

Gospel Herald

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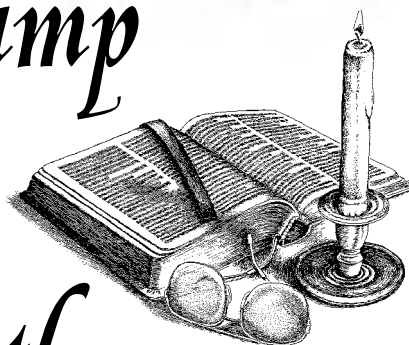
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January 2003

*Your word is a lamp
to my feet and
a light for my path.*



Psalm 119: 105

Thousands of dollars are spent nightly to provide light so people can "see the path" and not get hurt when walking or traveling. We should be thankful that God has not left us to find our own way around but has provided "light for our path" through his word. Consider this theme in the article "Lead Kindly Light" on page 2.

Lead Kindly Light

Thayer Salisbury

Feeling depressed by a burden of unresolved problems and unaccomplished work, I was in no mood to prepare a sermon. But I was scheduled to speak, and it was too late to ask anyone else. There was nothing to do but try.

The most difficult part of the task would be to choose a topic or text. In my current mood I could not rely on my own understanding. After prayer, I opened a hymnal at random and found these words.

“Lead kindly light... The night is dark and I am far from home; Keep thou my feet; I do not ask to see the distant scene; one step is enough for me.

“I was not ever thus.... I loved to choose and see my path; but now lead thou me on.” (John Henry Newman)

As a youth I may have occasionally preached the hymnal, but on this occasion I had no desire to do so. I had opened the hymnal in hopes of being led to an appropriate scripture, not with the intention of preaching the hymn. This hymn suggested more than one passage. After reading some texts from Second Corinthians, I turned to Psalm 119.

“Your word is a lamp to my feet and a light for my path. I have taken an oath and confirmed it, that I will follow your righteous laws. I have suffered much; preserve my life, O LORD, according to your word. Accept, O LORD, the willing praise of my mouth, and teach me your laws. Though I constantly take my life in my hands, I will not forget your law. The wicked have set a snare for me, but I have not strayed from your precepts. Your statutes are my heritage forever; they are the joy of my heart. My heart is set on keeping your decrees to the very end.” (Psalm 119:105–112 NIV)

Here we find the promise and the challenge of the idea that God’s word will be for us a guiding light in times of uncertainty and distress. It is a hopeful promise, but it is also a challenge. In the midst of depression or uncertainty we sometimes question how, or even if, God’s word is lighting the way for us. The word does light our path,

but not always in the way we might expect or choose.

If We Follow

The word lights our path if we follow it. The reassuring statement of verse 105 is linked to the personal promise of verse 106. The Psalmist is confident that the word will light his path for he has committed himself to following that word.

The various English translations struggle to find just the right word here. The NIV has “follow;” the NRSV says “observe;” the KJV says “perform;” the REB says “keep.” There is no disagreement in these translations. Each word is an attempt to express the same idea. The writer has not committed himself only to study, or to memorization, or even to preaching of the word. He has committed himself to doing. We must submit ourselves to the word in obedience before we can hope that it will light our path. It is not primarily in reading but in obeying that God’s word gives light.

This is not to say that reading and study of God’s word is unimportant. Careful study is critical, but it is not enough. Our houses may be filled with candles and yet be dark. Candles give no light unless they are burned. Careful thought may help us to place the candles properly, but unless we light the candles the placement is useless. A candle placed high is no more useful than the candle under the basket, unless it is burning. God’s word gives no light unless it is followed. Study may help us to see how it ought to be followed, but its light is shed only in the actual following.

In Times of Trouble

We are not promised that there will be no trouble in our lives, but that God’s word will give its light, especially in times of trouble. Verse 107 makes it clear that this Psalmist writes from the midst of difficulties. Verse 110 indicates that he is surrounded by wicked people. Our own experience indicates that God’s people still share in such

troubles. The world is dark and sinful. Even within the church we often experience the darkness of sin.

Yet the very darkness of the world around us may sometimes make it possible for God’s light to guide us. At noon on a cloudless day a 100 watt bulb gives no light. But on a moonless night a single candle may provide hope and guidance from a great distance. I do not say that we should be thankful for the darkness of this world, but that darkness does make the light of God stand out. In good times we may often be unaware of our need, but troubles make us appreciate the light of God’s word.

The Joy of Our Hearts

The person who attempts to obey the word only out of a sense of duty or necessity may find that it sheds very little light for him. This Psalmist, even in the midst of his troubles, is not only following but following with joy. *“Your statutes are my heritage forever; they are the joy of my heart. My heart is set on keeping your decrees to the very end”* (vv 111–112).

The sailor who attempts to direct his course by the stars must be careful to fix his eye on the correct star. There are many false lights in the world. Our eyes may be easily drawn away from the true light, unless we learn to love that true light. Unwilling obedience will often go astray. Duty-bound obedience may be acceptable as a start, but it must grow into a love for God’s word or it will fail.

The Light Will Shine

The light of God will shine forth from his word, especially in times of trouble. It will shine for those who commit themselves to obey it, and who learn to love it. Let us commit ourselves to love and follow his written word. Let us allow that written word to guide us to his incarnate word. Then “the light of the knowledge of the glory of God” which we see “in the face of Christ” (2 Cor 4:6) will shine into our hearts and light our path.

Manzini, Swaziland

Gospel Herald

A Song Praising the Creator

Richard Kruse

Psalm 8:1,2. In his song to the Creator, David was impressed by two wonders. First, by God's glory as reflected in the earth and in the heavens. Second, by God's act of crowning limited humans with glory and honour. This is a song of contrasts: the vast heavens and small children; limitless God and limited people; honoured people and humble animals.

The central theme of this song is God, the Creator of the heavens and the earth. The phrase "O Lord" is actually a translation of the Hebrew word "Yahweh", the personal name for God in the Old Testament. (Yahweh is often written Jehovah which can mean "I Am who I Am".) The name carries the idea of eternal self-existence. Yahweh did not come into being at a point in time; he has always existed. He was not born; he will never die. He does not grow old because he is beyond the realm of time.

David then referred to God as "our Lord," a translation of the Hebrew word "Adonai". Adonai is a title that pictures God's absolute authority and rule over his creation. This title pictures God as the supreme authority in the universe.

The psalmist stands in wonder before God who is also "OUR Lord" and invites us to join with him in praise. The God of the vast universe is also the one who is close at hand, personally involved with us, providing strength to endure (2 Corinthians 12:9-10). We praise him for his majestic name. That is, we praise him for he is worthy of our praise, just as we naturally praise whatever we understand as having value ("What a glorious sunrise!" "What a delightful meal.") Surely it is good to praise God, the source of all value.

What is God like? He is creative and all powerful. His glory is sung throughout the heavens. He who created the heavens shows himself to be loving and caring. Even children, the weakest of human beings, know him, sing his glory and can silence the enemies of God (1 Corinthians 1:27). God is all powerful, majestic, mysterious,

to be respected and honoured. Yet, he is tender, forgiving, loving and caring: a God of contrasts.

Praise for Man, God's Special Creation

Psalm 8:3-8. David the shepherd, seeing the beauty of the night sky, was clearly impressed by God's creation and praised God. He was amazed at the greatness of a God who could create such things. Thirty centuries after David wrote this psalm, many feel the same when considering the starry heavens. Greater knowledge of the universe strengthens our

This is a song of contrasts

impression of the tremendous wisdom and power of God. Billions of stars and galaxies move through the endless space. How tremendous is the power that sustains it!

Perhaps it was this dazzling display in the heavens that led David to question, "What is man that you are mindful of him?" Do people have any meaning in such a vast universe? Yes. The limitless God has crowned limited humans with glory and honour. God, who created people, also cares for them. Being "mindful" means "compassionately cares for". He takes care of people thus expressing his concern for them. The modle prayer of Jesus the Messiah illustrates this. He instructed us to pray to our Father in heaven, honouring his holiness, kingdom and will as well as asking for our daily bread (Matthew 6:9-13).

God had a sovereign purpose in making humanity the crown of his creation. People are to be God's instruments to do his work in the world.

David declared that God chose humans (above all other created beings) to crown with his glory and honour. David sang of the greatness of humans which flowed from his understanding of God. If we wish to praise humanity, let us first praise God. God is the one who is all-glorious. Humans are a reflected glory. Because it is a

reflection of God's glory, it is a genuine glory. When humans focus on God they can avoid the feelings of being unimportant or over-important. If we are to find value in ourselves, we must first come to see the worthiness of God. When we learn how to truly worship God, then we shall be able to speak confidently concerning ourselves.

David says that God's greatness is revealed in his purpose for people. People have a unique relationship with God. People were made to be a little less than God himself. God made people to reflect his glory; the means by which the invisible God would be visible to his creation.

This psalm reflects Genesis 1:26; 2:15. Because of the special relationship people have with God, they were made to rule over other creatures—to use but not to abuse. God gave people the power to choose and their choices often abuse creation rather than use it. Animals were made to serve people. David saw that our ability to have dominion over the earth comes from our being created in God's image. It is important to recognize that our authority to rule is a gift. God's placement of humanity in this position of

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What Are You Planning To Do This Year?

Wayne Turner



Welcome to 2003! A new year of opportunities and possibilities. For the Canadian government, we begin a new year of income and taxation. Personally, many of us set out on new plans, especially for physical conditioning and weight control. Some people begin the New Year with a plan to read through the Bible in the coming year. As we look ahead to 2003, let's take a look back at some of the information from the 2001 Statistics Canada census which may help shape our view of the future.

From 1996 to 2001, the population of Canada grew by 4 per cent to exceed 30 million people. (As of July, 2002, the population of Canada is estimated at 31.5 million). Canada is a growing country. This in itself should offer us increased opportunities for evangelism.

While there is still much data to be processed and released from the census, there are two areas which provide important information about our country: the nature of Canadian families and the language backgrounds of those living in Canada.

The population of Canada lives in just under 8.4 million family units. According to Statistics Canada, this includes married couples with and without children, common-law couples with and without children, and single parent families. Over one third of these families (over 3 million) do not have children living at home. In Canada, there are nearly 9.6 million children living at home in just over 5.3 million families. 913,060 children (10%) live in common-law families, while 2 million (20%) live in single parent families. We have heard much over the last several years about the decline of the North American family. This is validated by the fact that about 30% of Canadian children do not live in families with both parents, who are married.

Statistics can be often seen as cold and dry. We need to see beyond the seemingly impersonal numbers to the millions of young lives whose views of home, marriage and family are being shaped by less than ideal circumstances. For example, think about the 1.6 million children growing up in homes without the presence of a father. Should we be surprised when these children grow up that they might have difficulty connecting with God as their Father, when their own fathers have been absent and unknown? As the social momentum for common-law relationships grows, should we be surprised at the impact this will have (and already is having) on young people in the church? Nearly 14% of the "families" in Canada today are common-law.

As far as stemming the social trends of our nation, this is not really our job. We have the task of taking Christ to everyone. We are to influence our country and our world through the Gospel. To do this, we will have to be open to people who come from very broken families. While we cannot condone and support common-law relationships, we need to realize that the parents and children (3.2 million combined) in them constitute nearly one-tenth the population of Canada! And another 3.3 million live in single parent families, mostly the result of divorce or non-marital relationships. We cannot shut the door on 20% of Canada! While the effects of sin are rampant, we cannot be judgmental. Everyone needs to hear and see the love of Christ.

Since Christians are to do good to all people, to be light and salt to the non-Christians around them, we need to explore ways we can help and serve – ways we can connect with those in these families. For example, can individual Christians become involved with Big Brothers/Sisters or Scouts/Guides and work with some of these children? Can we teach in ways that do not exclude or embarrass those who come from "less than perfect" families? Can we find ways to support and encourage single parents (especially those who are already part of our congregations)?

The statistics about the language backgrounds remind us of the growing opportunity that multiculturalism is offering us. According to the census, "about one out of every six Canadian residents reported having a mother tongue other than English or French." The number of people who first spoke a language other than either of Canada's official languages grew by 12.5% from 1996. The third most common language is Chinese. There are now almost as many people who speak some form of Chinese (856,000) as speak Italian,

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The Church as Community

There are several descriptions given of the Church that convey an idea of the purpose God had for his people under the new covenant. Such expressions as “the body of Christ”, “the family of God” and “the called out” give insight into the nature of the Church and its relationship to Christ, God and the world.

One of the rich descriptions that underlines the work and relationship of members for the Church is community. “New Testament authors expressed the essence of Christianity in one word. It is the Greek word *koinonia* usually translated as fellowship...fellowship with Christ, leading to a fellowship with the Father, and fellowship with one another in Christ: there you have Christianity in one word”. (G. Panikulam, “Koinonia in the New Testament, A dynamic Expression of Christian Life”.) This fellowship is seen in the relationship enjoyed as the community lives and works together.

Those who obeyed the Gospel on the Day of Pentecost and those who were added to the Church over the next few days and weeks experienced this *koinonia* as they grew in their relationship to God and toward each other in Christ (Acts 2:42). This new community began to experience the meaning of community as they shared in worship and praise, the study of God’s Word and in the sharing of their physical blessings. From day to day and from house to house as well as in the temple the apostles continued to share the truth of the new covenant in Christ. The physical aspect of this community is seen in the care for those who were without the daily necessities of life. The Church shared everything in common (Acts 2:44,45).

This sharing of physical blessings was of a voluntary nature. This giving allowed one who was blessed with material things to show his love for the Lord and his Church by sharing through his own free will. Barnabas is a good example of this spirit and is praised for it (Acts 4:36). Ananias and his wife desired the praise without the sacrifice. Their sin was not that they did not give the full price of the

land to the Church but pretended to do so.

God had chosen a community as his own in the Old Testament when, through the law given to Moses, he called Israel to be his people. They began this community in the wilderness as they followed Moses toward the Canaan land. The entire Old Testament from Exodus on deals with this community of God and his desire for them to respond to his leading. The order of march, the set up of the camp around the tabernacle, and the division of property in Canaan emphasized the togetherness of the nation. The care of the priesthood by the rest of the community and the annual Day of Atonement called them as one to relationship.

The New Testament community is different because no one, after reaching the age of accountability, is automatically a part of this community.

Unlike the Israelite nation, who was the chosen community of God in the Old Testament, the New Testament community of God is made up of those who choose to obey the Gospel in submission to God (Rom. 6 & John 3). Through this obedience joint ownership is experienced. For example, Christians are joint-heirs (Rom. 7:17), partners (Phil 1:7), sharing together in faith (Philemon 6), in sufferings (Phil 3:10), and consolation (II Cor. 1:7). This is illustrated clearly in the support Paul received from Churches (Rom. 15:26,27). *Koinonia*, therefore, in the New Testament consists of a wide range of shared experience. This outward pattern of life shared by the Christian community comes as a result of an understanding of membership, purpose, and goal.

There is the need to recognize the importance of membership in the community. As noted earlier, membership is by choice. One of the distinctive components of the formation of the Christian community is the recognition of this membership with its privileges and obligations. Today membership is spoken of in regard to clubs and other social groups in the same way that one speaks of membership in the Church. The needs to see the importance, value, and responsibility of membership in

the Church in the way Paul spoke of it in Romans 12:4 and 1 Cor. 10:17.

The “one another” passages in the New Testament talk about relationships in the Body of Christ and emphasize the membership aspect of community as we are to “love one another”, “encourage one another”, and “forgive one another”. Membership is more clearly seen in the partaking of the Lord’s Supper each week. The passage noted above, 1 Cor. 10:17, reads “Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf”. While we do not practice closed communion in our Sunday services, we understand the special nature of the Supper as being for those who are truly “born again”. The togetherness of the body should be recognized in this communion with the Lord and with each other.

We need to develop a strong appreciation for membership in the community. Everyone needs to belong to something bigger than himself. The Church needs to become such an important part of ones day-to-day life that failing to assemble with and spend time with other Christians would be intolerable. True Church discipline will not have the desired effect if one does not love and cherish membership in the community.

Community requires a shared purpose and vision because, without such, community would be impossible. The truth of this idea is seen in Eph. 4:3-6, “Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit – just as you were called to one hope when you were called – one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all”.

Factions in the community destroy. “If a house is divided against itself, that house cannot stand” (Mark 3:25). The Church at Corinth is surely a clear example of this trust. They had lost sight of their purpose and vision and thereby became a “perfect” example of what not to be. Their divisions over matters that were not simple opinion nearly destroyed them. Thankfully, it would appear by Paul’s second letter to

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Making Changes And Growing

With a New Year beginning and the past one just ending, many find it helpful to pause for a moment to take stock of where they have been, where they are and where they are going. Some have found it helpful to challenge themselves in areas where they would like to see growth by using "New Years Resolutions." Whether you like to make "New Years Resolutions" or not I think you would agree that it is good that we challenge ourselves in the following areas of growth.

(1) Challenge yourself to give up complaining and learn to be more thankful in the coming year. *"No matter what happens, always be thankful, for this is God's will for you who belong to Christ Jesus."* (1 Thessalonians 5:18 NLT) Complaining is nothing more than a bad habit! When we find ourselves complaining it is seldom if ever because our life has taken a recent turn for the worse. It is more often because we have stopped being thankful for our blessings, and we then begin to take all that we have for granted and begin to complain. The circumstances of our life probably haven't changed a bit, but we have changed from being thankful to whining about how tough we have it. The secret to being more thankful is simply being more thankful, it is noticing and thanking God for each of the blessings He has sent our way, it is also thanking the people God has sent our way for the ways in which they have blessed our lives. I fear that those closest to us often only hear the complaining and never hear our gratitude for the ways in which they have blessed our lives.

(2) Challenge yourself to be more optimistic and less pessimistic in the coming year. *"And now, dear brothers and sisters, let me say one more thing as I close this letter. Fix your thoughts on what is true and*

honourable and right. Think about things that are pure and lovely and admirable. Think about things that are excellent and worthy of praise." (Philippians 4:8 NLT) Optimists believe in the future and trust that God will fulfill the promises he has made. Pessimists see only what is wrong with everyone and everything. Do you see the glass as half full of water or half empty? Are you thankful for the half a glass of what you have or do you spend your time worrying and wishing you had a full glass of water. Pessimists aren't pessimistic because their life is any tougher than anyone else's. Neither are optimists optimistic because their life is somehow more blessed than anyone else's. It is simply the attitude or mindset they have chosen for their life. Challenge yourself now to be an optimist.

(3) Challenge yourself to be less condemning in the coming year. *"Stop judging others, and you will not be judged. For others will treat you as you treat them. Whatever measure you use in judging others, it will be used to measure how you are judged."* (Matthew 7:1-2 NLT) It is so easy to pass judgement on others; we can see their faults so much easier than we can see our own. It is so easy to hold others to a higher standard than we hold ourselves. I fear that for too many, condemning others becomes an enjoyable pastime that helps them feel better about themselves. For others it is a matter of survival, they hate themselves and their own life so much that they must judge and condemn others just to avoid looking closely at their own life. I'm not suggesting that you accept evil as good, but that you give others the same benefit of the doubt that you would like to be given in similar situations and that instead of thinking harsh judgments you choose kind thoughts instead. That you withhold

your judgement when you don't have all the facts and that in all things you leave room for God's judgement, because in the end it is all up to Him. Instead of condemning, reach out to those struggling with sin with the grace of God and help them make positive changes in their lives. Your condemnation will not help them; your prayers, your help and God's grace will make all the difference in their lives.

(4) Challenge yourself to worry less and trust God more in the coming year. *"Don't worry about anything; instead, pray about everything. Tell God what you need, and thank him for all he has done."* (Philippians 4:6 NLT) Worry is a modern day sickness that can in the end have us fearful of even leaving our homes. Worry that has us on our knees in prayer to God is a good thing and when we trust that God will faithfully answer our prayers our worry vanishes as the peace of God warms our hearts and souls. If you life is plagued by worry, please realize that this transformation will not occur overnight but a little bit at a time as you grow in your trust for God. Living in the Wunnumin Lake means that I have to fly on a small airplane with great frequency, as it is the only way in or out of our remote community. I have no love for flying and in the past it has caused me a great deal of worry. I have learned not to trust in airplanes or pilots, because as we see on the news, airplanes do crash and even the most careful pilot can make mistakes, but I have learned to trust in God and that His Will will be done. As you grow in trust for God you will worry less.

(5) In the coming year challenge yourself to grow in patience. In Galatians chapter 5, patience is listed as fruit that is produced when the spirit is dwelling in us. I audibly groan every time I read Galatians chapter 5. I fail when it comes to patience. I hate standing in line and being put on hold just about sends me over the edge. I am frustrated when people don't show up for their appointments or show up late with no good excuse. Yet I know that I need the patience of others for my imperfections (I need others to be patient with my impatience), so I must grant that same patience to others. I need to grow this year in patience, how about you?

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Loving—Doing—Abiding

By Andrea Merritt

(Editor's Note: Andrea is the wife of David Merritt, formerly of Beamsville. She and David are active members of the Northside congregation. lch)

I recently encountered an online devotional in which a lady was describing an incident that had occurred with her engagement ring. Without realizing how bad they were getting, the prongs had worn down so much that the diamond fell out of the setting. She did find the stone and now has her ring back as good as new, but what happened made her think about how a Christian's life of faith can become like that worn ring. Over time, the cares of the world can wear down our Christianity until, without our realizing how bad it is getting, we might actually lose the gem—our faith.

Some other things that the Lord used to show me something about myself crossed my path, and I came back to this devotional with a slightly different idea about things that can wear down our Christianity. Although I have struggled through a time when I was worn down by worldly cares and will likely struggle so again, what at present is wearing me down is a focus on **doing for** the Lord at the expense of **being with** the Lord.

By "doing", I am referring to any activity—from public church service to "saying prayers"—that keeps us from just sitting quietly with God, talking with Him as an intimate

companion, and listening to His voice. I was becoming a Martha, when I had always been known as a Mary!

When I revisited the familiar account of these two sisters in Luke 10:38–42, I noticed something that I had not seen in quite the same way before. It is not that there was anything wrong with Martha's service—she was a generous hostess who invited Jesus into her home. The problem was that she was so focused on **doing for** Jesus that she missed Him entirely. Anyone who would go up to Him and say (to His face), "Lord, do you not care?" is missing something very important about Jesus! He cares very deeply, and He cares so much that He wants us to be with Him, not just do for Him. Mary chose this "good part" and invited Him into her heart.

I don't recall any other mention of these ladies in the early church. It may be that Martha grew to have a heart for Jesus that matched her early service. To me, it is almost certain that Mary grew to serve the church well. I have little doubt that her service was very abundant and, perhaps, especially pleasing because she truly knew Whom she was serving.

Read John 15:1–11—there is much to learn from this passage of scripture, although we will not do an in-depth study of it at this time. What I would like to focus on is the idea of **abiding**. If we were to do a word study, we would find that the idea is one of "remaining; staying; not moving", etc. However, a more descriptive picture comes from considering an actual grapevine. I am told that if one studies a particularly fruitful branch of an established vine and looks closely at the place where the branch comes away from the vine, she will find something quite interesting. At this point, the branch is so completely connected to the vine that an inexperienced observer might well mistake the branch for the vine itself. It is the same thickness, and it is so attached that one can scarcely tell where the

vine ends and the branch begins. *This is the kind of relationship that Jesus wants us to have with Him—so close that observers can scarcely tell where He ends and we begin!*

In order to have this kind of relationship, we indeed must do some things—study the Bible, spend time in the company of other Christians, serve the church, and pray. This last item — prayer — is where I found my own fault. If you are like me, you do "say prayers". By this I do not mean to imply a lack of sincerity; I am talking about thinking of prayer simply as the words one says to God

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Money Matters

Roger Lansdell

There is likely not a subject that Christians would prefer to avoid more than the subject of money and how they are to handle it. Anytime someone mentions dealing with the subject of handling our money wisely and prudently a cloud of tension or uneasiness seems to settle over us. Sometimes this is because we feel that our finances are our business and no one has the right to meddle in our affairs. Other times it is because we feel that everyone seems to be after our money and the church is just another example of the long line of "takers" who are after a piece of our wealth.

However the Bible has a lot to say about the way we feel about and deal with money. As a result it must be an important issue in our spiritual lives that we should consider seriously and honestly. However again the tendency only to address the subject when the church is setting their budget, or are behind in their budget contribution, or

are launching some building project, there probably needs to be more teaching on some practical financial issues. For example I am convinced that as Christians that we need to consider more, subjects like materialism, generosity, and ethical behavior with money in the context of what the Scripture says.

In general though, one of the most practical things that I, and likely most people, need to understand better is that it is perfectly acceptable to live

"Full hat, no cattle"

below your means. Now of course most people know that it isn't smart to live above their means since that is the surest path to debt, fiscal irresponsibility and financial trouble, but how often do we consider, practice, and embrace the other side of this principle that says it's perfectly acceptable to live below your means?

Do you remember a time in your life when less was better and when you weren't so stressed out by the conspicuous desire to always have and consume more? As in mine there was likely a time in your life when you could have put everything you owned into a car and driven off into the sunset, and been completely happy and content about it. But now all of us need a good sized truck and probably professional movers but somewhere along the way we've lost the happiness and contentment. It's very likely that some reading these words spend more

now on insuring your "stuff" each year than you once thought you would need in order to live. Many know with agonizing reality that you spend more today in order to buy a car than you spend in order to buy your first home. As a result when it comes to money we agonize, we fret, we stew, we worry. That sure sounds like happy experiences!?

I thought more money and more wealth were supposed to make us happier?

People who live in Texas have an expression to describe the person with a splashy lifestyle but no financial stability behind it: "Big hat, no cattle." From the spiritual dimension we might say it like this: "Full hands, empty heart." To illustrate this point the authors Stanley and Danko in their book, "The Millionaire Next Door" claim that three out of four millionaires drive cars more than a year old. Half have never spent more than \$29,000 for an automobile or owned a wristwatch that cost more than \$235. However in contrast, it is not unusual for the average person to spend much more on any of these items and many more things like them, but have practically no wealth, savings or investments.

As I result I am convinced that parents and church leaders would have far greater credibility at all levels if they adopted and modeled four sound financial habits that reflect biblical teaching:

- (1) Enjoy being generous
- (2) Avoid debt
- (3) Get rid of things you aren't using
- (4) Learn the contentment of letting what you have be enough.

People who live in times and situations of prosperity should not feel guilty over their good fortune. Instead, we should give thanks to God. Then we need to take the harder next step of honoring him with responsible stewardship of his good gifts because it is wiser and more spiritual to live "below" your means.

Sault Ste. Marie, Ontario

Bible Archaeology

March 17 – 21, 2003
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“You Don’t Live Here Anymore”

Kevin Carson

A friend of mine was a typical, longhaired teenager in the 70’s. His dad asked him to get his hair cut and he refused. When he returned home later that day he saw a cardboard box on the front lawn. Looking into it, he was shocked to see all of his clothes, records, etc. He hurried into the house and found his dad sitting at the kitchen table sipping a coffee and reading the paper.

“Why are all of my things on the lawn in a box?” the boy asked. His dad looked up and calmly said “you don’t live here anymore.” As the teenage boy protested, his dad got up, walked over to the refrigerator, removed the utility bill from its magnet, and handed it to his son.

“Whose name is on that bill?”

“Yours” the boy said.

“Who pays for the heat, the telephone, the electricity, the water?”

“You do” the son answered.

The father sat down at the table and said no more. His son rushed out, got his hair cut, and returned home. “Good to see you” his father said. “Bring your things back into the house.”

My friend’s dad loved his son and had no intention of throwing him out of the house, but his point had been made. For years after, this story was a source of much laughter in their family. For us, this story is the source of an important teaching that we can apply to the church. Whose church is it? It is Jesus’ church. In Matthew 16:18 Jesus said, “I will build my church.” He then went on to pay for it. When Paul instructed the Ephesian elders, he told them, “Be shepherds of the church of the Lord, which he bought with his own blood” Acts 20:28. The reason we call ourselves a church of Christ is to constantly remind

ourselves *whose* we are and *whose* church we are a part of. It is not our church, it is Christ’s. He is the owner. As owner, he retains full rights over the church and everything to do with it. He designed it. He decided what his church’s organization, worship, entrance requirements, and members’ lifestyle should and would be like. It’s all his.

Keeping the church and our personal lives true to the pattern that Jesus wants us to follow is not cold, meaningless, legalistic, robotic obedience. No, when

The reason we call ourselves a church of Christ is to constantly remind ourselves whose we are and whose church we are a part of.

we pattern our lives and the church according to Christ’s teachings revealed in Scripture we demonstrate the

depth of our love and devotion to our Lord. The apostle John wrote of the undeniable and inseparable bond between love and obedience: “*This is love for God: to obey his commands. And his commands are not burdensome*” 1 John 5:3.

What do you think the church should be like? What should we teach? How should we worship? What activities should the congregation be focused on? What do you think your personal life should be like? How do you think you should fulfill your role as a husband/wife, father/mother, neighbour and citizen? Here’s a beautiful quote that can be found inscribed on the wall of the Library of Congress in the United States: “Too low they build who build beneath the stars.” If our life becomes ‘ours,’ if the church becomes ‘ours’ and we build it according to *our* wisdom and desires, we will end up building a life and a church that is a sad, pale shadow of the one Christ would have us build.

Keep your gaze fixed above the stars.

Edmonton, AB

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rather than the communion one has with Him. We need to start looking at prayer as **being with God** instead of something we simply do. We need regularly—daily—time to get away from our doings to come before God *just for the sake of being with Him*. We need to give the Lord a chance to talk to us about all the things we absorb during the day! We see this example in Jesus’ life—let’s follow Him!

I am certainly not qualified to try to tell anyone how to achieve this kind of prayer life. Many suggest that making prayer the first thing you do in the morning is the best idea, that is the best time for some but it may be that some other times of the day are better for you. What I would like to ask is that you do make a commitment with me to earnestly try to have this daily time with the Lord. I have found something that helps me along, that keeps me accountable to myself. I would like you to try it, too. Keep a little journal of prayer. Each day that you have this special time with Him, write down the date and whatever happened—what you said in your conversation with your Father and what you believe He was telling you, Bible verses that may have come to mind or things that you remembered, or any such thing that was an added blessing of this particular prayer time. This little journal can also help you note your progress in developing a better prayer life. If you keep it going, you may find a month from now that you have all manner of things to write about, and perhaps find to your amazement that the first day’s entry was blank!

*“O God, You are my God;
I shall seek You earnestly;
My soul thirsts for You;
My flesh yearns for You,
In a dry and weary land
Where there is no water.”* (Ps. 63:1)

Just as Psalm 63:1 says, may we always seek to fulfill our longing for the Lord in daily prayer that leads to an intimate relationship with Him.

“The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.”

Roswell, Georgia



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Happy New Year!
(Note: Several congregations were holding their annual meetings this time of year.)

ONTARIO

Ajax: Men's meetings are held the first Saturday of the month.

Beamsville: Don Perry reported on his recent trip to India. The congregation gave enough that he was able to cover his expenses for the trip and make some gift donations to the work in North East India. A collection of \$2010 was given for the Zambia work.

Bramalea: The Twenties weekend retreat had approximately forty in attendance. Everyone seemed to have a good time and wanted to make sure they had another one. Irina Listrotova, who had been gone for six months to Russia, returned to live permanently in Brampton. A package of five boxes was sent to the Sendai team from the congregation for birthdays and holiday gifts. An in-depth study of 1 & 2 Timothy and Titus is being held on Friday mornings at ten a.m. Dominic, Annie and son Paul Dos Santos were with us for two weeks in November and Dominic presented seven lessons to the congregation during that time. A Bible Bowl was held on December 7 for area congregations, studying Exodus. Strathmore adults won their division, Owen Sound teens won the Senior division and Bramalea won the Junior division.

Brantford (North Park): Friday night is teen night with a good crowd each Friday coming from both the local and from surrounding congregations.

Grimsbey: Children and teens have been spending their allowances on Christmas shoeboxes for the needy. Heidi Halls gave a report of her trip to Swaziland, Africa to the ladies class at the Halls house. Judy Bonsu and Debbie and Fred MacDonald were baptized on Sunday morning, November 17. The brethren held a soup kitchen Saturday, December 21 for Grimsby's needy people.

Hamilton (North): The North Hamilton Church of Christ began having services at the YWCA, 75 MacNab Street in downtown Hamilton. Worship Schedule: Sunday Bible

Study - 10:00 am, Sunday Worship - 11:00 am, Wednesday Bible Study - 7:00 pm. For more information please contact: Joe Sandassie - 905-389-0714 or Bob Hibbard - 905-388-4205

Meaford: The congregation was involved in the Operation Christmas Child shoebox programme. Gift of toys and personal hygiene were sent to needy children overseas. On November 17, Amy McNalty passed away at the age of 80, after a lengthy battle with Parkinson's disease. Fred Tenk was baptized into Christ for the remission of sins on November 22. Fred and his wife Roberta, and their family have been attending here in Meaford for some time and have asked to be recognized as members of the Meaford congregation. December activities include the seniors dinner on December 11, a trip to the Festival of Northern Lights in Owen Sound on December 13 and the Family Sunday School concert on December 15. The annual youth rally is scheduled for February 21-23, 2003 with the theme "Yo, What Time Is It?"

Newmarket: The brethren made donations to "Rose of Sharon" services for young mothers to help provide Christmas baskets.

North Bay: Lynn Betts was baptized this month. She is the daughter of John and Monique, granddaughter of David and Nancy. It is wonderful to see the church growing generationally. Nancy Betts is recovering well from surgery earlier this month. Our fellowship committee has been very active this fall planning activities at least once a month for the congregation

Sarnia: The congregation here is excited, and enthusiastic about our new preacher. David & Sally Dunn will be arriving from Ireland sometime in January 2003. We are looking forward to spiritual growth as we set our goals. Many thanks to the men of the congregation who took over preaching, and teaching classes during our eight months without a preacher "For A Job Well Done". We, the congregation, are truly blessed. - Opal Russell

St. Catharines (Ontario St.): The GLCC Chorus sang on November 24, for the evening service. The congregation rejoiced with Theresa and Trina Revelle, who were baptized into Christ on December 1.

Stratford: The brethren had an in-house Bible Bowl on December 1. The brethren planned a couples day for January 18, when all couples will gather for a day of fellowship and encouragement. A monthly singing at the Ann Hathaway Residence was held on November 6.

Sundridge: Youth Rally 2003 is planned

for January 31 to February 2, 2003. The guest speaker will be Earl Greene from Newark, New York.

Toronto (Strathmore Blvd.): Jean Volcy, an elder at Strathmore, spent most of the month of December in his hometown in Haiti working to establish a congregation. Yvon Boaudoin, evangelist from Quebec City and brethren from the church in Port-au-Prince assisted him in this work. Santiago Molina and Gerry Ellis, a deacon at Strathmore, attended the 18th annual Iberoamerican Encounter in Honduras. The team of young people who are planning to work in Papua New Guinea in the summer of 2003 visited and made a presentation of their plans. Immanuel Velasco, from this congregation is part of this group. A couple, Britan Meta and Juljana Abazi from Albania, were welcomed to Strathmore. Florence Gelley, a long time member of the congregation, passed away in her 100th year.

Waterloo: Bob Sandiford baptized Gwen Hasenpflug on December 2 and Brian Wall baptized Leigh Kuhn on November 28. December 1 a celebration was given for Eileen Borman on the occasion of her eightieth birthday. Javier Cuarezma left on December 9 for Honduras, Central America to attend the 18th Iberoamerican Encounter of leaders and workers of the Church of Christ. He will deliver a report about the Spanish work in Canada and preach on evangelistic outreach. The GLBC College Day for teens was a success with Sylvain Arseneault from Quebec. Everett Ferguson taught his short course, entitled "Early Christian Literature" and preached two sermons on the previous Sunday. Fifty ladies attended the "I Can Belong to God" lecture by Nancy Ferguson on Tuesday evening following a supper. Don Shackelford from Harding University will be in Waterloo for a short course on Biblical Archaeology March 17-21. Leon Sanderson of Memphis, Tennessee is scheduled to teach the Bible college short course held at Camp Omagh, August 25-29, 2003.

Windsor, West Side: Barry Lisquum was immersed for the forgiveness of sin, on Sunday November 17. Dr. David Flear of Rochester College presented the morning sermon on November 24.

NEW BRUNSWICK

Moncton: The land the church needs for future expansion has been secured. This came about suddenly a few weeks ago when the owner offered to cut the price by \$5000 if they could pay a down

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

ALBERTA

Calgary: A stress management workshop was held on November 30. We are embarking on the vital task of evaluating, appointing, and re-appointing a group of men to lead our congregation spiritually over the coming years. The new eldership will be appointed February 2.

BRITISH COLUMBIA

Abbotsford (Central Valley): In our new facility, being able to set up classrooms, have get-togethers, and even plan a New Year's Eve party made 2002 a banner year for us. We sponsored two single moms, each with two children, for a Christmas hamper covering all of their immediate needs. On December 11, we met to sing at MSA Manor, bringing some pleasure into the lives of the elderly who can no longer get out to enjoy the holiday season.

Burnaby: Velma Forman presented a report illustrated with slides about PNG at a potluck dinner on November 24. At the evening service on December 1 Windell Howard gave a report on the work of the church in schools in Nigeria. Brother Howard, who spent 13 years teaching in Africa, is working with Western Christian College this year. Several Lower Mainland congregations took advantage of these unusual opportunities to have fellowship with us. We continue to enjoy numerous visitors, one from as far away as Fiji! The last Sunday in November, there was standing room only until the children had gone to their classes. Members filled several food hampers to take to needy families over the holidays. We also contributed clothes to the church in Victoria to add to a container being shipped to Zambia. A Ladies' Brunch on December 8 resulted in plans being made for more activities for women during the coming year.

City Church: For some time we have contemplated establishing a Chinese (Mandarin) language congregation here in Vancouver, especially on the Eastside as

we continue teaching the gospel to immigrants and students from Mainland China and Taiwan. There are 13-15 studying in classes on Wednesday afternoons and Saturday evenings, with new students continually coming. Among them are computer engineers, doctors of traditional Chinese medicine and accountants. One of the students told about a friend of hers who is a Chinese Christian living in Vancouver. The friend had recently visited her home in Peking and attended a church service there. She noticed that the people were uninformed about the outside world. She asked the preacher if he would like her to send him information from the West via e-mail, so that he would be more aware of what is happening outside of China. He refused. She also felt he didn't really teach the truth about the Bible and wept over the situation in her homeland. When the Saturday classes began studies in Acts, one of the young men said to another, "We will have to make a decision in this book!" The ladies' class for our sisters in the congregation has been one of the really high points of our work. Long after class is over, they continue to discuss the things of God and how they apply to their individual lives. Mike Moore moved here from Mission Viejo, Ca. in November. He expects to be working in Vancouver for three to five years and is a welcome addition to City Church.

Deep Cove: We really feel a work should be happening here (in Deep Cove), so are now meeting temporarily in the Keeran home. Community Christian Services continues to work from Main St. in downtown Vancouver. Dan and Jennie Keeran returned from a month's stay in Florence, Italy, where they met with the church there, as well as in Avanti where we are helping to support Tanya Kuhnley from New Mexico. She is learning the language quite well and has as many as 20 studies each week with Italian people she meets.

Delta: Grocery contributions to give to needy families were brought to a potluck dinner shared on December 15. John McMillan and Windell Howard, Nigerian missionary, were guests of the Hoffs while doing speaking engagements in various areas of B.C.

Kamloops: Jacob Forman preached his first sermon for us in November.

Maple Ridge: Todd Brunner challenged us to read through the book of Proverbs during the month of December—one chapter each day. We met at Andy and Sharon Aaron's home to go caroling on December 18. A "Christmas Celebration Sunday" was designed especially for

visitors on December 22. We brought in the New Year with a Game Night at the Don Johnston home.

Oakridge: The congregation was saddened to learn of the unexpected death of Mary Kay Brady, the daughter of Deed and Kay Saunders, near Atlanta, Georgia, on October 25. In addition to her parents and a brother and sister in Vancouver, she leaves her husband, John, two daughters and a son. Her home was in Harrisonburg, Virginia. Deed, who is now in his 91st year, attended the memorial service in Georgia.

Surrey: We have many activities that could be sent as a report but the one thing we will send is more of a love story than a simple report. About a year ago we received an email asking if there is a congregation in Fernie, B.C. I replied and began email correspondence with the preacher's wife, Maricor, in Cebu, Philippines. She asked if we had any single, older man who would like to correspond with one of their sisters in the congregation, Pacita. She had never married but had stayed to care for her parents until their death and now, at 57, was active in the church but lonely. We told Charlie Mackie, who at 67, had been a widower for about 6 years. They corresponded via "snail mail", as neither of them had email. There were letters, phone calls, and tapes back and forth for several months. Then Charlie announced that he would go to Cebu in November, and stay for 3 months. He went on November 13. They were married on December 5 in Cebu. The brother who officiated is the uncle of one of our members in Surrey. In February Charlie will have to return to Canada without his bride as The Canadian immigration won't let her come until they have been married for Six months. If the Lord wills, we will welcome her here later in 2003. The Surrey congregation is blessed with members from about 16 different countries of origin. In January, we plan to celebrate this, with an International dinner. Our sympathy to sister Christine Wagenaar who's Father passed away in November. She was able to travel to Ontario to visit with him just before his death. — Pat McLure

Victoria: The church shipped a container of clothes and health needs to Zambia in November. Jim and Carolyn Hawkins were our guests on December 8 when Jim was our speaker at the morning worship service.

MANITOBA

Dauphin: Regina Church Planting Meetings were held. The elders hosted a

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MISSION NEWS

Barbara Lewis

Ethiopia: A new school for the deaf opened in Nekemte in September with six children enrolled in the beginner's class. This is the first opportunity deaf children have ever had to get an education in this city of over 200,000. The Nekemte kindergarten had an enrollment of 85 children from destitute families last fall.

Thailand: Two people were baptized the same day: "You" and "Me". The first a student at Payap University in Chiang Mai, and the other a graduate of CMU working in the city. When missionary Robert Reagan tried to tell his son they were going to be baptized, Branson objected that he was too little to be baptized & his father had already been baptized! There had been eight baptisms by the 3rd quarter of the year. The Chiang Mai church is teaching new converts to serve the community in various ways. About 30 members spent a Sunday afternoon playing with children at a nearby orphanage: holding, hugging, and singing to them. They have also been collecting clothes and blankets to distribute among the poor in the Northern Hills tribes. This has opened the door to entrance into schools to explain to them why Christians want to help them. The Chris Flanders family has returned to the States so that he may work on his Ph. D. in California. Joining the team in December were Gary and Diane Smith and their three children, who are being supported by the church in Baton Rouge, La. Three of ACU's seven summer interns sent to Chiang Mai made the choice to stay on an extra few weeks to continue their work at Payap University. Motto for the Chiang Mai teams is far reaching: "Building Communities to Reach a City—Reaching a City to Change a Nation".

Nigeria: Teacher-missionary Windell Howard spent several weeks traveling with WCC president John McMillan to tell a number of Western Canada churches about the work in Nigeria. He believes that the continent of Africa may eventually become the hub of Christianity. There are now 2500 New Testament churches with some 250,000 Christians and, in spite of the militant opposition of the Muslims, it is spreading rapidly. Brother Howard noted that its roots began in 1948 when a young Pentecostal boy who learned the truth through a Bible study, broke his ties with

that denomination. After converting several others, he asked a church in the States for help. Eldred Echols went over in 1951 and was astonished to find between 30 to 40 congregations already established. The following year, two families, the Howard Horton and Jimmy Johnson families went to Nigeria. They lived in thatched huts like the native people did. The Nigerian Christian Bible College began to train converts how to teach others began in 1954. Brother Howard gave several examples of how dedicated, passionate, and compassionate Nigerian Christians are in their desire to spread the Word. This country is approximately the same size as British Columbia with a population of 720,000,000. He estimated that 50% are Christian, 40% Muslim, and 10% cling to the African traditional religions. There are 350 different language groups. In spite of the obstacles of heat, dangerous animals, and war, it is estimated that there will be more Christians in Nigeria by the year 2010 than in all of North America.

Papua New Guinea: Jason and Cheryl Moriarty were scheduled to return to their work in Madang after visiting their sponsoring congregations in Canada and the U. S. for three months. Velma Forman arrived back in Lae on January 10. During her four-month leave, she traveled as far north as Fort Nelson and Prince George in BC, as well as speaking to all of the Interior congregations and on Vancouver Island. She made a trip to Nashville and Memphis to help supervise the loading of a container bound for PNG, and addressed most of the churches in the Lower Mainland the latter part of November and December. Long time missionary Andrew Jackson, from Tennessee, returned to the USA in December so his daughters can complete their education. The Jackson's hope to return to PNG every three years to renew ties with the church and his wife, Maggie's, family. They plan to come back permanently in 10 years. The PNG Youth Camp was held in December in Popondetta, Oro Province. This annual event usually attracts between 250-1000 participants from all over the country. Jab Mesa, the principal of the Melanesian Bible College, gave the principle address.

Japan: Joe and Rosa Belle Cannon went to Japan in 1948. (Rosa Belle passed away recently in Tennessee. We pray for God's

blessings on Joe and family during this time of sorrow.) Joe actually went into some of the caves along the beaches in Ibaraki Prefecture, about 100 km north of Tokyo, coaxing people out of the caves where they were living. He physically helped them to build houses to live in. There is a stone in Ibaraki Prefecture near the city of Hitachi and the caves that is a memorial to Joe for the work he did. Joe was one of the early teachers at the Ibaraki Christian College. Brother O.D. Bixler was the first missionary of the churches of Christ, and was handpicked by General Douglas MacArthur to go into Japan after the end of WWII. Brother Bixler and possibly Brother Harry Fox, Sr., met with some Japanese Christians in a grove of trees on the site where Ibaraki Christian College now stands. Brother Bixler asked what the Americans could do to help. Brother Oka, who had formerly worked for the Japanese Ministry of Education, told me that with one voice, the people asked for help to build a school where the students could learn about God and live in peace. Brother E.W. McMillan became the key person to raise funds for building the school and was credited with founding it.

(Edited from a report by Steve Hasbrouck)

Belgium: David Vandermeersch was baptized into Christ during September of 2002. Since April of 2001 I have been studying the book of Acts with David and his wife, Oxana. Oxana is from Moldova and has been a Christian for several years. David was baptized during a trip to the States in September to visit John Crosslin, who has made many evangelistic trips to Moldova. Rita and our daughter, Tonia, also attend the Acts study each Monday evening that is held at Tonia's house, about an hour's drive from where we live. Rejoice with us and pray for this young couple in their future journey through life as Christians. We want to say a big 'thank you' to all who help with our support and also to those who encourage us in so many ways and pray for us constantly. Donations in dollars are running about the same as last year. Compared with our local currency, however, the US dollar has dropped in value by about 10%. The same decrease applies to the Canadian dollar. This means that we receive ten percent less in Euros than last year. I have been teaching a larger number of regular Bible studies this year, which has also decreased the time available for part-time translation work. Thus, as you make plans for next year, please if possible at least maintain the

continued on next page

same level of support, and an increase would be very welcome. Extra one-time donations are also helpful.

2003 Asia Mission Forum: This event will be August 2 – 6 in Kanchanaburi, Thailand (site of the “Bridge Over River Kwai”) Our keynote speakers will be Dr. Randy Harris and Dr. Jack Reese.

Robert N. Reagan, 2003 AMF Coordinator

Anti-Conversion Bill

While in Shillong in Northeast India at the end of October I noted this headline in the October 31 issue of a local daily newspaper: “Tamil Nadu passes anti-conversion Bill.” Tamil Nadu was formerly the known as Madras State in southern India. This news release said that “amidst an hour long acrimonious debate, the Anti-Conversion bill was passed by the Tamil Nadu assembly on Thursday with 140 members voting in favour and 73 opposing.

Replying to the debate, the Chief Minister said the legislation was not directed against any particular religion or minorities. There was not provision under the IPC to prevent conversions and therefore the government felt the need for a legislation to curb forceful conversions through ‘force and allurement.’ Those changing religion on their own volition will not be covered under this legislation.”

If this law is fairly administered there should not be a concern by Christians who preach the gospel and invite people to become Christians on the confession of their faith in Jesus Christ as the Son of God. No doubt charges will be made and the law will be tested when it seems that people have been baptized because there was some type of “allurement.” This allurement might very well relate to material benefits.

It will be interesting to see how the law is applied. It will be very difficult to fairly prosecute those charged with being guilty of “forceful conversions.” With the strong prejudices involved in one religions group against another religious group, unfair prosecution is likely to take place. We do well to pray that missionaries and nationals doing the work of our Lord in India will have the wisdom to let the power of the gospel be the force for conversion and that they will use good works in ways that will be above reproach. We would not want them to be considered guilty of forceful conversions.

Donald Perry

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payment now, instead of next spring. The lawyer worked out the details and as it stands right now, they have the deed to the land but must pay the rest of the price by May 1. Fund raising is going well. They have been given about half of what is needed. The Moncton brethren would appreciate any help from individuals or other congregations. The brethren encourage one another to meet together and share good books with a spiritual theme that are written by brethren. It has encouraged Christians to examine helpful books and share them with each other.

NOVA SCOTIA

Dartmouth: Neil Prokop and Lisa Brautigam were married on October 26, 2002. “We are worshipping and studying in our home and are trying to reach out to the Dartmouth community. You can help us with our work by sending taped sermons, study materials, or if you have a desire to come and work with us, please contact us at neillisaprokop@hotmail.com or phone: (902) 463-3629.” – Neil

NEW YORK

North Buffalo: The congregation is singing at the Tonawanda Manor on Sunday afternoons.

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Corinth that they had come to a better understanding and were doing a better job in being the people of God.

The purpose of the Church must always be to bring praise to God through Jesus Christ, by all members using their diverse talents in accomplishing the work Christ left his community of believers to do (1 Peter 4:11). Division cannot do this.

It is doubtful in our contemporary age that anyone would maintain that we experience generally a deeper sense of community than in the past. We are so fragmented in our world that even community in the Church setting is less and less a priority of purpose. Our whole society seems to be rootless. Without purpose life becomes meaningless. Without vision (purpose) people perish is as true today as in the days of the prophets. Perhaps an animal can live without vision but a man, or community, cannot. We must never underestimate the importance of purpose/vision in the Christian community.

As Christians we need to give thanks daily for the wonderful community into which we have been born by water and Spirit.

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congregational discussion regarding the role of the church in Dauphin in the Regina church planting. The Regina church plant people met to discuss the mission statement, vision and other plans. The outreach ministry distributed announcements in Dauphin regarding a clothing give-away on November 16, which was a great success. Soup and sandwiches were served and it was an opportunity to talk with visitors about classes and services we have to offer. A Children’s Day was planned for November 30. Children from K to grade 6 could invite their friends for fun and activities. Children’s books are being collected to be disturbed to those who need them most in the community.

SASKATCHEWAN

Estevan: Rejoice with us at the baptism of Mike Paiement. Mike has been involved with our congregation for about 2 years and on Thursday Dec 5, decided the time had come to have his sins washed away. On the weekend of November 15–17, the congregation hosted a “Marriage and Family seminar” with brother John Bailey. The weekend was informative, encouraging, and well attended with approximately 250 people in attendance for Sunday morning worship. Students from Western Christian College came and provided an excellent children’s program throughout the weekend. – Tim Pippus

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OBITUARIES

Elizabeth Margaret (Bell) Perry

Elizabeth Margaret Perry, wife of Fred Perry of Carlyle, SK, passed away suddenly and unexpectedly at the Perry residence on June 29, 2002. The cause of her death was determined to be an inherited heart condition.

Elizabeth was born July 26, 1968 in Livingstone, Northern Rhodesia to Allan and Edna Bell. After completing high school she trained as a day care worker. She was working in Regina when she met Fred. After successfully completing one semester of University in Regina, she married Fred on April 13, 1985. They made their home in Carlyle where Fred has taught all of his working life. A son, Sean Thomas, was born to them on June 14, 1986.

Elizabeth ran a day care in their home for several years and later worked at the local library until forced to retire because of failing health. She was a devoted wife and mother and when preparing Sean to move into high school, she asked him who had been his best teacher so far. His reply, "You, Mom."

Elizabeth is survived by her husband, Fred, and son, Sean, parents; Allan and Edna Bell, brothers; John, of Toronto, ON, James, of Lethbridge, AB, David (Cheryl) and their children of Saskatoon, SK, Samuel (Brenda) and their children of Fort St. John, BC, sisters; Ruth (Steve) Kaiswatum and their children of Zehmer, SK, and Sarah Bell and her family of Regina, SK. Six nephews and eight nieces also survive her.

As a child Elizabeth took a great interest in the Bible. She was baptized in 1966 in Calgary when she was eight years old. As she matured her love of the Lord and the Bible grew and her dependence on its promises became greater. Her great faith helped her to deal with her many health problems and the grand old hymns she sang from childhood helped her cope with her problems. She knew the power of God's love. Great was her love for people and that love was returned. She was a blessing and a wonderful example.

She had many interests in life such as her immediate family, her large extended family, and many faithful friends. She loved beauty and created many beautiful crocheted and knitted articles. She was a prolific reader and enjoyed music.

"Blessed be the dead who die in the Lord." May we all take care to make our own calling and election sure.

Sent in by Edna Bell

Marilyn Elaine Anderson

July 30, 1936 – October 30, 2002

Marilyn's life was an amazing example of faith especially as she fought her illness over the past three years with great courage and hope in the Lord. She was a source of inspiration and encouragement to many both in the church and to all those who came in contact with her.

Marilyn was a faithful Bible school teacher for many years and was willing to serve wherever she was needed. In addition to her loving husband, Robert, of 42 years, she leaves daughters, Lori Anderson of Niagara Falls, and Karen (Dave) Miller of Sundridge; grandchildren Adam, Jennifer, Shawn and Tyler Miller; mother, Doris Leakey of St. Catharines and a sister, Sandra (John) Oliver.

Darrin Douglas and Henry Boland conducted the Funeral Service in celebration of Marilyn's life. Some of Marilyn's favorite hymns were sung and Brad Boland sang a song requested by the family. May Marilyn's example continue to be a source of inspiration and encouragement to all those who remember her life.

Amy Donelda McNalty

Amy Donelda McLean was born on July 26, 1922 in Euphrasia Township. She was one of four children born to Charles and Myrtle (Manarey) McLean. She passed away quietly on Sunday, November 17 at the Meaford Long Term Care Centre where she had resided for the last several years. She was eighty years old. Amy had been afflicted with Parkinson's Disease for many years; and her death, in some ways, was a welcomed blessing.

For fifty-two years Amy shared her life with her loving husband Evan who passed away February 10, 1999. Amy and Evan spent more than forty years farming in Rocklyn, ON. Six children, three sons and three daughters, were born to this happy couple. Together, they worked hard, raised their family, and enjoyed a quiet rural lifestyle. Amy was a gracious, generous, kindly, and loving person who will be remembered for her unassuming ways. Her son, Bernard, spoke of her at her funeral as a worthy Christian example, as a loving wife and mother, a noble servant, and one who patiently endured numerous trials and difficulties throughout her life. Amy and Evan were members of the church in Griersville; and remained a part of it until it closed a few years ago and its members became a part of other area congregations.

Amy is survived by two daughters, Bonnie McKnight and Joy (Marcus) Stone, and three sons, Donald (Linda), Bill (Norma), and Bernard McNalty. A third daughter, Heather

Kay predeceased Amy in 1956. Her sister, Birdena Rea, will also fondly miss her. One brother, Wilbert, and one sister, Phyllis Vickers preceded Amy in death. Her nine grandchildren will also lovingly remember Amy. One great grandchild was born just shortly before Amy's passing. In addition, Amy will be sadly missed by her numerous nieces, nephews, brothers and sisters in Christ and a host of family friends.

Amy's daughter, Joy, and granddaughter, Tammy McKnight, also presented tributes to Amy on behalf of the family. Words of appreciation for their loving care for Amy during her latter years were expressed to the staff and volunteers at the Meaford Long Term Care Centre. Peter McDonald led the congregation in singing and also sang a solo during the funeral service of praise and thanksgiving to God.

Randy Morritt

Greta Muriel Wallace

Wallace, Greta Muriel – Mill Village, Shubenacadie, Nova Scotia passed away November 23, 2002. Born in Mill Village on June 22, 1919. She was the daughter of the late Frederick and Gertrude (Logan) Wallace. Her sister, Edith Wallace, sister-in-law Geraldine Wallace, several nieces, nephews and cousins, survive her. Brothers George, Gordon, Robert in infancy and sisters Marion, Ruth, and Jessie predeceased her. Jack Mackey, assisted by David Hallett, conducted the funeral service that was held in the Mill Village church building.

Our dear friend and beloved sister shared her life with us. Psalm 116:15 tells us, "Precious in the sight of the Lord is the death of his saints". The word precious means of great value and worth. God cherishes and counts the death of a Christian as dear to him. Greta was also precious to us.

Greta was a devoted Christian. Her respect and love for God, the Church, her family, her neighbours, and friends was so great that every phase of her life was characterized by her devotion to love, faith, purity, and humility in service to her Master. Her life was one of unselfishness and loving kindness, always being considerate of others. There was no bitterness in her heart, no attitude of injustice in her ill health and suffering, but patience and enduring faith.

Greta loved to sing and encouraged others to do so. Many of the songs we now sing are because of her ability to learn songs and teach them to the rest of us. We have had many harmonious times at family and church gatherings. We all have fond memories.

Tanya Mckey

continued from page 4

Portuguese, and Spanish combined. Over 627,000 speak one of the Indo-Iranian languages (Punjabi, Farsi, Tamil, Urdu, Hindi, etc.) The Slavic languages, which include Polish, Ukrainian, and Russian, are the mother tongues of over 667,000. 174,000 speak Tagalog. 122,000 speak Vietnamese. Over 110,000 speak the various African languages including Creole. And, we should not overlook the 187,000 from the First Nations whose mother tongue is one of the aboriginal languages (Cree, Ojibway, Inuktitut, etc.)

As has been said before, the world is coming to Canada's doorstep. The Canadian government is considering the possibility of increasing immigration. Opportunities to evangelize internationals exist right here, right now. Granted, the greatest numbers of immigrants are moving to Canada's larger cities. As a result, congregations in these cities are already reflecting Canada's diversity. This is one of our greatest opportunities, to be a fellowship where multiculturalism is more than a government policy. When a visitor enters one of our assemblies, they can see the whole world brought together by Christ in a loving fellowship where physical, national, and ethnic distinctions are blurred by a common faith. They can see that Jesus really does bring peace and love to the world.

Refugees are coming to Canada, especially from Africa, to escape dangerous and deplorable living conditions. Some of those looking for a new home in Canada are already our brothers and sisters in Christ! Many of these need sponsors who will guarantee their economic stability and help them get established in their new country. Some are suffering "Post Traumatic Stress Disorder." They have either suffered acts of violence or seen it inflicted on others, even family and friends. Some have been imprisoned either because they were educated or even for being Christians. (Read Hebrews 11:32-39)

The latest census figures tell us that there is an immense task ahead of us. However, we need to see it as an exciting opportunity, a door set before us. As you look forward to 2003, what will you do this year?

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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

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Blame Game

Swee-Inn Yeoh, MD.

(Sister Yeoh is a medical Doctor in Singapore. She belongs to the list of "preferred Physicians of the U.S. Embassy" based in Singapore. She has been a Christian for 32 years.)

It is all too often that we look for scapegoats when things go wrong. In the twists of life's journey, we look for God as the cause of our problems and question, Why, me? We beat our chests and stamp our feet in our protestations as we try to solve some unsolvable problems. Inasmuch as God wields sufficient or rather, more than sufficient, power, to stem the tide of negative events in our lives, He may choose otherwise for reasons He considers essential to our spiritual maturity at a given point in time (Ecc. 8:6) because to every purpose there is time and judgment, therefore the misery of man is great upon him.

How do you think God views this? I mean, whenever something is amiss we look up and blame Him for it, but when things are rosy, we pat ourselves on the back and forget/remember remotely that He even exists. From the biblical standpoint, here are some Divine perspectives.

1) Blaming God is not only immature; it's foolish.

The fool blames God because he does not examine himself Prov. 1:7. Fools despise wisdom and instruction. He points his finger at others, and everything but himself. He looks for people's faults to explain a negative event and then after completing a full circle he blames God. Be not wise in thine own eyes; fear the Lord and depart from evil (Prov. 3:7).

God hath made man upright; but they have sought out many inventions (Ecc. 7:29-20). It started with Adam. He blamed his wife for his own failing. He rationalized his wrong though that would not alter the truth of the matter, when he had the power to say No (Gen 3:12). He was weak but refused to admit it. In reality he failed himself and his wife as well as God who created him. He had the commandment to fall back on, but did he choose to exercise his faith?

Compare Mr. and Mrs. Job...while Job did not "charge God foolishly" (Job 1:22); there was the stark contrast of Mrs. Job, encouraging Job to curse God and die (i.e., accept the consequences).

Why would Job not blame God? Job 1:1 may have given us the answer...he was perfect (mature), upright, God-fearing and hated evil. It was really against his character, his conscience, his deep feelings of gratitude towards his Maker.

He already had great spiritual insight and a spiritual maturity as outstanding as his yet-to-be-lived life's experiences. In short, he was no fool in spiritual matters; neither was he a novice for he had already chosen the path of spirituality before his famous journey of faith. A thoroughbred in his service toward God, he was even trying to make amends for his own son's sins before he embarked on the numerous trials of faith (Job 1:5). Little did he realize that such strong convictions made him stand out like a sore thumb, for Satan was resentful over his commitment to God.

Then, take a leaf out of the lives of the Israelites wandering in the wilderness. Freed from slavery and unreasonable and cruel Egyptian masters, they had seen the Red Sea open as the chariots of the Egyptians were swallowed up by the waves closing in Ex. 14:28... Did they appreciate it? In fact, they threw these blessings right back at Moses' face, and asked the question, If only...we were back in Egypt, Ex. 16:3, 17:3.

Furthermore, they had access to manna (Ex. 16:15) and most importantly to God via their leader. God reacted with unrelenting patience only to culminate in anger (Numbers 11:1), for the persistent ingratitude and attitude of His people. He was planning a colossal Plan, for their grandchildren, and their great-grandchildren, for them to enjoy a close relationship with Him in a beautiful land flowing with milk and honey. He carried them through the wilderness "as a man carries his child," but they were totally unappreciative. For that, only Caleb and Joshua made it to the Promised Land. Those who murmured were left as carcasses in the wilderness (Numbers 14:29-30).

2) Blaming God is not a characteristic of godly men.

There are numerous examples of men who lived lives in utter wretchedness but who did not utter so much as a complaint.

Joseph was undoubtedly one of them. He experienced betrayal to the nth degree, both by family and by acquaintances. He even experienced being sold into slavery like a forsaken orphan outcast, when in

reality he was the apple of his father's eye. He smelled the stench of near-death in the trench, where he was left for dead. Then he ended up in the dank darkness of a prison cell for a crime he did not commit, and just as he tried to move forward, putting behind the memories that must have wracked his sleep and his emotions, he was again subject to false accusations by a seductress he was fleeing from, and incriminated by evidence accruing from that flight. What a roller coaster ride of life's negative experiences with limited respite! Deep in the heart of Joseph, lay a conviction (an unshakeable belief) that God was going to be there for him, whatever happens. He knew it for a fact; nothing else mattered.

The Hebrews account of Joseph's life was summed up in his will with regards to his bones (Heb 11:22). It appeared that Joseph was so convicted about God's promise that he had already decided where his earthly remains would be many centuries later. Talk about long-sightedness!

In the grand scheme of things, Joseph saw for himself only in the latter part of his life, how great a role he was to play in the history of the chosen nation. He not only realized this, he shared this knowledge with his brothers (Gen 50:20) who had betrayed his trust and love. Just as his faith characterized this inspiring person, his forgiving spirit lent credence to that faith (Gen 50:21).

Did Joseph ever blame God? What about Job? He was needed by his other half (Job 2:9) to blame God at the outset of his problems, but he too persisted to suffer with the stoicism of true conviction.

3) Blaming God is a retrogressive step.

In fact, blaming God retards our recovery. We are our own worst enemy when we blame God. We constantly live in this mould of anger, frustration and exasperation as if God is dead...at least, that is what we appear to be signaling.

James (Js 1:3-4) understood this...he exhorted the brethren to consider these trials as learning experiences to attain patience and maturity. In fact he asked us to consider these experiences joyous ones for they bring us to a higher spiritual plane.

After all, "The Lord shall be thy confidence, and shall keep thy foot from being taken" (Prov. 3:26). Blaming Him strains the relationship,

continued on next page



which will, in effect, save you from despair and uncertainty.

4) Blaming God saps our faith.

Faith is the confidence and conviction that we have, deep inside us, that moves us to serve God better. It draws us closer to our Creator as we honour Him for His ever-watchful love over us.

If we therefore believe that He is to be blamed, we are losing our perspective of our very existence, which is, to love God, and keep His commandments (Ecc. 12:13).

Jonah could have blamed God for the shipwreck and let the entire crew die with him. But deep inside him, he saw how powerful God was/is, controlling the elements to the extent that even the heathens started praying. He also understood his debt to God and sought to pay it (Jonah 2:9).

Although the mission was successful, Jonah was still an unhappy and angry man (Jonah 4:1). Perhaps he felt compelled to do God's will at great personal sacrifice. Meanwhile, God in His kindness made him realize the deep compassion He had for the Ninevites (Jonah 4:11).

Sometimes we compel ourselves to help others because we owe it to God.

While we suffer doing it, we actually draw closer in our understanding of the Divine Providence of God. That is reward enough.

I have lived with Sister Baby for 13 months and seen the great sacrifices she has made to help others even with her aging feet stricken with arthritis. She has osteoporotic bones and falling off a step will be disastrous. Yet she travels long distances visiting prospects on public transport...rain or shine. But is she the better for it? I do think she is. I knew her, as she was my teacher when I was an undergraduate with my sister and Fong Yoke; we were all in university then. She taught us in stuttering English, very patiently, very deliberately and certainly very effectively. It was the steadfastness with which she delivered the lessons that amazed me. A lowly education did not deter her from teaching three idealistic, perhaps sometimes skeptical, undergrads that were not easily drawn to dogmas, which were exacting in their requirements.

Over the years, I see the effect of the biblical wisdom seeping into her and equate it with the effect of, as Proverbs puts it, (Prov. 1:4), making the simple wise. I see it unveiling this simple truth even in my mother, and cannot stop marveling at its unstoppable effects. It would have been so much easier to sit back and lament over one's lack of opportunity with education or "misfortune" of war and famine in WWII, than to struggle with olde

English (KJV) and having to teach it to possibly unappreciative kids.

5) Blaming God can rob us of heaven.

One unbelievable character to consider with deep respect is Moses. He died in good health. It appears it was time for him to die because God had decided that he should, as he was not destined to enter the Promised Land, but only to view it (Deut. 34:4). As Moses put it, in Deut. 1:37 the Lord was angry with me for your sakes, saying Thou also shall not go in thither.

God's communication with Moses at this stage of his life is an eye-opener. God gave him instructions and reminded him of His irrevocable decision to terminate Moses' life and opportunity to enter Canaan. There was no protest from Moses at any point; he was evidently in the pink of health so that there were no other contraindications for him to enter a land he was traveling towards for a third of his life.

In fact, Moses carried all the instructions of God to the letter before he died. He took every decision of God with servility and submission.

He honoured God's decision unequivocally. There were no ifs or buts even though he had walked such a close walk with God. "Non-negotiable" is how he accepted the decision. Yet, they had such a close relationship such that God spoke to Moses as a "man speaketh unto his friend." (Ex.33:11)

He had toiled for 40 years to lead a murmuring people through the wilderness, having commenced this journey as a somewhat reluctant leader. He never sought glory but was presented it. He was a very, very meek man (Numbers 12:3).

If ever there was a non-complainer, Moses was at this point of his life. He accepted death with the grace and willingness of a true child of God. He completed his mission with utmost "professionalism". There were no demands, no stamping of feet, just a joyful submission. His epitaph could have read, Thus did Moses: according to all that the Lord commanded him, so did he. (Ex.40:16)

(Deut. 34:1-7) Moses glorified God in his death as in his life. God described Moses as "my servant Moses, who is faithful in all mine house." (Numbers 12:7)

May we learn the ways of these inspiring biblical characters and try to look from the perspective of long-term gains.

How will Blame Game end for us? Hopefully, prayerfully, game over before this life is far from over.

continued from page 3

authority caused David to praise God's greatness.

Yet the Hebrew word "to work" carried the idea to engage in service not selfishly exploit. God has placed us in the world as administrators of his sovereign authority. No plant, animal or human lives totally alone. Where there is one there is another upon which it depends for food, support, and protection. In the seas, in the swamps, in the deserts, in the plains, or in the mountains, there are communities of plants and animals of various species. The life of each is dependent on the others. All living things, both plant and animal, that make up a community depend upon one another to keep their numbers in balance.

God's Glory Reaffirmed

Psalm 8:9 "O LORD, our Lord, how majestic is your name in all the earth!" Many have a less-than-majestic view of God. They seem to doubt that God is all-powerful, all-knowing, and always present. They live as if God has been weakened by stress and strain. They do not rely on him as the sovereign Ruler over all creation. The God David praises in Psalm 8 is the one true God whose name is majestic in all the earth. Yahwah's name often represents his presence in the Bible (Exodus 20:24; 23:20-21; Deuteronomy 12:5,11; 28:58; 1 Kings 8:27-30; 11:36; Isaiah 30:27). Adam fully experienced the majestic—glorious, powerful, delightful—presence of God before he sinned.

God's majesty is revealed in many ways. But perhaps one of the most awe-inspiring manifestations of his majesty is the universe he created. There is no limit to God's power, so there should not be a limit to our view of his power. God has provided us ways to see some of his power. He has allowed us to observe his power reflected in the lives of his people as well as in the created universe. Only through the power and strength of God is it possible to live as God's new creation. Even though we are weak and appear without importance in this large universe, God has nevertheless crowned us with glory and honour.

Toronto, ON

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. N.E., T2A 2S8; Sun. 10:15, worship at 9:00 and 11:15, Wed. 7; Small Groups (Fri. - Mon. eve.) Phone: (403) 272-2111; E-mail: info@calgarycofc.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. 11, 9:30; Wed. 7:00; Dave Friesen, 460-4258 ev; C. Eric Limb, Henri Bouchard, Herb Anderson, David Hotchkiss, elders.

FORT MCMURRAY: Father Beauregard School, 255 Athabasca Ave; Abasand; 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, 402 12th St. N.E., T1A 5V3; Sun. 10, 11, 6; Wed. 7; Jim Goud (403) 529-1996

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): Columbia Bible College Chapel, 2940 Clearbrook Road; Sun. 10,11; midweek class 7:30 in homes; #4-3292 Elmwood Drive, V2S 6B2, Norm Weir, ev. (604) 850-8670 (off); 859-5973 (res). If no answer 852-5052.

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

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

CHILLIWACK: Senior Citizens Bldg. Br 24, corner of Cook and Victoria St.; Sun. 10, 11; Wed. 7 at 9687 Windsor St; Mail P.O. Box 327, V2P 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: 1110 Tranquille Rd.; Sun. 10:30; 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). Evangelists: Charles McKnight, 250-765-8739; 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

KELOWNA (Rutland): #209-120 McIntosh Rd., V1X 7E8; Sun. 11. Call for directions/other services, Bill Forman, ev. (250) 765-3643; Clint Ponte, (250) 491-1900

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.

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

PRINCE GEORGE: 4337 Ewen Dr., V2M 5Y8; Sun. 10; For more information contact Grahame Somerville; 562-6708 or Leo Selzer, 964-9102

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 (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@sscoc.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; Hugh Gannon, 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, ROM 1J0; Wilf Rogers (204) 722-2293 or Lloyd Jacobs, (204) 722-2278, elders; Ken Starnes, sec. (204) 722-2085; E-mail: Kastar@escape.ca

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

WINNIPEG (Central): 217 Osborne St. S., R3L 1Z4; Sun. 10 worship, 11:10 Bible School, Wed. 7; Jim Hobbs, sec. for elders (204) 261-9861; Wayne Turner, ev. (204) 257-7926 (res); Rolland Bouchard, youth minister (204) 452-4824; Bible Call 284-9506; 475-6462 (off/fax).

PROVINCE OF NEW BRUNSWICK

MONCTON: 365 Pine Glen Rd., Riverview (Moncton), E1B 4J8; Sun. 10, Wed. 7:30 p.m.; (506) 852-0919; Royal Maillet (506) 532-2956, Tim Johnson, ev., (506) 386-1682, elders. <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

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 BROCNFC@juno.com

NORTH BUFFALO: 350 Kenmore Ave., 14223; Sun. 10, 11, 6:30; Wed. 7:30; Drop P.O. Box 128, 14223

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, nellisaprokop@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); Edward Jermakowicz, ev., (905) 426-8465 res., <e.jermakowicz@sympatico.ca>

AURORA: 15216 Yonge St. S, L46 1L9; (entrance beside Mac Flemming Paints); Sun. 11; P.O. Box 71523, L4G 1L9; Contact: Scott & Linda Harvey, (905) 473-5631 or leave message; e-mail <sharvey@DIRECT.COM> 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., L0R 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 Azoparde, 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 Frank Kneeshaw, 317 Hume Street, L9Y 1W4, 445- 3252; 444-0010 (office)

CORNWALL: 1702 Dover Road, K6J 1W1; Sun. 10,11; Wed. 7; Allen Bojarski, ev. Phone (613) 933-1825; Fax: (613) 933-1879; 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 Azoparde, sec. (519) 821-9179.

HAILEYBURY/NEW LISKEARD: 554 Helmer Pedersen Drive, New Liskeard; Sun. 10:30; Mike Tinney, Box 702, Haileybury, P0J 1K0, 705-672-9241, 647-5488

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): 75 MacNab Street; 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 Elford, 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. 940; 9:45, 11 a.m. Sun. & 7:30 p.m. Wed.; Les Cramp, ev. (705) 282-0974; Peter Tallman, sec., R.R. #1, Mindemoya, P0P 1S0, 377-4555. email <ljcramp@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; (613) 546-5409 (off.).

KITCHENER SOUTH: Kitchener City Hall (Learning Room), 200 King St. W.; Sun. 11:15, 12:30; Wed. 7:30 in homes; 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 645-6037

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: meafordcofc@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)

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

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

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

OWEN SOUND: 835 10th Ave. E., N4K 3H8; Sun. 9:45, 11, 6; Thurs. 7; Brian Thompson, (519) 376-6702 (off.), 372-2155 (res.) <osococ@bmts.com>

PETERBOROUGH: Chapel, Rubidge Retirement Residence (Sherbrooke & Rubidge); Sun. 10 and 10:45; Wed. 7:30 at 220 Gallagher St.; Peter McPherson, ev phone 705-742-5349 or 876-7104; <petermc@peterboro.net>

PINE ORCHARD: 16716 Warden Ave (just south of Vivian Rd.) Stouffville; 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.abn.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: langman@bellnet.ca

SARNIA: 796 Errol Rd. E., N7V 2G7; Sun. 9:30, 10:45, 6:30; Wed. 7; (519)-339-1161 (off), Other contact: Steve Rastall, (519)869-2003

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

SAULT STE. MARIE (Pinehill): 132 Cunningham Rd., P6B 1N4; Sun. 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: Jasper St. S.; off Ottawa St. W.; Sun. 10, 11, 6; Wed. 7:00; Box 549, P0A 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: emailus@sccoc.ca; website: www.sccoc.ca

STRATFORD: 478 Brunswick St., N5A 3N6; Sun. 10:00, Wed. Bible Study 7:30; (519) 273-5280, George Mansfield, ev. 272-1714; <gmansfield@quadro.net>; John Brush, 625-1045; Larry Hoover, 271-9545; Joseph Kippax, 744-3439.

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, P0A 1Z0; (705) 384-5214, Steve May, ev. 384-0597.

TECUMSEH (North Shore): St. Clair Beach Community Center, 13731 St. Gregory Rd.; Sun. 9:15, 10:15; Contact Rick Liebrock, 172 Pheasant Run Dr. RR1 Belle River ON NOR 1A0, (519) 735-0270; Ron Meecham, ev..

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

THUNDER BAY: 501 Edward St. N. (at Redwood), P7C 4R1; Sun. 9:45, 11 (call for summer hours); Wed. 7; 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, 63 Campbell Ave., M6P 3T9; (416) 489-7405 (off.).

TORONTO (Harding Ave.): 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 8; 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 Voley (416) 267-6820, Elders; Max Craddock, ev. (416) 461-7406, e-mail <maxc@strathmorecofc.ca>; Fax (416) 424-1850; Santiago Molina (Spanish) (416) 751-6879, ev. Devon Bennett, ev. (905) 686-2486; website: www.strathmorecofc.ca

TRENTON-BELLEVILLE: Sun. 9:45; 10:45; p.m. in homes; Tues. p.m. in homes; P.O. Box 22049, Trenton Center, Trenton, ON K8V 6S3; M. McDonnell (613) 969-0741; J. Short 965-1079;

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

WELLAND: 72 Summit Ave., L3C 4G6; 11, 10, 6:30; Wed. 6:30 David Stewart, 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. 7:00; Drew Chapados, ev., 3713 Shinglecreek Cr., Windsor, N8W 5T8; (519) 250-4407; Chad Cellaire, ev.; email: wsidecoc@wincom.net; www.geocities.com/wsidecoc.

PROVINCE OF QUEBEC

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: <caddeo@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 West Mount Station, H3Z 2T1; James Bell, ev. (514) 683-1638 (res), (514) 934-0400 (work).

MONTREAL (Verdun): 503-5th Avenue, Verdun, QC H4G 2Z2; (514) 765-8919; (French) Sun. 10, 11; Wed. 7; Roger Saumur, ev. (450) 635-5105; rogersaumur@sympatico.ca; <http://www3.sympatico.ca/rogersaumur/>; (English) Sun. 11, 10; Wed. 7

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

QUEBEC CITY: 2980 Vertheuil, Ste-Foy (corner Jean-Noel); Sun. 9:30, 10:30 (French); Wed. 19:30; C.P. 9041 Ste-Foy, G1V 4A8; Yvon Boaudoin, ev. (418) 728-5240.

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; (780) 875-4056; email: <kawed@telusplanet.net>

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

NORTH BATTLEFORD: 1462-110 St., S9A 2J2; Sun. 10-11; Wed. 7; 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. S., S6V 4L6; Sun. 10, 11; 763-3057 (off.); Dean Hotchkiss, ev. (306) 763-2218. Contact Bob Jenkins, 764-6187

RADVILLE: 714 Beckwell Ave., Sun. 10 (Winter: 817 Beckwell Ave.); Richard Thuc, sec., Box 532, S0C 2G0; (306) 869-3103 (res.).

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

SASKATOON: Hours may vary; Please phone to be certain; Office: 343-7922; Bob Parker, ev. 343-7884; location & mail, 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; e-mail: <stooncofc@sk.sympatico.ca>

SASKATOON (Hub City Church of Christ): Rm 13, Albert Community Center, Clarence Ave. at 11 St. (Use south entrance off parking lot, take elevator to main floor); Sun. 2:30. Call ahead for possible changes. Taylors, 933-2706; Bastians, 931-8978; Browns, 255-2025

SWIFT CURRENT: 400 2nd Ave. S.E., S9H 3J6; Sun. 10, 11; Wed. 6:30; Susan Eidem, sec., 773-1185.

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 Lalonda 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. 11:30; 10:15; contact Garth Ennis (306) 728-3369.

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Please send resume to the attention of:

**Search Committee, Fennell Ave. Church of Christ,
321 East 27th Street, Hamilton, ON L8V 3G8**

Fax #: 905-388-2931

Phone: 905-385-5775 (Office)

Email: email@churchofchristhamilton.com

All applications will be reviewed in strictest confidence and each will receive a reply.