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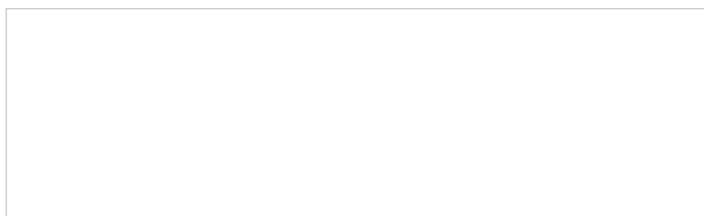
BEAMSVILLE, ONTARIO

September 2003



Forty-four people met together on July 6, 2003, at the first meeting of the Northwest Church of Christ in Regina, SK. The congregation is a new church plant with a vision to be

a church-planting church with a goal to plant another congregation by 2009. The group meets at the Northwest Leisure Centre, a city facility. The congregation is still searching for a church planter to head the work. The planning committee began meeting in May 2002 to formulate a strategic plan. The above picture is the group that met the first Sunday, July 6, 2003.



The Secret's Out (Ephesians 5:21-33)

Ron Pauls

Ever since the Garden of Eden, it had been happening. "A man will leave his father and mother and be united to his wife, and the two will become one flesh" (Genesis 2:24, Ephesians 5:31). From the beginning, God has been pointing toward the kind of relationship that he desired to have with his people. Throughout the torturous history of God's dealings with Israel, he had compared his intended relationship to his people to *marriage* and their unfaithfulness to *adultery*.

So when the church came into being after Jesus' sacrifice and ascension, it was able to build upon a long tradition of marriage imagery. Jesus' relationship to his church was like that of a husband and wife. But Paul proclaims that now people in the marriage relationship have a lot to learn from the way Christ relates to his Bride.

The secret's out! Marriage was to give humankind a concept of their intended relationship with God, first as Israel and then as the church. But in the church, married people were to get a perfect picture of how marriage could work best by looking at how Christ treated his Bride. And what a model it is!

Read Ephesians 5: 21-33

The passage makes it clear that Christ takes the initiative in making this marriage workable. The church responds. In marriage, moderns often accept that the wife is responsible for the tone of the relationship. Paul wants us to learn the secret (He used the term *mystery* which commentators tell us "indicates something once hidden but now divinely revealed.") of successful marriages. And it is one where a husband learns to treat his wife like Christ treats the church. It is one where the husband takes the lead in making the sacrifices that are necessary for any relationship to grow and thrive, it is one where the husband is proactive in providing what is necessary for his wife to be blessed by

the relationship. And the wife responds.

And what is it that Christ has done for his Bride? **He loved her** (5:25). Lacking a computer to enlarge, underline, *italicize* and/or **bold** his words for emphasis, Paul repeats them. Three times in this passage, he calls husbands to love their wives (5:25,28,33). They are to love them as "Christ loved the church (25)," "as their own bodies (28)," and "as he loves himself (33)." The Living Bible paraphrases part of verse 28 as "since a man and his wife are now one, a man is really doing himself a favor and loving himself when he loves his wife."

How did Christ love the church?

1) He gave. In fact, he "gave himself up for her" (25). Sometimes it might be easier to die for our wives than live for them. Dying for someone is heroic, sacrificial and commendable. But living for them, while in a giving mode, is better by far. There are times we must give in. There are times we must give over. There are things we must give up. But the husband who follows Jesus' model gives. Even the sexual encounter between husband and wife is pictured in Scripture as a gift exchange between husbands and wives (1 Corinthians 7:3 RSV).

2) Jesus gave to his bride so she could be holy or sanctified. When items were sanctified in the temple, the common became special. Jesus wants us to make our wives feel special. We are commanded to love all but we are invited to make one woman special. In fact, Jesus is the one who made his wife worthy of him (5:26,27). Who our wife was when we married her was one of God's gifts to us. Who she is now, is one of our gifts to God. Is she unique, unusual and special because we have loved her like Christ loved the church?

3) Every person, as if by instinct, seeks the food that will nourish his body. Husbands, who love their wives as their own bodies, see that she is

nourished. This is true in the physical sense. Even if she earns part of the family income, he sees that she gets her fair share of the physical necessities of life. This care is especially necessary at those times when there isn't quite enough to go around and she insists on spending what there is on him and the kids.

But he also sees that she receives the other kinds of nourishment that are necessary to thrive. "Man does not live by bread alone." Neither does a woman. And a married woman has the advantage of a loving husband who sees to it that she gets all the nourishment she needs. He sees that she has opportunity to be into the Word personally and privately. He sees that she has opportunity for spiritual renewal with others. He sees that she has time to rest from her duties from time to time. He sees that she gets to participate in spiritual feasts like ladies' retreats. He sees she has good reading material available. He nourishes her.

4) He also cherishes her (29). Not only are her physiological needs met but her emotional needs are fulfilled. He cares for her. She knows he cares for her. She has evidence that he cares for her. She feels cherished because he remembers to thank her for all she does and never takes for granted if she makes his meals, cleans his clothes or brings home a pay cheque. He adores her and expresses his adoration in compliments for how well she looks and the person she is. He is faithful to her and enjoys her company above all others. He treasures and values her so she can properly value herself.

He would never do anything to diminish her. Abuse of any kind, physical, sexual, verbal, financial, or emotional could never enter into this relationship of giving, caring, nourishing like Christ did for His church.

5) He does all this because he "is the head of the wife as Christ is the head of the church" (5:23). The image

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The Genres of Scripture – Narrative, part 2

Thayer Salisbury

We ended last month with these questions: 1. What is the purpose of the Bible? 2. Why should we study the Bible?

There is no one answer to either of these questions. There are several answers that are partly correct. This month we will consider some of the common answers before we consider which answers are best.

A Book of Rules

People read cookbooks to find out how to cook. People read mathematics books to find out how to do their sums. People read the Bible to find out how to live.

This is not a completely wrong answer. We do learn how to live if we study the Bible properly. But if this is taken as the primary reason for Bible study, it is not a good answer. The Bible is not primarily a book of laws or rules for right living. The Bible has more chapters telling us what has happened in the past than it has telling us how we should live. If we study only the portions that tell us how to live, we will not study very much of the Bible. If telling us how to live were the main purpose of the Bible, it would not contain much of what it does contain.

A History Book

Some people study the Bible as a history book. They think of it as a book that tells us what has happened in the past. This is also partly correct, but it is not correct as a primary answer.

The Bible does tell us a lot about the past. Yet there is much that it does not tell us. It is a history book, but it is a specialised history book. Most history books concentrate on political history. They focus on governments and armies. There are also some books that are histories of sport. These books may almost ignore the political leaders as they give the history of a certain sport or sporting event. Other history books may give the history of a certain activity.

We must respect the specialised nature of these history books. We should not complain if a political

history does not mention our favourite sport. We should not have expected to find football, or basketball mentioned in a political history. If we were reading *A Social History of American Knitting*, we would not expect to find information on war. That book was written as a history of knitting, not as a military history.

Those who think of the Bible as a history book are often disappointed. The Bible tells us many things about the past, but often it fails to tell us about the political events. Since most history students are focused on either political or military history, they are often disappointed with the Bible.

A Book of Predictions

Some people study the Bible expecting to find predictions about the future. They expect that the Bible is going to tell us what will happen. There is some truth to this idea. Certain portions of the Bible are focused on the future. Yet, as a primary answer, this is not a good one. Very little of the Bible is focused on the future. More space is devoted to the past and the present. Those who think of the Bible as a book of future predictions often end up twisting its message to fit their expectation.

A Book About God

The problem with most of our ideas about the Bible is that they grow from our self-centredness. We think of the Bible as a book of rules for us. We think of the Bible as a book to tell us about our past. We think of the Bible as a book to tell us about our future. All of these ideas focus on us. The Bible is not primarily about us. The Bible focuses on God.

A Book of Rules?

Let us consider the Bible as a book of rules. More space is given to telling us about the God who gave the rules than is given to the rules themselves. Consider the Ten Commandments. The Ten Commandments are the primary set of rules in the Old Testament. Some

denominations make these ten rules the fundamental feature of their teaching. The Greek Orthodox prayer book, for example, begins with the Ten Commandments.

The Bible does not begin with the rules. The Bible begins with God. God is described as creator and saviour before the Ten Commandments are introduced. The Ten Commandments appear in the seventieth chapter of the Old Testament, not in the first. Sixty-nine chapters tell us about God's relationship with the people of Israel before the commandments are listed. The rules are there. They ought to be followed. But the rules are not given until God has first been thoroughly introduced as creator and saviour of Israel.

A Book of History?

Let us consider the Bible as a book of history. It is not a book of human history. Many nations are left completely out of the Bible history. The Bible says nothing about America. Very little is said about Europe. Africa is mentioned more than Europe, but still not much. Most of Asia is never mentioned. Only a

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Who Killed Jesus?

Wayne Turner



What was your first reaction to the question? Was it the Jews? The Romans? Pilate? Did you think of the Gospel accounts of the plotting and conspiring by the Jewish leaders – the various attempts to arrest Him, the money paid to Judas, the attempt to rig the process at the illegal overnight “trials”, the formal trial before the Sanhedrin? Was it the mob rejecting any attempts by Pilate to be lenient and crying out for Jesus to be executed? Perhaps you thought of the point when Pilate washed his hands of Jesus’ blood and said that it would be on the people? Or is the real responsibility to be born by those with governing authority, like Pilate, who actually signed the order of execution?

Since the crucifixion, the argument has continued. At first impression, Scripture seems to lay the responsibility for the death of Jesus at the feet of the Jews. Peter, in his sermon on Pentecost, proclaimed to the Jewish multitude that they had crucified the Messiah. However, in reality, Scripture is more interested in the fact that Jesus died and why, not in laying blame for the actual act. Nevertheless, throughout history, the Jewish people have borne the brunt of the blame and punishment. They have been labelled as “Christ killers” and have been abused and even killed. In more recent times, this persecution has continued but in more subtle forms. “Anti-Semitism” has evoked a more aggressive response and to very active and militant organizations like the Jewish Anti-Defamation League (ADL).

Mel Gibson, Hollywood star and conservative Catholic, has added fuel to the discussion with *The Passion*, a new movie scheduled for release next spring. The movie is intended to be a “vivid depiction of the last 12 hours of Jesus Christ’s life” based on the “narratives of Christ’s passion and death found in the four Gospels.” If the movie’s trailer (which can be seen at www.passion-movie.com) is any indication, Gibson has attempted to present the story in a graphic, realistic way. The trailer is dark, violent and bloody – but also real. One cannot portray the events of Jesus’ death without showing the actions of the Jewish leaders or the crowds. This is what the ADL fears. In fact, they claim that the movie has already increased anti-semitic activity and raised the threat of violence. Some Catholic scholars have agreed.

To harass and persecute the Jews for the death of Jesus is to miss the point completely. Granted, they did play a significant part in His death, even to the point of accepting responsibility when Pilate washed his hands. However, they were but the instruments used by God. At

Pentecost, Peter told them that Jesus was “delivered up by the predetermined plan and foreknowledge of God.” (Acts 2:23 NASV) According to 1 Peter 1:20, Jesus (and His precious blood that redeems us) was “foreknown before the foundation of the world.” Thus, in Ephesians 1:3-8, God has blessed us because He “chose us in Him before the foundation of the world” that in Him we would have redemption in His blood.

Who killed Jesus? We did! It was our sin that put the Son of God on the cross. Since Jesus died for the sins of the world, every sinner must recognize their part – the murderers, adulterers, thieves, idolaters, coveters, liars, gossipers, etc. What the “Jew haters” fail to realize is that they have as great a responsibility in the death of Christ as anyone else because of their anger, hatred and violence. These too are sins which caused Jesus’ death!

It is unfortunate that many people will misunderstand this point. They will see in the gospel accounts either a reason to hate or to fear others. We need to take the opportunity to share the truth, that God loves all people, that Jesus died because all have sinned. The film’s realism, its graphic depiction of the real suffering and blood of crucifixion may shock and even disgust some viewers. Reality is like that. It isn’t neat, clean or sanitized like most depictions of the cross. You may feel anger and revulsion at the actions of those people in the first century who had any role in Jesus’ death. Please remember Jesus’ prayer, “Father forgive them for they do not know what they are doing.” Please realize that what really killed Jesus was our sin!

When you see the film, get the real message, “God so loved the world that He gave His one and only Son.” In the face of the ugliness of our sin, only God’s love could give us such a great gift. May we give our lives and love to Him.

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The Lost Son

In Luke 15 Jesus talks about three things that became lost – a sheep, a coin and a boy. The lost son is the most graphic of the three in showing the love and concern of God for his creation. The wonderful truth of the loving and forgiving nature of God is clearly seen in the parable of the Lost Son.

Jesus does not give any details as to why the younger son asked for his share of his inheritance and left home. Perhaps he was just tired of being under his father's authority and wanted to get out and do his own thing. Perhaps he was fed up with his older brother, as it would seem the older brother had somewhat of an attitude problem. Perhaps he had seen others who "seemed to be having a good time" and wanted to join in himself. Whatever the reason, his father does not argue with him but gives him his share and allows the boy to leave.

The boy heads off "to a far (distant) country", away from parental control where he could become his own man. Wherever that far country was, in a spiritual sense it referred to a country where God and doing his will was forgotten. We know this because the account tells us, "there squandered his wealth in wild living."

The terribleness of sin is seen in the fact that in time he has run through all the money and is now in need. He went to work for a citizen of that distant

country and was put to work feeding pigs, an awful position for a young Jewish boy! Making the spiritual application of these events we are reminded of the humiliating slavery to sin that is experienced by those who deny the place of God in their lives.

Countless numbers of youths – and not so youths! – have wasted their lives in sinful living that can only have one final result. The pigs had plenty to eat while the young man was starving and would have welcomed eating the food they were eating. Having become a slave to self and sin he was in the process of fulfilling the statement of Paul, "Don't you know that when you offer yourself to someone to obey him as slaves, you are slaves to the one whom you obey – whether you are slaves to sin, which leads to death, or to obedience, which leads to

righteousness?" (Rom. 6:16) Sin that is unrepented of leads eventually to death. The boy did not need to be lost...he chose to be. We do not need to be lost...but we may choose to be. Hopefully good sense will rule in our lives and deliver us from such an end.

In Jesus' story the boy who left home and squandered his wealth in wild living found himself in need and feeding pigs!! There "he came to his senses..." (Luke 15:17) and realized what he had left behind. Thankfully he came to his senses before it was too late. Often when people get caught up in their own self will and pursuit of pleasure they do not come back to see reality in time. Conscience may speak out to them but enjoyment of sin in the first place and then later guilt may prevent them from doing anything to change the situation.

This lost son makes a decision. "I will set out and go back to my father..." (15:18a). He has made the decision to repent – turn his life around – and go back to his father. However, he does not go back expecting the wonderful result of this decision. He says, "...and say to

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Men's Retreat Ad

“I don’t know what to say” – A model prayer

Claude Cox

To pray is to enter the presence of God. Not to know what to say is no new challenge. John the Baptizer had taught his followers prayers to meet such a need; Jesus’ followers too asked for such a prayer. (Luke 11:1-4) It’s clear that they were asking not just “how” to pray but for exemplary prayers, because Jesus immediately teaches them a “set” prayer. John, Jesus, and their followers all knew “set” prayers: the Psalms is an entire collection of “set” prayers and songs used on various occasions by families and larger gatherings of people in settings of worship; only much later are they used in private devotional settings. In so-called “non-liturgical” churches we tend to have an aversion to “set” prayers, believing that extemporaneous prayers are somehow more honest, vital, and filled with feeling. Jesus and his followers knew both kinds of prayers: on the one hand, he teaches his followers a “set” prayer but, on the other hand, knows the heart-felt prayer of the unique occasion: “Let this cup pass from me.”

A short prayer for everyday life

The prayer Jesus teaches his followers is striking in its brevity, whether we read it in Luke or in Matthew (6:9-13). In Luke the context is one of Jesus’ private prayer life: his followers want to be able to pray too. Following the “set” prayer Jesus talks about the efficacy of prayer in terms of human relations—friends recognize one another’s needs. In Matthew the “set” prayer is found in the Sermon on the Mount, in a section that has to do with, first, advice about how not to pray (6:5-8: not for show, not at great repetitious length) and with, second, the importance of forgiveness as a vital part of prayer (6:14-15).

The prayer Jesus left with us has four parts: an address to God (Matt. 6:9-10); a petition for our daily needs (v. 11); a petition for

forgiveness (v. 12); and a petition for God’s providential care (v. 13).

Address

The prayer addresses God as “father”. This form of address seems to be new with Jesus. In the Psalms many metaphors are used to address God, but “father” is not one of them. It speaks of the intimacy with God which a relationship to Jesus brings. “Our” Father indicates that this is a community prayer. There follow three statements, each followed by “as it is in heaven”:

*Hallowed be your name,
as it is in heaven;
Your kingdom come,
as it is in heaven;
Your will be done,
as it is in heaven.*

God’s name is his “alter ego,” a way of speaking of his presence in a reverential sort of way; God’s kingdom is his dominion; God’s will is his intention, what God would like to see done. Together the three statements express the wish, the hope, that the barrier between where we live on earth and where God is honoured, rules, and wills in heaven may be broken down: may you come to earth! That God dwells “in heaven” recognizes that God dwells apart from us, but within the created order of things, within the confines of human experience and vision.

God as provider

The petition for our daily needs is an allusion to the wilderness experience, when God took care of his people one day at a time. Implicit in this allusion is that we will not live by bread alone, but we will live “by bread” and all that comprehends: food, transportation, medical care, childcare, hot water, a warm place when it’s cold and a cool place when it’s hot; peace. Wilkinson’s The Prayer of Jabez, just one more variation on the gospel of prosperity for the already prosperous, is an affront to Jesus’ prayer which offers to

people who have little God’s promise that they will have enough to get by: nothing more is promised but, if you are hungry, it is everything.

God as forgiver

The third part of the “set” prayer seeks forgiveness for our wrongs. (Matthew uses the word “debts” but Luke has “sins”.) It may be of some note that spiritual needs follow physical needs in the prayer—the two are not divorced from one another. At any rate, our prayers can have no arrogance because they confess that we all live “on the wrong side of the tracks”. Jesus’ followers, the church of Matthew’s day, and all Christians since have approached God recognizing our wrongs. It is not a question of, “Lord, if we have sinned ...” No, there is no equivocation, no hedging, just the bold recognition that we do not live “in heaven,” we are not yet “of God’s presence”. We all do wrong. That conclusion is the starting point for prayer.

We cannot experience forgiveness apart from a forgiving attitude. So the prayer gives voice to the declaration that we forgive others, both friends in the Christian community and, probably, our enemies as well. The benchmark for such forgiveness is Jesus himself who, while still on the cross—not after years of “working at it”—forgives those who have just put him there. It is unlikely that Jesus intends that our receiving forgiveness is directly proportional to our willingness to forgive others, yet the prayer understands that there is a relationship between the two: how can we seek God’s forgiveness if we have no place for forgiveness in our own heart? How can we know the meaning of forgiveness if we have never known what it is to forgive others?

God as guide

The last part of the prayer is a petition for God’s providential care. It is ambiguous in a number of

respects, which allows for a broad understanding. "Lead us not into temptation/trial" strikes us as odd when spoken of God, but it is simply a way of asking God to keep us away from temptation or trial, to "guide us in a way that is right." In both Hebrew and Greek the word "temptation" or "trial" is ambiguous: which is it? English translations will often put the one word in the text, with the other in the margin. In the Gospel of Matthew, two chapters earlier, Jesus has undergone a supreme temptation or trial at the hands of the devil, so we may well think of God saving us from such times. Or we might think of the very great "trial" that Abraham underwent. By "trial" the prayer might also have in mind the messianic woes at the end of the age: hence the NRSV renders "the time of trial". May God spare us those difficult times!

The last line of the prayer is antithetical: "But," "to the contrary," save us from evil. It is impossible to know whether we should read "from evil" in a broad, general sense, or "from the evil one," that is, the devil. Both the NRSV and the NIV translate "from the evil one" but offer "from evil" in the margin. It is implicit that in saving us from the evil one God saves us for himself. In that case the prayer nicely returns to the hope expressed in the address to God, namely, that we might experience God's presence.

These days we recognize that v. 13 "for yours is the kingdom and the power and the glory forever" was not part of the original prayer, but a liturgical addition that adapted the prayer for use in the church, likely on the basis of 1 Chr. 29:11-13. It is attested in "some late manuscripts," as the footnote in the NIV says, and Protestants have prayed the prayer for generations with this ending, thanks to the KJV which was translated from late manuscripts. There is no harm in its use and it rounds out the prayer in a rhythmic way with a biblical truth.

Conclusion

In conclusion, we see that this "set" prayer focuses upon the divine-human relationship. The pronouns are "your" and "our". The prayer is not preachy, but declaratory and, building on that, really a seeker's prayer that recognizes God's role in our everyday lives as provider, forgiver, and guide. As such it is a model prayer. We might miss here the prayer for wellness or prayers for the sick, but these concerns probably fall under the broad category of "our daily needs."

There are many occasions when we do not know what or how to pray. For example, when we are visiting someone who is so ill they are no longer cognizant, we may have no words. In such situations we can always verbalize this model prayer Jesus left for us, which opens up to us the world of God. At the same time the prayer is fittingly recited by the church when it gathers in Jesus name.

Barrie, ON

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Out of Control

(Editor's note: The following is the text (edited for space) of an address given by Karen Quilliams at a Ladies' Day in Red Deer, AB in 2003. Karen was stricken with polio when she was 16 months old. She is the daughter of Dan and Dorothy Wieb and is married to Dennis Quilliams, who is an elder of the church in Red Deer. Ich)

Stop the world! It's spinning out of control, and I want to get off. This roller coaster of life is making me sick—let me off! I'm tired. I'm weary. I can't run the race any longer. I can't fight this battle, called life, any more. Where are you, God, when I need you? How come you are so far away, and I can't find you? "Be still, my child. I'm here," says my Father. "I am right beside you. I am holding your hand. And when you can't walk any more, I'll carry you. When you are tired, I will give you rest. When you are worried, I will give you peace. A peace most people can't understand, but a peace that is way beyond anything you can imagine. When you hurt, I will cry with you. I will share your pain with you. When you are happy, I will rejoice with you, and when you laugh I will laugh with you. I am here, my child, right beside you."

Faith—does it affect my life? You can be sure that it does. In the summer of 1953 I was 16 months old. We had moved to Abilene, Texas so that Dad could go to ACC. During the summer, my mom, my older sister, and I went back home to Winnipeg for a visit. That summer was the last great polio epidemic. The vaccine wasn't to be available until the next year. I stumbled, then fell. The doctors told my folks that I would never sit up, let alone walk. Where are you now, God? I can't imagine the struggle my parents must have had. I was too young to have faith in God—only faith in my folks. When the dean of ACC heard about me, he told my dad to bring me back to Texas. He, the dean, was the chairman for the March of Dimes. A few hours away from the campus was one of the most progressive centers for the treatment of

polio. My treatment would be fully covered by the March of Dimes. The US President, F.D. Roosevelt, had polio so the medical community was far advanced in the treatments needed. I went to Gonzales hospital. Mom and Dad could only visit for a couple of hours every Sunday. A friend of mine also contracted polio in Winnipeg. Her treatment was to be put in a cast and immobilized. She never walked again. My treatment was hydrotherapy (water) and exercise. I sat up, and I walked. Where was God that summer, I now believe that he was in Abilene, Texas. My faith didn't affect me then, but my family's faith sure did.

My favourite book in the Bible is Hebrews. We studied this book in an adult camp in Kenosee, Saskatchewan one summer. The theme presented to us was "Encouragement for Tired Saints". What a thought! When that roller coaster ride is going faster and faster, God tells me, through the author of Hebrews, that He is there. He shows that there are so many other people whose faith carried them through their life and that encourages me onward. The teacher of the class emphasized the theme, "Keep your eyes upon Jesus". When our troubles are too heavy to carry, it is important to focus on Jesus.

I believe that there is an inborn need for each and every person to have faith. God implanted the need for a great being in every person. "He has also set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end" (Ecclesiastes 3:11). Some of us may ignore that or find something else to fill that need. Others might say, "Yes, there is a God", and

that's where their faith ends. Some may carry it further and even attend church on Sunday. But where should my faith be? We all have faith in something or someone. When you sit on a chair, you have faith that the chair will not break. When you take a deep breath, you have faith that the air you breathe is good. Our faith needs to be in a God who is ever present and all-powerful. Our faith is in a Father who will never disappoint us. Those who have had an earthly father who did disappoint or whom they never knew find it hard to understand that there is a Father who isn't like that—a Father whose love is so deep and whose care is so overwhelming that we cannot understand it. But our faith tells us that it is so. We have a Father who created us, who knows and who wants the best for us; a Father who plans our life for us and places us where we should be. And yet, our Father will discipline us so that our walk is straight, who will prune us so that the fruit we bear is sweet, and who will sometimes let us stumble along so that we learn life's lessons.

Does faith grow? It certainly does. And sometimes growth is painful. When we pray for wisdom, it comes from maturity. Sometimes it comes from trial. When we pray for compassion, it may come from pain and suffering. When we pray for patience, it comes from our children! When we pray for brighter and bigger fruit, it comes from pruning off the bad branches in our lives. When we pray for understanding, it comes from life experience. And when we pray for love, it comes from the Father above. God gives us the gift of faith. We only have to open this gift to find it.

He gives so many blessings that our cup overflows. Those blessings come at a cost. The cost to us is to have the faith to see the blessings. I still have trouble seeing blessings during crisis times. That's where faith comes in—the head knowledge that God is true to His promise that nothing will be too hard for me to bear, and that heart knowledge that God wants only good for me. To know, deep in my heart, that when I am weak, God is strong; when I am in sorrow, God cries with me.

Faith is both head knowledge and heart knowledge. Does that mean that my faith never wavers? Not so. My faith is weak many times. At other times it is strong. But my underlying, deep-seated faith holds me steady. It is during the weak times that I must pray for God to help my unbelief; to walk closer to Him and more likely to let Him carry me because I can't walk. I remember being carried by my dad from the bed to the car, from the car to the wheelchair, into the church building or wherever. I think back to when I was about 15 and had major surgery. I had a full leg cast on. I remember a fellow we had boarding with us. I was getting too big for my dad to carry; so, Tom would carry me. Mind you, he was pretty good looking!! And I did enjoy it, but I had to have faith in him that he wouldn't drop me. In the same way, my faith needs to be so strong in God to know that He will carry me. Did I ever have doubts that I might be dropped? Yes. But I had to decide that I wouldn't be dropped.

It is my decision to have faith in God and to develop trust in Him. It is an act of my will, my choice, my decision. Sometimes it's hard to make that decision. Jesus told parables to explain His words. I'd like to tell you a story. About 29 years ago when we moved to Red Deer for the first time, we obtained two large, white, Samoyd dogs that had been abused by their owner. They had also be running with a pack of coyotes and killing baby pigs at a nearby farm. We were informed by an RCMP officer that if they did it again they would have to be destroyed. This put the pressure on us to keep them well behaved. We named them Bam Bam and Pebbles. We gave Pebbles to a neighbour family. Bam Bam was pretty lonely, but when we found him sharing his food with our one and a half year old daughter, Winona, we were pretty satisfied that he had settled in. He did continue to howl with the coyotes and would tear up the floorings at night to get outside. One cold winter day as I was taking him for a walk, in the distance I could see the coyotes running and howling. Bam Bam saw them, too, and ran off, tearing the leash out of my hand. There was no way I could catch him. So, I stood in the deep snow calling

him. He would stop, look at me, take a few more steps towards his friends, then look back at me. I could see the struggle in his mind. My friends or my master? He made the decision to come back to me. It was his decision. God is like that. He offers us a choice, but we make the decision to trust in him and have faith in him. Once Bam Bam made the choice, we never had to worry about him leaving us again.

When I was 10 years old, I decided that I wanted to be a child of God, to be able to trust in Him and to be saved by Jesus. My father baptized me. What a joy that was. Did that mean that everything would be a "garden of roses"? Afraid not. God doesn't promise that we won't have trials. But he does promise that he will guide and direct our lives. You see, faith isn't stagnant. It grows, it matures. Like a baby, our faith begins as an infant. As we study, as we experience life, our faith can be "snuffed out" or it can grow and mature into adulthood. That faith I have today is not the faith that guided me when I was 10. But the One I have faith in has never changed. As I learned to walk, through endless therapy sessions, my guiding light was "I can do all things through Christ who strengthens me". I have no doubt in my heart that it was Christ who helped me walk. When I decided to go into nursing, so many said, "You can't do that-or-you'll never make it". So, I asked the Father—"can I do this?" He answered, "Those who wait upon the Lord will renew their strength". So, for many wonderful years, I had a career I enjoyed. When that career ended because of physical problems, despite the heartbreak I felt, I know that God was still in control.

Make the decision to have faith, a faith that will lead you to a saving obedience to God. Wake up every morning and decide to trust in God, to have faith in Him to guide you. Sometimes when anxiety overtakes us, it is because we don't know the Lord or we have forgotten in whom we should believe. Surround yourselves with people who have faith and can help you with your faith. You can make the choice to go to Bible study, go to worship service or you can choose to sleep in, see a movie,

or go to the beach. Fill your mind with the word of God, write those words on your heart. You can choose to read good books on people of faith or that sordid romance.

Go into the world and show your faith to others. Make a choice to take your children to visit that person in the hospital or nursing home instead of going to moon walkers amusement park. Faith is a decision, a choice to walk with the Lord instead of bowing to the pressure that our society puts on us. Faith is deciding that I will not give in to the worldly standards but adhere to God's standards. Faith knows who we are looking for. Jesus, the Creator, who is alive, who knows our needs, who is the very essence of life and who wants a daily living relationship with each of us. When we have the Son, we have everything.

Does having faith affect my life? It surely does. "Therefore, sisters, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you" (2 Peter 1:10-11, NAS).

Red Deer, Alberta

CHURCH OF CHRIST Thessalon ONTARIO

Is seeking a full time evangelist to work with this congregation. Sound preaching and teaching as well as a deep respect for the authority of the Bible is a prerequisite.

Thessalon is located in Northern Ontario, approximately one hour from the Ontario/Michigan border.

Please send resume and if possible a video/audio tape to
Eric White,
RR 2, Thessalon, ON P0R 1L0
att. preacher search committee.



by Walter R. Straker
750 Clark Blvd.
Bramalea, ON L6T 3Y2
Fax: 905 792-8623
E-mail: bramaleacofc@bellnet.ca

NEW BRUNSWICK

Moncton: With the tourist season on, brethren from the US and Canada visited the services to overflow their meeting room this summer. The brethren have a new usable gravel parking lot with 30 spaces, where previously they only had 8. Tim Johnson reports that Chad Parsons of Gander, Newfoundland, would love to hear from brethren across Canada. His email is chadparsons77@hotmail.com. The Moncton brethren are excited about several ongoing Bible studies.

ONTARIO

Beamsville: Guest speaker, Donald Perry, gave a talk August 10 on: "Competent to Instruct One Another." Ray and Elizabeth Lock celebrated their 50th wedding anniversary Saturday, July 26, with their children, grandchildren, and siblings in attendance, along with a number of other guests.

Bramalea: Carlos Campbell's mother passed away and he went to Jamaica for the funeral. Out-of-town guest speaker on August 3 was Nathan Pickard, of Meaford. Nathan has one more year at Abilene Christian University on his Master of Divinity degree, as does Richard Maddeaux. They are both looking for places to preach in Canada beginning in May or June of 2004. If your congregation needs a preacher, here are two capable young men, with six or seven years of Bible study beyond high school, who want to preach in Canada. Several Bible studies have been set up with World Bible School students. A one-day seminar entitled, "Love Won Out," dealing with the topic

of "Does Homosexuality Matter to You?" will be sponsored by Focus on the Family on September 20 in Toronto. To register, call toll-free 1-800-661-9800.

Grimsby: Vacation Bible School was held August 18-22. The theme was: "The Lord is My Shepherd; How About Ewe?"

Owen Sound: Son Harvest County Fair was the theme of their recent VBS, held in July. There was an average attendance of 70. The 50th Anniversary of the congregation will be celebrated on October 19, 2003.

St. Catharines: On Sunday evening the brethren have been studying the Minor Prophets. Their teens were offered an opportunity to deliver VBS flyers as part of their 40-hour community service for high school graduation.

Stratford: The ladies held a garden party with a wonderful devotional on June 27.

Sundridge: Brady Preston, a student at Great Lakes Christian College, was baptized in February. Cody Whitfield was baptized at Strawberry Point Christian Camp. In March, the birth of Alexis Lorraine brought much joy to parents, Adam and Lindsay Lawrence, and

grandparents, Hubert and Terry, as well as to the whole congregation. A congregational camping weekend was planned for August 22-24. (Pauline Frost)

Toronto (Rexdale): After a 3 month study, Stacey Williams was baptized on August 12.

Toronto (Strathmore Blvd.): New members were recently welcomed to the Strathmore Family, Isaac and Teresa Persaud on August 3 and Jenifer Calano, recently from the Philippines, on August 17. The Spanish congregation grew with the baptism of Elena Rivera on August 10. Santiago and Marlon returned from the mission trip to Honduras. While there, the group from Canada helped toward the completion of the church building and furniture. The campaign saw one baptism and several restorations. Moses Velasco returned home after three weeks in Thailand working with a "Let's Start Talking" mission outreach. He reported a very rewarding experience in teaching and fellowship with brethren in that country. On August 11, Santiago and the Spanish brethren, began an outreach to the Spanish population in West Toronto with a weekly Bible study on Monday evenings at the Harding Ave. building.

Waterloo: Lisa Toohey, daughter of Mike and Michelle, was baptized following Wednesday evening service on July 23. The Waterloo bulletin has an article entitled: "The Drug of the New Millennium" by Eddie Dunn, a retired elder who has a website called www.ethi.net. Take the time to read the article. It should be printed for every congregation to read (Walter Straker). Great Lakes Bible College fall registration is September 2-4. Seven full-time students have signed up and approximately 10 part-time students are expected. On Sunday, September 7, 20 congregations planned to have a special lesson from a GLBC board member, teacher or student, outlining upcoming plans for the school. For further information, contact Dave Knutson, GLBC Dean, at dknutson@golden.net.

*The
Owen Sound
Church of Christ
invites you to celebrate with us our
50th anniversary
on October 19, 2003
at 835 10th Ave. E. in Owen Sound.*

Please register by calling (519) 371-1966
or email us at oscoc@bmts.com

Schedule:

10:00 am	Celebrating Our Past with Keith Thompson
11:00 am	Celebrating the Present with Walter Hart
12:00 pm	Lunch provided
1:30 pm	Celebrating in Song
2:00 pm	Celebrating Our Future with Brian Thompson
2:45 pm	Refreshments

*Please bring any OS church pictures
for display purposes.*



by Marion Waugh
6931 Farrell Bay
Regina, SK S4X 3V4
Phone: (306) 545-0550
E-mail: waughr1@sasktel.net

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

ALBERTA

Calgary: Alpha groups will be starting up in September. This is an excellent way to work together through discussion groups to learn more about the Christian faith. There is also a time of lunch and fellowship. A 50th wedding anniversary was held July 26th in honour of Bert and Marge Roberts.

BRITISH COLUMBIA

Abbotsford (Central Valley): Four months of painting murals and collecting items to make our "Jesus Expedition" VBS realistic and memorable for children in grades one through six was a great experience, not only for our members, but for the many visitors who heard about it through the news media and came to see for themselves. Because of the continuing interest in the transformation of our four rooms into the Antarctic, a Brazilian Jungle, an Egyptian Desert, and the Pacific Ocean, we are leaving the rooms decorated as they are for our children's classes. We are still having visitors from the community who have participated in our Tuesday morning "Parents and Tots" program.

Burnaby: Teen Week at Spruston Road Camp on Vancouver Island, under the direction of Youth Minister Mike Parker, was attended by 58 young people who found the theme "From Krypton to the Cross" exciting and challenging. Trudy Barnes attended the funeral services in Dauphin, Manitoba, for her sister, Nellie Rogers, who died on August 2 after being in the hospital for several weeks. She was 95. Among numerous visitors this summer were Yitzhak and Barbara Kugler, members of the Netivah congregation in Jerusalem. Yitzhak, who was born in New York City of a Jewish father, spoke to adult Bible classes about life as

a Christian in modern Israel. He and his wife have been in Jerusalem for 25 years and both are Israeli citizens. There was a near-record attendance the last week of July when 155 participated in for the morning service.

City Church (E. Vanc.): John and Autumn Sproul and children returned to Lubbock, Tx. in early August for his last year at the Sunset International Bible Institute. Their plans are to interest others in coming back to Vancouver with them next year to help with the colossal task of reaching the East Side where drug, alcohol, and prostitute problems are highest. Steve Hasbrouck has been in the States since the end of August and the better part of September visiting his parents and the Crosstown congregation in Tulsa, Ok. that supports him. He will also attend the World Mission Forum in Lubbock before returning. English Bible classes continued through the summer four days a week, but classes at The Spirit of Life Bible Institute were closed for July and August. Classes will begin again in the fall.

Maple Ridge: Three young men from the same family were baptized in August after an afternoon study with Todd and Jamie Brunner. Manuel, Samuel, and Paul Peregá are the sons of Cali and Celeste, who moved to Maple Ridge from the Philippines, where Cali was a preacher for the church. Todd served as director of the Family Camp at Spruston Road over the Family Day weekend. Some 75 people were provided for as adults heard Charles McCord from Portland lecture on the theme of "God's Ideal National Plan". A former teacher of Accounting, Business, and Law in several colleges, Brother McCord was able to give interesting insight into God's provisions for the Israelites in all areas of their life, as well as the promise of a Saviour and the Kingdom. 35 young people, from Portland, had their own sessions, while several conducted a mini-VBS for the 20 or so children in attendance. The group stayed on this week to clean and upgrade the camp facilities, as they have done in previous years.

Prince George: Garth Hilton spent the month of July fund-raising in various areas of California. The Grover City church, which has been helping since he arrived in Prince George two years ago, decided to double their monthly support. Two other congregations and one

individual agreed to send some support in varying amounts. San Luis Obispo, which secured Garth's mission work in the South Pacific, is also considering a contribution. He was interviewed by leaders of a dozen congregations, and had several speaking engagements. In addition, he spent four days at the Tahoe Family Encampment where some 1200 Christians were gathered. An announcement was made that Garth was there and would be at the front to speak to people and answer questions. He was able to cultivate the friendship of individual Christians and get better acquainted with some of those he had met in Modesto. On his return trip, he preached at churches in Oregon and Washington, arriving in Vancouver, B.C. in early August where he was able to personally thank those who have helped Prince George financially and do research work on a presentation he will make at the Bear Valley Bible Institute's lecture-ship Sept. 27 through Oct. 1.

Owen Sound Ladies' Renewal

September 26,27,28, 2003

Theme: Trust in the Lord

Speakers:

Dorothy Boland – Niagara Falls
Marg Sandiford – Waterloo
Shirley Straker – Bramalea

Location: Riverview Bible Camp
Near Chesley

Cost: \$30 per person
\$40 Mother & Daughter
(Grade 6 to High School)

New: (optional) 5 Km walk/run
For Breast Cancer
(Please get sponsors to help
with the fight)

Contact: Mary Mellish (519-371-1966)
Maureen Russell (519-372-0746)

**PLEASE REGISTER EARLY
LIMITED ACCOMODATIONS**

MISSION NEWS

Barbara Lewis
1478 Mary Hill Lane
Port Coquitlam, BC V3C 4C3
E-mail: rayel@compuserve.com

China: The “Home For Jesus’ Kids” has had four more abandoned babies brought to them since June. This orphanage in Shi Zong cares for 150 children and 23 babies from a few weeks in age to 15 years. Ron Brown returned August 21 with a medical team, including a Canadian Medical doctor. Ming Paul Lee will be traveling to China this month to oversee the construction of a new facility which will mean a roof over their heads, security, love, and people who care for these children. As a result of several articles and pictures in local newspapers, including the Chinese paper “Ming Pao Daily”, Ming Paul will be taking school supplies, toothpaste, toys, and clothing when he leaves.

Donetsk, Ukraine: The Rogers spent two and a half weeks in a memorable trip to Russia in July. Mary Lee wrote that there was “never a dull moment from being with old friends in Omsk, getting to visit in the homes of children who have Cerebral Palsy that REACH has helped, and seeing elaborate palaces!” A campaign group of 15 Americans working with the church in Omsk that week, made the Sunday morning service great in spite of 100 degree heat without any kind of fans or ventilation plus thousands of mosquitoes. Toward the end of their stay, Dr. Olga arranged for a visit to a camp for various groups of handicapped children. An hour’s drive out into the country, they were surprised at the smell of pine trees in the air. They learned that a German sponsor had funded the building of these facilities, but has now pulled out. A group of deaf/mute children were there. On July 12, Jay Don, Mary Lee, Rhett, and Julia left Omsk and spent seven days letting Julia show them “her” city of St. Petersburg, which is truly beautiful. – Condensed from a report from Mary Lee Rogers

Kiev, Ukraine: To the dismay of the Pinczuk family, they received official notification from the Ukrainian Immigration Office that they were not able to renew

their present visas to remain in Ukraine beyond November 10th. They had to leave on or before that date, but could return after securing a new entry visa from a Ukrainian Consulate Office abroad. (Ukrainian Visas can be renewed only three times for six months each before they become obsolete). They decided to leave together as a family on August 18th after their Vacation Bible School ended, which would enable Carol to return in mid-September with Natasha and Larissa so that they will miss only two weeks of their new school year. After taking Eleah to Harding University, Rick will remain in the U. S. to make reports and fund-raise until November 1st.

Cuba: Thanks to a tract that found its way to Cuba, a preacher wrote to its author, Raymundo Gonzales of Mexicali, Mexico, to ask questions and opened the door to visiting congregations of the church in this country. After a number of trips by Raymundo and several others, some problems have been corrected. The latest trip with him was made by Mike Mendez, his daughter, Amy, her boyfriend Patrick, and Steve Sarf, all of Sacramento; Ulices Guivera of Colexico, CA; and Dane Bengard of Kamloops, B.C. They were accompanied on most of the trip by Alfredo Aguilera of Cuba. The group arrived in Cuba on June 10, spending the first part of their time in the Guantanamo Bay area. Their next was Palma Soriano for six days, where they separated into three teams to teach churches in surrounding towns. Arriving in Ciego de Avila on June 23, they worked there and in outlying areas until June 29. Part of the party stayed in Cienfuegos a few days before returning to Havana to fly out on July 1. As the trip unfolded, some wonderful doors were opened in the cities of Guantanamo and Palma Soriano and outlying areas. The church in Punto Alegre was great, though struggling. The church in Holguin was doing well, and there is a great congregation in Cienfuegos. The group felt that they were able to strengthen the church in a number of areas. “The main lessons were about: a) marriage; b) proper use of Scripture, c) divisions by names: Antis, Liberals, One Cuppers, etc.; d) freedom in Christ, leadership, and how to function in a local work; e) using the gospel to convert people rather than lists; f) allowing God to place people where they can best serve;

g) drawing near to God through the communion service; h) realizing faith and service is bought with the blood of Jesus; i) understanding that we are the Temple of God; j) there is one body created to do the work of God: therefore we are not to seek other associations, but simply let the church follow Jesus into His work on the earth. “We also tried to provide for the needs of the saints from the gifts sent by others, and for the work of ministry.” – Condensed from a report by Dane Bengard, Kamloops, B. C.

Japan, Sendai: 123 people registered – and 109 consistently read – with the Sendai Let’s Start Talking team this year. Following the sessions, the five young missionaries working in Sendai, attended the LST meeting in Tokyo with other LST workers. From there they flew to the Asian Mission Forum in Bangkok and Kanchanaburi, Thailand. They reported being excited to hear lessons in their own heart language, English, and felt renewed by meeting other Asian ministers, hearing international speakers, and participating in “lots of discussion about works in Asia and outreach.” From August 7-13 the team spent a vacation on Ko Samui, a small island just off the southeast coast of Thailand, and planned to be back in their own beds by Wednesday evening, August 14. With 60 new readers enrolled – several of whom have begun attending the Tuesday evening devotional and Sunday services – the team is excited about the Sendai work this coming year. The 3 young men have now all preached a couple of times in Japanese, and the whole team feels confident that they can communicate more easily in Japanese with the people on a daily basis. They thank God for the many who continue to pray faithfully and provide financial support for the Sendai work.

Walter Straker

Honduras, Venecia: The Canadian team arrived home safely July 31, and reported good attendance at the evening meetings (between 80-110) from July 23-26, Thursday through Sunday, with one baptism. While there, they also completed 70% of the work on their building, including building a wall between the auditorium and the classroom. Everyone came home healthy, feeling that they had accomplished something very worthwhile.

Walter Straker

few nations, in what we call the Middle East, have their history given. Yet even the history that is given of these nations is not the normal political history that we might expect.

The most important King of Israel, according to the records that have been found by archaeologists, was Omri. The world seems to have been very interested in Omri. The Bible has very little to say about him. His whole life is described in just eighteen verses in 1 Kings 16. He is not even mentioned in Chronicles. The Bible is not interested in Omri's wealth or political power, because the Bible is not a book of political or economic history. The Bible is not focused on humans and their accomplishments. The Bible is focused on God.

A Book About God!

The Bible starts with its focus on the action of God, the creator. Genesis 1:1 does not begin with man, but with God. "In the beginning God created the heavens and the earth," it says. The Bible ends with the focus on the grace of Christ, the Saviour. Revelation 22:21 says, "The grace of the Lord Jesus be with God's people. Amen." Throughout the Bible, God is the subject. He is the one acting on our behalf. The Bible is a book about God.

So when we ask, "Why should we study the Bible?" Our answer ought to have more to do with God and less to do with ourselves.

We study the Bible to know our God better. As we come to know him better, we will also live better. As we see what he has done, is doing, and will do for us, we are motivated to live to his glory.

The Bible is a book of life. It is a book of eternal life. It is a book of eternal life because it is the book that tells us about God, and it is only in knowing him that we can have eternal life (John 17:3).

We must not turn our eyes from God. We must not search the Bible only for rules that will give us eternal life. If we do this we will lose the very thing for which we are searching. We must not search the Bible for the history of the past or of the future. We must search the Bible for God. He is its subject. His glory is its object. His glory ought to be our object as well.

Principle Number One

This principle must be thought of as the most important Bible study principle of all. We study the Bible not for ourselves but for God. He is always to be the focus of our study. Our goal is always to know him better. If we wander away from this focus, our study will not bless us as it could. Even if we do everything else right, we will go wrong if we are not focused on him. We are not the centre. God is. That is the most important Bible study principle.

Manzini, Swaziland

Acappella Ad

continued from page 5

him: Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired men." (15:18b, 19)

He puts this decision to repent into action and turns back, returning to his father's house. Sadly, sometimes people recognize their need to repent and even talk about doing so but fail to take the steps necessary to make it happen. Sometimes the recognition of sin and failure leads one to self pity rather than to change. This young man took the steps necessary to change.

The story now shifts back to the loving father and his love for his son. The father has not stopped loving his son and he has not stopped looking forward to the boy's return. We are reminded of the statement in Jeremiah 3:12-14a, "Go, proclaim this message toward the north: Return, faithless Israel," declares the Lord, I will frown on you no

longer, for I am merciful, ' declares the Lord, I will not be angry forever. Only acknowledge your guilt-you have rebelled against the Lord your God, you have scattered your favors to foreign gods un-der every spreading tree, and have not obeyed me,' declares the Lord. Return, faithless people,' declares the Lord, for I am your husband...'" God is a loving God and stands ready to receive back those of his children who wander away into sin.

In the parable Jesus describes the nature of the father this way, "...But while he was still a long way off, the father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him." (15:20) This was not the reception the boy expected. He begins his planned speech but is cut off as the father says to his servants, "Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fatted calf and kill it. Let's have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found. So they began to celebrate." (15:22-24) But not all celebrated.

Jesus told this parable in answer to the criticism of the Pharisees that he ate with sinners. It is fitting that Jesus would conclude this story by speaking of one who had the same attitude as that of the Pharisees. (Read Luke 15:25-32)

This older son is a good example of the attitude of the Pharisees. Consider what his reaction displayed. First, he was self-righteous and looked with real hatred at his younger brother. His words speak volumes as to his attitude toward his brother and his father. (Perhaps his attitude had helped to drive the younger boy away.) He was unforgiving and did not even claim kinship to the boy. "...*this son of yours...*"! He had not even talked with the boy and yet accused him of terrible sins and waste.

Secondly, his attitude toward his father shows a lack of love and concern for him. If he really cared for

his Dad, one would think he would have been aware of the concern his father felt for the younger son. His father was hurting but the older brother did not care.

Thirdly, in his self-righteous eyes, he was the one who deserved a party. He indicated a belief that his father did not really love him since no party had been provided him. After all, he was a perfect son!! How blind he was! "...*everything I have is yours.*" The boy had it all but did not know it!

Thankfully, the young son had a father who loved, really loved. We have such a father in God. He has given us all spiritual blessings in Christ. The story of the lost son has a happy ending...and so can we. Praise God for his rich mercy and loving grace.

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2:00 -4:00 PM

Communication in Marriage

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11:00 AM

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GLBC
Short Courses

of a body provides one of the most graphic ways to illustrate this principle of leadership/followership so we can understand it.

My head controls my body. And my body responds to my head. My head sees that my body is cared for. My body carries my head wherever it wants to go. There is a mutual interdependence without which both head and body are not going to thrive or even survive. You know something? My head has never asked my body to fly. My head has never even asked this body to run a 4-minute mile. Why? Because this head, while doing all it can to provide for my body, has always limited itself to requests it knows this body is capable of fulfilling. It is why God asks husbands, though leaders, to submit to their wives (5:21). This mutual submission is best for both, Know something else? This body has taken this head everywhere it has wanted to go for over half a century. There must be something to

this principle of mutual submission,

Wives, too!

Paul also has some things to say to wives in this marriage relationship that takes as its model the church/Christ relationship. Yes, he commands (Ooh! We tend to hate that word!) wives to submit (that one, too!) to their husbands. It works better that way. But this request should not be difficult for the wife of a Christian husband. In seeking to model his role after that of Christ, he loves her, gives himself for her, makes her special, nourishes her and cherishes her. Could it be that hard to submit to a man who makes it his number one priority to make her able to be everything God wants her to be?

God also asks wives to respect their husbands. Like in all the other aspects of this passage, we see no conditions. A Christian husband is to be a good husband regardless of whether the wife responds in kind. And a wife is to

respect her husband regardless. If he is not a Christian, or even just not acting like one, this may call him higher (1 Peter 3:1-6). Respect appears to be a gift. It is given because he is made in the image and likeness of God. It is given because he is assigned to a role of leadership in the family. It is given because God says it is best. It means we won't try to remodel him. It means we will not try to manipulate him. It means we won't make him feel small in front of his friends, children or family. Most rise to the occasion, given sufficient time and space. But regardless, husbands are to love their wives and wives are to respect their husbands.

So the secret is out! The world can see the possibilities in the Christ/church relationship by observing the marriage modeled after that relationship. And a couple can have a fulfilling relationship when they understand the church/Christ relationship. God is so wise! Praise Him!

London, Ontario



HOME COMING 2003

GLCC – Another 50 Years

October 18th & 19th

Saturday, October 18th

- Saturday a.m. Brunch or Golf Tournament
- 3 p.m. - Grand Opening of New Boys' Residence and Student Centre
- 4 p.m. - Tours of New Building
- 5:30 p.m. - Reception/Punch
- 6 p.m. - Annual Reunion Banquet
- 7 p.m. - Entertainment Another 50 Years

Sunday, October 19th

- 9 a.m. - Continental breakfast
- 9:30 a.m. - Praise and Worship time

For more information, contact Janine Williams at
905-563-0208 or mamaj9@yahoo.com

ATTENTION!

All GLCC Alumni

Your Alumni Committee needs your help. We are looking for pictures --

- from your days at GL
- of your children/grandchildren -- future Lakers

Please send pictures to Crystal Cook, Director of Development, Great Lakes Christian College, 4875 King St., Beamsville, ON L0R 1B6 or in a .jpg format to CCook@admin.glcc.on.ca. Please label all pictures. All snail mailed pictures will be returned upon request.

OBITUARIES

Audrey Ellen (nee Johnson) Burch



On July 20, 2003, after a short but courageous battle with pancreatic cancer, Audrey Ellen Burch passed peacefully away at home and went to be with Her Savior.

Audrey was born at home on October 22, 1926 in Transcona, Manitoba. Midge, as she was nicknamed, was the second of thirteen children of William Charles and Bertha Eliza Johnson (both predeceased). Her siblings Doreen, Hazel (predeceased), Verna, Ivan, Leonard, Walter, Marlene, Eleanor, Dorothy, Lillian, Harvey, Dale were all born between the years of 1925 and 1942.

Audrey's formal education didn't begin

until she was 9 years old because of bouts of tonsillitis. In the 6th grade she had to quit school to work and began earning 25 cents an hour cleaning houses. She also worked as a waitress and cook.

At about the age of 12, Audrey submitted her life to Christ in baptism and was a faithful member of the church of Christ for the remainder of her life. Her favorite book to read was the Bible. She had a strong desire for others to know the way to salvation and had many scriptures underlined pertaining to baptism.

In 1946, while working at Canada Drugs, Audrey met the love of her life, Gilbert Burch. After dating for five years, they were married on July 27, 1951. From that union, Karen (1956), Carol (1957), Diana (1960), Wanda (1962) and Brent (1966) were born.

The family spent many years in Winnipeg and then in 1972 bought 12 acres in Grosse Isle, Manitoba, and spent many hours working together constructing a home and a barn. In 1992 Audrey and Gilbert moved to Forest Grove, B.C., and then to the town of 100 Mile House, B.C. in 1996.

Audrey's talents and abilities were many! Combine that with her sharp mind and practical nature and Audrey could do just about anything! She was not only a wife and mom, she was a gardener, seamstress, carpenter, mechanic, plumber, construction worker, etc. and loved challenges of all kinds. She spent hours sewing matching outfits for the girls and herself, knitting matching sweaters, sewing canvas together to make tents, taking car engines apart, building cabinets, drawers, beds, porches... you name it, she did it!

She was known for her beautiful smile and genuine interest in other people's lives. Everywhere she went

she brightened people's days and was known in the community as a warm and cheerful person who gave and received many hugs.

Audrey loved her grandchildren and always had time to listen, to teach and to love them for who they were. She had a great sense of humor and laughed often with them. She also shared with many of them her desire for them to put on Christ in baptism.

The most important thing about Audrey, however, was her solid faith in, and love for the Lord. She prayed every night and even during her illness was heard asking God to be with her and to watch over her husband, children and grandchildren.

Audrey is survived by her loving life's partner of 52 years, Gilbert; her five children Karen (Cliff) McMillen, Carol (Ron) Burfoot, Diana (Murray) Beckett, Wanda (Larry) Giesbrecht, and Brent. Audrey also adored and was adored by her 16 grandchildren.

A service to celebrate the life of Audrey was held on July 29, 2003 at the Evangelical Free Church in 100 Mile House with Norm Weir (preacher at Abbotsford church of Christ) officiating. At the service, Tyler Beckett read the obituary, her five children paid tribute to her. Two of her grandchildren, Kristen McMillen and Cara Giesbrecht, sang. Audrey will be greatly missed by all.

Submitted by Karen McMillen

Nellie Muriel Rogers

Nellie was born to Tom and Alice Orr on the family homestead at Byrne, SK on January 30, 1908.

She was an avid student and recipient of the General Proficiency Award in Grade 11 and the Governor General's Medal in Grade 12. She graduated from Normal school in Regina in 1927. She actually took her first four months of Normal School in the middle of her Grade 12 year, and still managed to receive the Governor General's award.

In 1922 she attended Carman Bible School. The intensive Bible study developed a solid basis for her faith in the Lord which continued throughout her life. It was here that she met her future husband.

On June 21, 1930 she and Alonzo Rogers were married at Minton, SK. They made their home on the farm at Manson, MB for 36 years. After Alonzo's death on April 11, 1966, Nellie moved to Dauphin, and resided here for 37 years.

Upcoming Events

Nellie taught a private kindergarten for three years in Dauphin and became involved in some community activities. She was a mall-walker for about 10 years and bowled with the seniors. She contributed items to the fair for several years and won many prizes.

Throughout her life, Nellie had a deep reverence for God and the Bible. She was a member of the church of Christ for 83 years. She taught Sunday School, VBS, Camp, and Ladies' Classes. She taught scripture classes in the Child Evangelism program in the Dauphin schools for 11 years. She read the Bible from cover to cover each year for many years.

Her many interests in life included reading, gardening, 4-H work, and crafts of all sorts, especially making hooked rugs, quilting, and tatting. Her keen interest in words made her a champion Scrabble player.

During her lifetime, Nellie crossed the Atlantic four times. Twice she visited her daughter Mabel and her family in Africa. Once she spent a year there helping teach the local women the gospel message and useful handicrafts. She loved to hear the African people sing with their harmony and she would join in with her strong alto voice.

Nellie will also be remembered for her unfailing hospitality to friend and stranger alike; her interest and love of nature, as well as her ability to quote lines of poetry learned years ago. She enriched the lives of many through her friendship and words of wisdom, always seeking to direct them to serve the Lord.

Nellie entered the hospital on June 16. On July 9, her tired body finally fell asleep and on Saturday August 2, with Mabel and Evelyn at her side, she passed quietly from this life to inherit her reward.

Nellie was predeceased by her husband, Alonzo in 1966, a sister, Evelyn in 1968 and two brothers, Harold and Wilfred in 1984.

She leaves to cherish her fond memories: one son, Wilf (Marilynn) Rogers of Manson, MB; three daughters, Mabel Bailey of Dauphin, MB; Ruth (Eldon) Davis of Tuxford, SK and Kay (Glen) McMillan of Kipling SK. 9 Grandchildren, 17 Great-grandchildren; one sister, Trudy Barnes of Burnaby, BC; one sister-in-law, Pearl Orr of Saskatoon, SK; a cousin, many nieces, nephews, and friends, especially Evelyn Shaw, a dear friend.

Forwarded by Blair Roberts



The Lord has blessed the outreach of the Key program in Canada since it began to be shown on The Vision Network in May, 1996. Hundreds of people have asked for the Bible course and several have obeyed the gospel of Christ. Doors have been opened that still remain open for study and we pray God will bless these continued studies.

The bad news is that our contract with Vision TV ends at the end of October and the decision has been made to not renew for another year. The station has informed us that they plan to raise the rate for the time we have on Sunday nights to nearly double what we now pay. With the average number of requests for the Bible course running at 18 to 20 per week, it does not seem like good stewardship to continue.

Other options will be investigated for the Key To The Kingdom program. We thank all the brethren across Canada who have supported this outreach and pray that God will bless you for your commitment to his work.

The Leadership,
Strathmore Blvd. Church of Christ
Toronto

GLBC
Partnership Dinner
Ad

DIRECTORY OF CHURCHES

This listing includes most but not all of the churches of Christ in Canada along with a few in bordering states. Please help us to keep it useful by updating the information regularly. Listings are \$8.00 per year and changes are \$4.00 each. The information, unless otherwise specified, is in the following order: Place of meeting; times of Bible Class, Worship and mid-week gatherings; mailing address if different from meeting place; (Post Office is at the beginning unless otherwise indicated); preacher; phone.

PROVINCE OF ALBERTA

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

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

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

EDMONTON: 13015-116 Ave., T5M 3C9, (780) 455-1049; FAX 454-9545; Sun. 11, 9:30; Wed. 7:00; Kevin Carson, ev 454-9097; Dave Friesen, ev 460-4258; C. Eric Limb, Henri Bouchard, Herb Anderson, David Hotchkiss, elders.

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

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

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

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

PROVINCE OF BRITISH COLUMBIA

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

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

CAMPBELL RIVER: 226 Hिल्чey 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)

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

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

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

NORTH BEND: North Bend Community Hall; Sun. 10; SS 1, Boston Bar, BC V0K 1G0; 867-9420.

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

VANCOUVER (Oakridge): 6970 Oak St., V6P 3Z6; English services: Sun. 10, 10:40, 5 (Spanish Bible Class 10 and Fri. 6:30); Wed. 7:30; Spanish services: Sun. 5; Fri. 6:30; Milton Diaz, ev., 432-1749 (res.).

VERNON: 4107 Pleasant Valley Rd, V1T 4M1; Sun. 10, 11; Murray Ververda, 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; Bob Norris, ev., 745-6969.

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

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

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

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

PROVINCE OF NEW BRUNSWICK

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

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

PROVINCE OF NEWFOUNDLAND

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

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

NEW YORK STATE

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

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

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

NORTHWEST TERRITORIES

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

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Convoy 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); Malcolm Porter, (905) 668 3346 res,

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

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

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

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

BRAMALEA: 750 Clark Blvd. (south of Hwy. 7 on Finchgate Boulevard), L6T 3Y2; Sun. 9:45, 11, 6; Thurs. 7:30; Walter Straker, ev. (905) 789-1632 (res.); 792-2297 (off).

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

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

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

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

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

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

GORE BAY: W. Manitoulin church; (Gore Bay waterfront, past docks); Sun. 10:30; B14, POP 1H0; Contact John Robertson (705) 282-3499; Bill Baker (705) 282-2095.

GRIMSBY: 63 Casablanca Blvd., south of Q.E. exit; Sun. SS 11:05; Worship 9:45, 6; Wed. 7; Box 181, L3M 4G3; (905) 945-3058; Jeff Cobb, ev. (905) 309-1979

GUELPH: The Evergreen Senior Center, 683 Woolwich St.; Sun. 10, 11; Wed. 7:30 (phone for location); c/o 428 Cole Rd., N1J 3J8; David Azzoparde, sec. (519) 821-9179.

HAILEYBURY/NEW LISKEARD: 554 Helmer Pedersen Drive, New Liskeard; Sun. 10:30; Wed. 7:30; Contacts: Jim Robertson, PO Box 1556, New Liskeard ON P0J 1P0 (705)647-5488 or Mike Tinney PO Box 702, Haileybury ON P0J 1K0 (705)672-9241

HAMILTON: 321 East 27th Street, L8V 3G8 (at Fennell) (Mt. Hamilton); Sun. 10, 11, 6; Wed. 7:30; (905) 385- 5775; Chris Gardner, sec., (905) 388-9174.

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

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

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

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

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

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

KENORA: 101 Norman Dr.; Sun. 10, 11; Wed. 7; P.O. Box 2905, P9N 3X8; Earl Rattai, ev., 548-2245.

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

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

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

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

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

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

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

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

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

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

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

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

PETERBOROUGH: Chapel, Rubidge Retirement Residence (Sherbrooke & Rubidge); Sun. 10 and 10:45; Tue. 7:00 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.) 3 km east of Newmarket; Sun. 10, 11; (905) 953-9386. Mailing address: Bruce Brandon, Sec., RR 2, Uxbridge, L9P 1R2 (905) 852-5026

PORNT COLBORNE: 700 Steele St., L3K 4Z2; Sun. 11, 10, 6:30; Wed. 6:30; (905) 834-5775 (off).

ST. CATHARINES: 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:30; Steve Cordle, ev.; (905) 934-3862 (res); 935-9581 (off.); Email: churchofchrist@on.aibn.com; WebSite: www.churchofchrist.n3.net

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

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

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

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

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

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

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

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

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

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

STRATFORD: 478 Brunswick St., N5A 3N6; Sun. 10:00, Wed. Bible Study 7:30; (519) 273-5280, George Mansfield, ev. 272-1714; <gmansfield@quadro.net>; John Bruns, 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, POA 1Z0; (705) 384-5214, Steve May, ev. 384-0597.

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

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

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

TIMMINS: 15 Cedar Street N.; Sun. 10, 11; Wed. 7:30; Box 1396, P4N 7N2; for more information call Larry Frost, sec. <treas.>, (705) 268-4526.

TINTERN: R.R. #1, 4359 Spring Creek Rd., Vineland, ON L0R 2C0; Sun. 11:15, 9:45, 6 (call to confirm); Wed. 7:00; Jim Holston, ev. (905)-563-6348 (res), 563-6311 (off).

TORONTO (Bayview Ave.): 1708 Bayview Ave., M4G 3C4 (1 block S. of Eglinton); Sun. 10, 11; Wed. 7:30; Michael Hilborn, 63 Campbell Ave., M6P 3T9; (416) 489-7405 (off.).

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

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

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

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

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

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

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

WELLAND: 72 Summit Ave., L3C 4G6; 11, 10, 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. 7:30; Drew Chapados, ev., 3713 Shinglecreek Crt., Windsor, N8W 5T8; (519) 250-4407; email: wsidcocc@wincom.net; www.geocities.com/wsidedcocc.

PROVINCE OF QUEBEC

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

MONTREAL (French): 2500 Charland, H1Z 1C5; Sun. 10:15, 11:00; Wed. 7:00 (Fr. class); 1st Sat. 6:30 p.m. "Phoebe" women's class; last Sat. 6:00 youth meeting; Silvio Caddeo, ev., 387-6163 (off.); 337-9344 (res.); email: 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 Westmount Station, H3Z 2T1; James Bell, ev. (514) 683-1638 (res), (514) 934-0400 (work).

MONTREAL (Verdun - English): 503-5th Avenue, Verdun, QC H4G 2Z2; (514) 765-8919; Sun 10, 11; Wed. 7; Michael Mazzalongo, ev. (514) 694-0994, e-mail: mazzalongo@videotron.ca

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

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

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

PROVINCE OF SASKATCHEWAN

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

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

GRAVELBOURG: 300-2nd Ave. E.; Sun. 10:30, Box 507, S0H 1X0; Wendell Bailey, ev (306) 648-3435; Marvin Bandura, Sec. 648-3629

HORSE CREEK: Sun. 10:30 (May-Nov.); 11 (Dec.-Apr.); Lonnie Goodwin, Box 58, McCord, S0H 2T0; (306) 478-2516.

LLOYDMINSTER: 56 Ave. and 47 St., Box 88, S9V 0X9; Sun. 9:30, 10:30; Rolland Bouchard, ev.; (780) 875-4056; email: lloydccoc@telus.net

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

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

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

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

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

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

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

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

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

WEYBURN: 1115 First Ave. NE (Hwy. 13E), S4H 0N2; Sun. 9:30, 10:30, 7; Wed. 7:30; 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. 11:00; contact Garth Ennis (306) 728-3369.

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Great Lakes Lectures 2003

"Be Encouraged – God Turns Trials into Triumphs"

Studies in Second Corinthians

Sunday, November 2nd		
6:00 p.m.	Congregational Singing	
7:00 p.m. Keynote Address	"God's Divine Yes" John Bailey, Colleyville, TX	
Monday, November 3rd	Tuesday, November 4th	
9:30 a.m. Chapel	"Letters from Christ" Jamie Azzoparde, Brantford, ON	"In Christ" Darrin Douglas, Niagara Falls, ON
10:30 a.m. Classes Ladies -- Men's --	"The Ministry of Comfort" Shirley Straker, Brampton, ON Elgin Whitfield, Uxbridge, ON	"Into His Likeness" Patricia Evans, Terrell, TX Jean Grenier, Saint-Ambroise, QC
11:30 a.m. Plenary Session	"A Compassionate Heart" (Part 1) John Bailey	"This Grace Also" Jack Evans
Noon Lunch	GLCC presentation	GLBC presentation
2:00 p.m. Classes Ladies -- Men's --	"Spreading the Fragrance" Shirley Straker Fred Knutson, Georgetown, ON	"Perfecting Holiness" Patricia Evans Bob Sandiford, Waterloo, ON
3:00 p.m. Plenary Session	"A Compassionate Heart" (Part 2) John Bailey	"Strength in Weakness" Philip Slate, Murfreesboro, TN
5:00 p.m. Supper		
7:00 p.m. Keynote Address	"Courage for the Conflict" Jack Evans, Terrell, TX	"Ambassadors for Christ" Philip Slate

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