; Neil Prokop (902) 463-3629/430-9543cell, neilisaprokop@hotmail.com. Please call for Sunday worship times and midweek information

KENTVILLE: 177 Middle Dyke Rd. exit 12 off Hwy 101, Sun. 11, 10; Wed. 6; Box 26, B4N 3V9; (902) 678-8881 or Ray Fisher, ev; 582-3457; Toll free 1-866-236-7891

SHUBENACADIE: Mill Village Church, 3613 Indian Rd. 2 miles w. of Shubenacadie; Sun. 10:15, 11; Wed. 7:30; R.R. 1, B0N 2H0; D. Hallett (902) 758-2133; J. Mackey, sec., (902) 758-2633; 758-3215 (off.).

PROVINCE OF ONTARIO

AJAX (Serving Durham Region): 1 Cedar St.; Sun. 9:45, 11, 7; Call for mid-week information; Box 162, L1S 3C3; Ph. (905) 683-2477(off); Malcolm Porter, (905) 668 3346 res,

AURORA: 15216 Yonge St. S.; (entrance beside Mac Flemming Paints); Sun. 9:30, Wed. 7:30; P.O. Box 71523, L4G 1L9; Contact: Scott & Linda Harvey, (905) 473-5631 or leave message; e-mail <r.sharvey@sympatico.ca> or Clare Preston, (905) 841-2272

BARRIE: 345 Grove St. E. (at Cook), L4M 2R6; Sun. 10, 11; Wed. 7:00; (705) 722-7155 (off.); Claude Cox, ev. (705) 737-2272.

BEAMSVILLE: 4900 John St., LOR 1B6; Sun. 9:30, 10:30, 6; Wed. 7:00; Don Smith, ev. (905) 563-7655 (off); e-mail: <don093@sympatico.ca>

BRACEBRIDGE: 14-4 Manitoba St., P1L 1R9; (705) 645-3356; We worship at home each Sunday.

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) 789-1632 (res.); 792-2297 (off).

BRANTFORD: 267 North Park St., N3R 4L2; Sun. 10, 11, last Sunday of month 6:30; Wed. 7; contact Ray Knight (519) 754-0401; office (519) 759-6630; Jamie Azzoparde, ev. (519) 770-4814 (res)

BRANTFORD: (Costain/Johnson Community Centre) 16 Morrell St., N3T 4J2; Sun. 10 & 11., Wed. 7; call for information on various other mid-week classes; 519-758-5673 (75-U-LORD); Rick Gamble (min.); 519-753-5353 (res.); www.followers.ca or e-mail followers@bfree.on.ca

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

COLLINGWOOD: 494 Tenth St.; Sun. 10, 11, 7; Wed. 7; C/O Peter Dale, 75 Peel Street, L9Y 3V5; (705) 444-0010 (office)

CORNWALL: 1702 Dover Road, K6J 1W1; Sun. 10,11; Wed 7; Allen Bojarski, ev. Phone (613) 933-1825; Fax: (613) 933-2464; Emails: churchofchrist@cogeco.ca or abojarski@cogeco.ca; Website: http://home.cogeco.ca/~abojarski/abojarski

FENWICK: 765 Welland Ave.; Sun. 9:45, 11, 7; Wed. 7:30; P.O. Box 416, L0S 1C0; (905) 892-5661; email <DonHipwell@AOL.com>

GORE BAY: W. Manitoulin church; (Gore Bay waterfront, past docks); Sun. 10:30; B14, POP 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; Jeff Cobb, ev. (905) 309-1979

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: 554 Helmer Pedersen Drive, New Liskeard; Sun. 10:30; Wed. 7:30; Contacts: Jim Robertson, PO Box 1556, New Liskeard ON POJ 1P0 (705)647-5488 or Mike Tinney PO Box 702, Haileybury ON POJ 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; Chris Gardner, sec., (905) 388-9174.

HAMILTON (North): YMCA building, 79 James St. S.; Sun.10, 11 Wed. 7; Joe Sandassie, (905) 389-0714, 286 East 26th Street, Hamilton ON L8V 3E1

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

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

HUNTSVILLE: Huntsville Public Library, 7 Minerva St. E., Sun. 10:30, c/o Dave Preston, (705) 789-7697, 491 Fowlers Rd., R.R.#5, Huntsville, Ont., P1H 2N5. Other contacts: Ken Smith, (705) 789-8292, Steve Watson, (705) 788-2332.

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): 11/4 mi. S. of Hwy. 540; 9:45, 11 a.m. Sun. & 7:30 p.m. Wed.; Les Cramp, ev. (705) 282-0974; Peter Tallman, sec., R.R. #1, Mindemoya, POP 1S0, 377-4555. email <lcramp@manitoulin.net>

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; David Galloway, ev.; (613) 546-5409 (off.).

KITCHENER SOUTH: Kitchener City Hall (Learning Room), 200 King St. W.; Sun. 10, 11; Wed. 7:30 in homes; Hugh Pitcher, 171 Broken Oak Cres., Kitchener, N2N 1N8, Ph: (519) 745-2713. Other contact: Julian Smith, (519) 742-8626.

LONDON: 1750 Huron St., N5V 3A2; (519) 455-6730; Sun. 9:30, 11; Call for mid-week opportunities. Harold Byne, ev., 645-0575; FAX 645-8088

LONDON (East): 380 Adelaide North, Tolpuddle Building Common Rm., entrance off of Adelaide at King St. S. Parking in Marshall Street Lot behind building. Sun: 9:45 a.m. Exhortation; 10:05 a.m. Bible Study; 11:00 Worship; Tuesday Afternoon at 1 p.m. in Board Room. Brian V. Sullivan, evangelist 905 892-6247 or bvsprchr@computan.on.ca Web site: <http://www.computan.on.ca/~bvsprchr/>

MEAFORD: 113 Nelson St. W. N4L 1G3; Sun. 9:45, 11, 6; Wed. 7:30; Randy Morrill and Scott Mansfield, evs; (519) 538-1750; e-mail: meafordcfc@bmts.com..

NEWMARKET: 230 Davis Dr.; Sun. 9:45, 11:00, 6:30; Wed. 7:30; Box 21581, L3Y 8J1; Clayton McLeod, sec. (905) 473-9447 895-6502 (off); Stephen Johnson, ev. 905-841-1812, (res) e-mail - Johnson@bible.acu.edu

MISSISSAUGA: Living Waters Christian Fellowship. Rody and Nancy Ostli; 2305 S Millway, Unit 108, Mississauga ON L5L 3P8; Bible study and prayer every Thursday 7:30pm.; Lord's supper offered on Sundays - call for time; 905-608-2508; cell - 647-887-7794.

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, Wed. 7:30; Henry Boland, (905) 356-0107 and Darrin Douglas (905) 371-1581, evs.

NORTH BAY: 73 Gertrude St. E.; Sun. 10:30; Wed. 7; Box 745, P1B 8J8; (705) 472-7040 (off.); David Lock, ev. 78-345 (Mulligan St. P1A 3S3; (705) 475-0911, e-mail: davidrlock@acncanada.net; WebSite: www.northbaycoc.com.

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

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

OWEN SOUND: 835 10th Ave. E., Sun. 9:45, 11, 6; Thurs. 7; Brian Thompson, ev., (519)376-6702 (off.), 372-2155 (res.); email: <oscoc@bmts.com>

PETERBOROUGH: The Board Room., Parkway Place Mall Landsdowne St.W. Sunday: 10 & 10:45 Mid-Week Study contact Peter McPherson at 705-742-5349 or Fred at 705-741-4031.

PINE ORCHARD: 16716 Warden Ave (just south of Vivian Rd.) 3 km east of Newmarket; Sun. 10, 11; (905) 953-9386. Mailing address: Bruce Brandon, Sec., RR 2, Uxbridge, L9P 1R2 (905) 852-5026

PORT COLBORNE: 700 Steele St., L3K 4Z2; Sun. 11, 10, 6:30; Wed. 6:30; (905) 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.); Email: churchofchrist@on.aibn.com; WebSite: www.churchofchrist.n3.net

ST. CATHARINES (Garden City): UNF Hall, 77 Facer St.; Sun. 9, 10, 11; Wed. 7; c/o Roy Diestelkamp, ev. 1231/2 Keefer Rd., Thorold ON L2V 4N1, ev. 227-8336.

ST. THOMAS: 60 S. Edgeware Rd. N5P 2H6; Sun. 10, 11; Wed. 7

ST. THOMAS (Southside): 15 Hepburn Avenue, N5R 4J4, (519) 633-4180 Contact: David Langeman. Please call for times. email: langeman@bellnet.ca

SARNIA: 796 Errol Rd. E., N7V 2G7; Sun. 9:30, 10:45, 6:30; Wed. 7; David H. Dunn, ev.; (519)-339-1161 (off), (519) 542-4108 (res).

SAULT STE. MARIE (Eastside): 99 Melville Rd., P6A 5J6; Sun. 10, 11, 7; Wed. 7:00; 705-942-9283.

SAULT STE. MARIE (Pinehill): 132 Cunningham Rd., P6B 1N4; Sun. 9:30, 10:50; call for Sun. pm time; Wed. 7; Roger Lansdell, ev., (705) 256-1977 (off/res), <r.s.lansdell@sympatico.ca>; Rob Whitfield, sec., (705) 949-7612, <rwhitfield@sympatico.ca>.

SELKIRK: 1/2 km. N. of village; Sun. 10, 11; Wed. 7:30; Box 13, NOA 1P0.

SMITHVILLE: 246 Station St. L0R 2A0; Sun. 10, 11, 6; Wed. 7. Chris Nicholson, ev. (905) 957-6039

SOUTH RIVER: Jaspar St. S.; off Ottawa St. W.; Sun. 10, 11, 6; Wed. 7:00; Box 549, POA 1X0; Jim Nicholson, ev. (705) 384-5215, church bldg. (705) 386-2551.

STONEY CREEK: 105 King St. E., L8G 1L1; (905) 664-1130 (off.); Sun. 9:45, 11; Sun.; Wkdy evenings call for time and place; Darrell Buchanan, ev., (905) 643-7853 (res); Robert Priestnall, sec. email: email@sccoc.ca; website: www.sccoc.ca

STRATFORD: 478 Brunswick St., N5A 3N6; Sunday Worship 10:00, Wed. Bible Study 7:30; voice mail (519) 273-5280; Larry Hoover (519) 271-9545; Paul Dale (519) 273-9063 email: pauldeb.dale@sympatico.ca

SUDBURY: 2663 Bancroft Dr. P3B 1T7; Sun. 10, 11, 6; Wed. 7:00; 566-2898; Wes Bailey, sec. 523-0933..

SUNDRIDGE: Hwy. 11 N.; Sun. 10, 11; Wed. 7; P.O. Box 927, POA 1Z0; (705) 384-5214, Steve May, ev. 384-0597.

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

THUNDER BAY: 501 Edward St. N. (at Redwood), P7C 4R1; Sun. 9:45, 11 (call for summer hours); Wed. call for information; Eric Bailey, ev. (807) 473-5353(res.), (807) 577-2213 (off.); email <ebailey@baynet.net>

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

TIMMINS: 15 Cedar Street N.; Sun. 10, 11; Wed. 7:30; 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. 11:15, 9:45, 6 (call to confirm); 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. 7:30; Michael Hilborn, sec., mhilborn@rogers.com; 63 Campbell Ave., M6P 3T9; (416) 489-7405 (off.).

TORONTO (Scarborough): Scarborough Y.M.C.A., 230 Town Centre Court; Sun. 9 a.m., 10 a.m.; (Mailing Address: PO Box 47011, 300 Borough Dr., Scarborough, ON M1P 4Z7); Devon Bennett, ev., 905-686-2486, cell: 416-522-6237, Fax: 905-686-0612; e-mail: devon.bennett@sympatico.ca; Steve Chubry, 416-783-6122, cell:416-801-2158

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 7; Dick Forsyth, ev., Beamsville, 563-7874; Aikins Wiredu, sec., 242-8731

TORONTO (Strathmore Blvd.): 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); 416-461-7406; Sun. 9:45, 11, 6; Wed. 7; Marvin Johnson (416) 752-0325, Stephen Gill (416) 265-2496, Peter Dwomoh (416) 462-3616; Jean Volcy (416) 267-6820, Elders; Max Craddock, ev. (416) 461-7406, e-mail <mmax@strathmorecfc.ca>; Fax (416) 424-1850; Santiago Molina (Spanish) (416) 751-6879, ev, website: www.strathmorecfc.ca

TRENTON-BELLEVILLE: Sun. 9:45; 10:45; p.m.; Canterbury Hall, Trenton; Tues. p.m. in homes; P.O. Box 22049, Trenton Center, Trenton, ON K8V 6S3; M. McDonnell (613) 969-0741; Ron Moore (613) 392-1530

VANDELEUR: E. off Hwy #10 (2 km S. of Markdale) along Artemesia Township sideroad 10 7 km; Sun. 10, 11; Ian Boyce, sec., R.R. #6, Markdale, N0C 1H0; (519) 986-2143. Gordon Dennis, 240 Elgin St. N., Box 274, Mount Forest, N0G 2L0; (519) 323-2424

WATERLOO: 470 Glenelm Cres., N2L 5C8; (519) 885-6330 (off); Sun. 9:30, 10:30, and 6:00 (except 4th Sunday); Wed. 7:30; Javier Cuarezma, ev. (519) 743-2587 (res); Bill Schwarz, ev. (519) 571-1047 (res).

WALKERTON: Victoria Jubilee Hall; 111 Jackson st.; Sun 10 a.m. and 11a.m.; Gregory Smith (519) 392-8128; Mailing- RR2 Teeswater, ON N0G 2S0; email- gregory@gregorycsmith.com

WELLAND: 72 Summit Ave., L3C 4G6; 11, 10, Wed 6:30 pm, cell 905-732-2465 for alternate locations; David Steward, 834-5652; Harold Bruggen, ev. 732-2465

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., 3713 Shinglecreek Cr., Windsor, N8W 5T8; (519) 250-4407; email: wsidcec@wincom.net; www.geocities.com/wsidecec.

PROVINCE OF QUEBEC

Laval (French): 670, J.-J. Joubert, Laval, Quebec, H7G 4J1; Sun. 10:00, 11:00; Wed. 7:30 (French class); Sylvain Arseneault, ev. (450) 668-3133 eglise.laval@bellnet.ca

MONTREAL (French): 2500 Charland, H1Z 1C5; Sun. 10:15, 11:00; Wed. 7:00 (Fr. class); 1st Sat. 6:30 p.m. "Phoebe" women's class; last Sat. 6:00 youth meeting; Silvio Caddeo, ev., 387-6163 (off.); 337-9344 (res.); email: scaddeo@sympatico.ca.

MONTREAL (English/French/Ashante/Ghanian): 2401 St. Jacques; Sun. 10, 11, 6:30; Wed. 7:30 (English); Fri. 7 (French); PO Box 66 Westmount Station, H3Z 2T1; James Bell, ev. (514) 683-1638 (res), (514) 934-0400 (work).

MONTREAL (Verdun - English/French): 503-5th Avenue, Verdun, QC H4G 2Z2; (514) 765-8919; English: Sun 10, 11; Wed. 7; Michael Mazzalongo, ev. (514) 694-0994; email: Mazzalongo@videotron.ca French: Sun 11, 10; Wed. 7; Roger Saumur, ev. (450) 635-5105; email: rogersaumur@sympatico.ca

PLESSISVILLE: Centre Communautaire, André Côté, CP21, G6L 2Y6; Sun. 6 & 7 pm; Yvon Beaudoin, (418)728-5240; email: ybeaudoin@oricom.ca.

QUEBEC CITY: 2980 Verteuil, Ste-Foy (corner Jean-Noel); Sun. 9:30, 10:30 (French); Wed. 19:30; C.P. 9041 Ste-Foy, G1V 4A8; Yvon Beaudoin, ev. (418) 728-5240; office 418-651-3664; email: ybeaudoin@oricom.ca.

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. 10:30, Box 507, S0H 1X0; Wendell Bailey, ev (306) 648-3435; Marvin Bandura, Sec. 648-3629

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. 9:30, 10:30; Rolland Bouchard, ev.; (780) 875-4056; email: lloydccoc@telus.net

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

NORTH BATTLEFORD: 1462-110 St., S9A 2J2; Sun. 10, 11; Box 804, Wilkie, S0K 4W0; Contact: Owen Davies, (306) 843-2210

PERRYVILLE: Meetings in the home of Sheldon Perry; Phone (306) 835-2681; Mail to Box 496, Wynyard, S.

PRINCE ALBERT: 264-23rd St. W., S6V 4L6; Sun. 10, 11; 763-3057 (off.); Dean Hotchkiss, ev. (306) 763-2218. Contact Bob Jenkins, 764-6187

RADVILLE: in private Residence at (810 Mann Ave.); Richard Thuc, sec., Box 532, S0C 2G0; (306) 869-3103 (res.).

REGINA: 1825 Rothwell St. S4N 2C3; (306) 757-1825; FAX 757-5727; Please call for times; Ray McMillan, senior min., 949-0969

SASKATOON: Sunday, coffee & fellowship 9:30, Worship 10, Wed. 7; Office: 343-7922; Bob Parker, ev. 343-7884; Outreach: Bernard Krosggaard 373-3651; location & mail, 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; e-mail: stoncofcoffice@sasktel.net

SWIFT CURRENT: 400 2nd Ave. S.E., S9H 3J6; Sun. 10, 11; Wed. 6:30; Susan Eidem, sec., 306-773-9043.

WAWOTA: Hwy. 48 W. of town; Sun. 10; Mid-week call; Box 454, S0G 5A0; (306) 739-2103 (off); Brent Olson, minister, 306-739-2546 or contact Cam Husband, 306-538-4585 or G. McMillan, (306) 538-4654.

WEYBURN: 1115 First Ave. NE (Hwy. 13E), S4H 0N2; Sun. 9:30, 10:30, 7; Wed. 7; Scott Wade, ev. (306) 842-6424 (off); (306) 848-2032 (res).

WHITEWOOD: Legion Hall, 738 Lalonde St.; Sun. 11; Midweek call; Box 1798 Esterhazy, S0A 0X0; Contact Merle Nelson for more information; (306) 745-2311.

YORKTON: 550 Parkview Rd., S3N 2L7; Sun. 11:00; contact Garth Ennis (306) 728-3369.

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