

Gospel Herald

For the promotion of
NEW TESTAMENT CHRISTIANITY

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BEAMSVILLE, ONTARIO

May 2004

80th Anniversary at Strathmore Blvd.



In 1924, after meeting in a tent for some time, the brethren built a building at the intersection of Coxwell and Strathmore in the city of Toronto. An inscription in stone is built into the front of the building which came from a building, formally located at Shuter & Victoria Streets. The inscription, unfortunately now partly hidden by an addition, reads, "If Ye Continue in My Word, Then Are Ye My Disciples Indeed". Strathmore is planning a Homecoming Day for June 6, 2004. See page 5 for details.

Small Perversions?

T. Pierce Brown

After listening to Paul Jennings do a commentary on Paul and Jesus, we wrote a letter to the editor about some of his perversions. It may not be published, but the principle is so important that we thought it appropriate to write a short article about it. It would take a small book to list and discuss all the perversions in Jennings commentary, and many of the perversions and misrepresentations might seem small, but the implications of them are very large.

It appears that underneath all of them is the assumption that Paul was simply an ordinary sinful man, writing his own opinions without any guidance of the Holy Spirit. There is an important principle even in that situation. Any time a person starts evaluating any situation, his preconceived notions or basic assumptions or conclusions will color his evaluation and presentation. This is true with any of us, whether we are infidels or sound in the faith. Our basic assumption that there is a God, that Jesus is His unique Son and that the Bible is the inspired word of God are not just wild assumptions, based upon a wish or hope that

it is so. Our assumptions and conclusions are based upon an examination of all the historical facts that are available and logical conclusions drawn from an honest examination of those facts. We do not believe that there is a God simply because it would be nice, in our opinion, to have someone to tell us what to do. We believe it because the evidence is so overwhelming that we could not rationally deny it.

But let us examine just a few of Jennings' perversions and misrepresentations, the majority of which are upheld by various liberal denominational preachers. He presents Paul as being in conflict with the other apostles with regard to the necessity of circumcision, or the keeping of the Law of Moses. He, along with most denominations, point to the "Jerusalem conference" in Acts 15 as an argument among the apostles about these matters. A careful and honest study should convince any person that the difficulty was not a difference in apostolic teaching, but a difference with some false teachers who had come from Judea as Galatians 2:4-9 clearly shows. Acts 15:13ff shows the same thing, as James makes it clear that he and Peter and the prophets are all in agreement with Paul. Paul's later rebuke of Peter was clearly not about what Peter had taught, but the fact that his actions did not agree with his words.

Whether Jennings was making a deliberate effort to portray Christianity as a movement of emotional, ignorant people who were following the opinions of Paul rather than following the teachings of Christ, we do not know. However, this was clearly one of the effects of his errors and perversions. One of the women on the program even made it appear that Paul claimed to be superior to the other apostles, knowing more than they, and being more spiritual and correct than they, and even a sort of reincarnation of Christ because he said that the life that he lived was no longer his own life, but that of Christ living in him. Of course they did not mention that this

is what every Christian should do, and what Jesus taught when he said that we must deny self and take up the cross and follow him. When Paul said, as recorded in the KJV in 2 Corinthians 11:5, "*For I suppose I was not a whit behind the very chiefeest apostles,*" any honest person who understands the English language knows that is not a claim to be superior to anyone, but merely a claim that he was equal in apostolic authority with the others. If we were to say, "We have as much authority as the most notable preacher in the brotherhood to make laws for the church," we would not be claiming to be superior to anyone, but simply stating a fact.

However, the primary purpose of this article is to emphasize again and again that any perversion, whether it seems great or small, either in doctrine or emphasis from what we find in the Bible can lead to disaster in our spiritual life and in some cases, eternal consequences. Sound doctrine is not enough. One can even emphasize the importance of baptism to make it sound as if the mere act of baptism is a regenerating act, and a guarantee of salvation. One can emphasize the importance of the Lord's Supper to make it appear that it is a sacrament that when taken, even by a person who is more interested in going fishing on the Lord's day than assembling with the saints, will somehow keep him safe or give him forgiveness for missing the period of worship and study. There is little question that most of us will probably put more or less emphasis on some phase of doctrine or living than the Lord would like, but it should be our intense desire to teach exactly what the Lord wants taught, the way he wants it taught. It is sad that millions will pay more attention to Peter Jennings' perversions than they will to the Bible records, but it is also possible that in the case of some honest person, God will overrule that, and lead him to study the Bible and find the truth for himself. Thank God for His promise in Romans 8:28.

Cookeville, TN

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When Good Men Do Nothing

Wayne Greeson

"All that is necessary for the triumph of evil is that good men do nothing."

(Edmund Burke)

So much of the history of the struggle between good and evil can be explained by Edmund Burke's observation. Time and again those who profess to be good seem to clearly outnumber those who are evil, yet those who are evil seem to prevail far too often. Seldom is it the numbers that determine the outcome, but whether those who claim to be good men are willing to stand up and fight for what they know to be right. There are numerous examples of this sad and awful scenario being played out over and over again in the scriptures.

They Get Nothing Good Done

When good men do nothing, they get nothing good done. To be good, one must do good. The Lord commands his people to do good (Luke 6:35; Eph.2:10). Christ *"gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"* (Titus 2:14).

In the parable of the talents, Jesus described a man who did nothing. When he received his Lord's money, he *"went and digged in the earth, and hid his Lord's money"* (Matt. 25:18). When his Lord returned, he returned to the Lord just what he had been given (Matt. 25:25). Notice, the servant did not do any outright evil, such as stealing the money, but then neither did he do anything good. He did nothing and he got nothing good accomplished. Jesus said he was a *"wicked and slothful servant"* (Matt. 25:26).

Jesus rebuked the church at Laodicea for doing nothing. *"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked"* (Rev. 3:15-17).

Too many Christians and too many churches do nothing. They are standing

idly by, they are mere spectators. They sit on the sidelines instead of actively participating and working for the good. If good wins, they join in the celebration though they did nothing to produce the victory. If evil wins, they will complain long and loud though their own apathy helped produce the undesirable result.

When Jesus found a fig tree with *"nothing thereon, but leaves only"* He cursed the tree and *"presently the fig tree withered away"* (Matt. 21:19). What will He do with those who claim to be good and yet do nothing? John the baptist warned, *"And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire"* (Matt. 3:10; John 15:2).

They Help Evil To Triumph

When good men do nothing, evil triumphs. Evil, sin, and sinful men must be opposed. God commands those who are good, not just to avoid evil but actively oppose it. Christians are to not only *"have no fellowship with the unfruitful works of darkness, but (also) reprove them"* (Eph. 5:11). Those who do nothing about sin and evil, help the sin and evil to prevail. One who is silent when there are those around him in sin becomes a partaker with them (Eph. 5:7).

In the days of Elijah, the silence of many had allowed the evil of Ahab and Jezebel to prevail throughout the land of Israel. *"And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word"* (1 Kings 18:21). The silence of the people spoke volumes of their indecisiveness and inaction. Their failure to stand up, speak up, and speak out permitted wicked and evil men to run rampant.

Jesus told of a traveler who was robbed, beaten, and left him half dead. The men who did this were wicked and did a very wicked thing. But the Levite and priest allowed this evil to continue unanswered by doing nothing as they each *"passed by on the other side"* (Luke 10:31-32). Fortunately for the traveler there was one man, a Samaritan, who

was willing to stand up for what was right (Luke 10:33-36).

Jesus warned *"He that is not with me is against me; and he that gathereth not with me scattereth abroad"* (Matt. 12:30). In the fight against evil there is no middle ground, no gray area, no neutrality. Those who are not actively and vigorously fighting against evil are helping evil to triumph.

They Are No Longer Good

When good men do nothing, they are no longer good. Many have the mistaken notion that good is merely the absence of doing that which is wrong. Not so! One is good not merely because he does no evil, but because he is actively working for what is good. *"Let him eschew evil, and do good"* (1 Pet. 3:11). James explained, *"Therefore to him that knoweth to do good, and doeth it not, to him it is sin"* (James 4:17).

The eldest of Israel, Reuben, knew his brothers' murderous plot against their younger brother Joseph was wrong. He started an attempt to deliver Joseph, but as he hesitated and vacillated, the other brothers sold Joseph into slavery. When Reuben heard what they had done, he realized his failure to act had helped to bring about this evil result.

Instead of correcting his error, Reuben sought to cover his guilt by agreeing with his brothers to lie to their father about Joseph's disappearance (Gen. 37:18-35). Reuben had "good intentions" and he was not even present when Joseph was sold into slavery, but he knew his inaction and absence made him just as guilty as the rest of his wicked brothers. This guilt continued to haunt him through the years (Gen. 42:21-22).

The prophet Obadiah severely condemned the Edomites for doing nothing when evil was befalling their brethren, the Jews. When Jerusalem was invaded by her enemies, the Edomites "stood on the other side" doing nothing but watching the slaughter as spectators. God said by their failure to act and to help their brethren *"even thou wast as one of them"* (Obad. 11).

Today, there are preachers and

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Having One's Cake And Eating It Too

Wayne Turner



Have you ever experienced deafening silence or a bittersweet situation? Do you wear plastic glasses? In math, have you used a constant variable? Have you wondered about government intelligence? If so, you have experienced an oxymoron. An oxymoron is an expression that uses two opposite, contradictory terms to form a new expression. "Having one's cake and eating it too" is a classic. It represents two conflicting, mutually exclusive desires.

By nature, people are a study in contradiction. We seek relationships and independence at the same time. We value "do-it-yourself" yet want the convenience of fast food. We drive to the gym so we can exercise. Our culture has been described as "hurry up and wait." Unfortunately, this contradictory nature can spill over into our spiritual lives and our relationship with God. We often seem to want the blessings of religion with the freedom and independence of self-sufficiency. Today, some want community and close fellowship with other Christians, while following their own opinions and tastes, despite the consciences and beliefs of others. They are saying, in effect, that they want the freedom to do as they please and to reject the values and standards of others, while at the same time demanding their blessing and support. They want to challenge and reject Biblical foundations in favor of human innovations, like instrumental music.

The masthead of the Gospel Herald proclaims our purpose, "For the promotion of New Testament Christianity." Since its inception in 1936, this paper has served churches and Christians across Canada whose goal was to be, simply, the church found in the New Testament. They were guided by convictions similar to those expressed by Thomas Campbell in 1832, "Our desire, therefore, for ourselves and our brethren would be, that rejecting human opinions and the inventions of men, as of *any authority*, or as having *any place* in the church of God, we might forever cease from further contentions about such things; returning to, and holding fast by, the original standard; taking the divine word alone for our rule – the Holy Spirit for our teacher and guide, to lead us into all truth – and Christ alone as exhibited in the word for our salvation – that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord." (*On Religious Reformation*) They recognized an inherent, unhealthy contradiction between the Word of God and the opinions and inventions of men. Coming from backgrounds in the denominational world, they were intimately familiar with the contention and division which such innovations create.

As early as 1829, Campbell warned of the disastrous effect human innovation had, and the need for a true restoration, "Seeing the pernicious nature, and anti-scriptural effects of the present corruptions of christianity, both upon professors, and non-professors, in producing alienations amongst the former,

in direct opposition to the law of Christ – and in casting almost insuperable obstacles in the way of the conversion of the latter – the serious and upright, of all parties, must feel conscientiously bound to endeavor, to the utmost of their power, to effect a genuine and radical reformation; which, we presume, can only be effected by a sincere conformity to the original exhibition of our holy religion, the divinely authorized rule and standard of faith and practice." (*Prospectus of a Religious Reformation*)

Later he added, "the New Testament does really contain – and actually exhibit – a divine system of religion and morality *so complete*, that the person who realizes it, 'will stand perfect and complete in all the will of God – be made wise to salvation – thoroughly furnished to all good works.' And all this, in the express terms of the divine testimony, without the intervention of one human opinion; only taking for granted that the sacred text means what it says when treated with that candid evident fairness, with which we treat any intelligible, interesting record: otherwise, it can have no certain meaning at all."

From their experience with human innovations, those who sought restoration understood the need to recognize the difference between what God expressly stated and where God was silent. In 1864, Moses E. Lard wrote of the standard of restoration, the New Testament. He said, "To this we have consented to bring the smallest point of doctrine, and the most trivial feature in practice. And furthermore, we have solemnly covenanted that whatever cannot be clearly shown to have the *sanction* of this standard shall be held as not doctrine, and shall not be practiced. We say shown to have the *sanction*; for it is not enough to warrant a practice that this standard does not sanction it. No practice can be defended on this ground. To warrant the holding of a doctrine or practice it must be shown that it has the affirmative or positive sanction of this standard, and not merely that it is not condemned by it." (*Lard's Quarterly, March*). He was writing about the introduction of instrumental music in some congregations. Those who favor instrumental music cannot argue for it on the basis that God has asked

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Good Days & Bad Days

What kind of a day are you having? All of us experience some days that are better than others. Some days we would like to remember, others we would just soon forget. Sometimes the outstanding ones are called “mountain top days”. Likely most do not feel they have enough of those! For the most part our days are just “same old, same old” with a mixture of days we would like to forget.

Forgettable days are caused by a variety of things such as: parents going through the trials of raising children, problems in personal relationships; husband/wife, boss/employee, parent/child, child/parent, friend/friend, etc., seeing little result in efforts to influence others for God, being lonely, being criticized – especially if the criticism is unjust, being bored, and experiencing health problems. These and similar events make for forgettable days.

Bad days are a frustration, whenever they come. However, it seems especially bad when they follow really good, “mountain top” days. Unfortunately, the positive of the really good day is often quickly lost in the experience of the bad. An example of such a situation is seen in the life of Elijah in 1 Kings 18 & 19. (If you are not familiar with the events of these chapters, it will be helpful if you take time to read them before reading the rest of this article.)

Told by God to go confront Ahab and the evil of his reign, Elijah experiences a great day in his confrontation with the

450 prophets of Baal. The events of this day are interesting to imagine. To hear Elijah taunt the prophets of Baal as they worked, fruitlessly, to get their “god” to burn the sacrifice for them. Then to see him go through the elaborate preparation to make the task of burning the sacrifice even more difficult, offer a prayer to God asking him to show his power and then see the power of God burn the sacrifice, altar and all, what a day!! The prophets of Baal are put to death and Elijah has had a great victory and a “mountain top day”.

However, that is about to change. Ahab had a wife, a formidable woman, named Jezebel. She loved her prophets

of Baal. When she hears about what had happened she makes a commitment. *“Now Ahab told Jezebel everything Elijah had done and how he had killed all the prophets with the sword. So Jezebel sent a message to Elijah to say, ‘May the gods deal with me, be it ever so severely, if by this time tomorrow I do not make your life like that of one of them’”* (19:1, 2). Elijah has just come from a great victory in which the power of God has been impressively shown. All he had to do was to ask God and this demonstration was given. He was acting at the direction of God in the message he took to Ahab and in showing the people that *“... O Lord, God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. Answer me, O Lord, answer me, so these people will know that you, O Lord, are God, and that you are turning their hearts back again”* (18:36, 37). Therefore, Elijah is not about to be intimidated by this mere human... not!!

“Elijah was afraid and ran for his life. When he came to Beersheba in Judah, he left his servant there, while he himself went a day’s journey into the desert. He came to a broom tree, sat down under it and prayed that he might die...” (19:3, 4). Talk about a bad day! He knew Jezebel was a woman of her word. She would do everything she could to carry out her threat. Elijah felt alone...at least as far as human support was concerned.

God allows Elijah to feel sorry for himself a little while but then confronts Elijah and challenges him. *“And the word of the Lord came to him: ‘What are you doing here, Elijah?’* (19:9). Elijah’s answer to this question is one of self pity and defeat. *“... I have been very zealous for the Lord God Almighty. The Israelites have rejected your*
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Strathmore Blvd. Homecoming Celebrating 80 Years

June 6, 2004

9:45 Sunday School & 11:00 Worship

Speaker: Ralph Perry

Lunch

2:00 Singing & Devotional

2004 Theme: *“If you abide in my word, you are my disciples indeed”* John 8:31 (NKJV)

Come & Celebrate with us!

Do You Have Credibility?

Roger Lansdell

There's no doubt that Christianity, the Church and its leaders are currently experiencing our greatest crisis of credibility since the middle ages. With only a casual examination from both without and within it provides ample evidence that we, individually and collectively have a problem with credibility. As a result, we need to plug the gaps in our credibility if we're to be heard, taken seriously and followed. And it seems to me that the place we have to start is with our own credibility. Christians, the church and its leaders will only ever regain credibility in the world and with one another when each is behaving credibly. We'll only be listened to and followed if people perceive us as people of integrity. What we say means nothing when what we are thunders so loudly in their ears.

The question is where do we start in thinking about how to live credibly as Christians? It seems to me that one of the best places to start is with the instructions Jesus gave to his disciples in the sermon on the mount. Here Jesus talked about how to live lives of integrity as God's people. He laid out the sorts of characteristics that might mark out a Christian as a person of integrity, or that might lend us a credibility that we wouldn't otherwise have.

First, He says that we'll be poor in spirit. That is, we'll have a humility about us that says that we're not the

centre of the universe. Rather we'll be people who acknowledge our need to set aside personal agendas, wants and desires for the sake of others, and our community of believers.

We'll be among those who mourn. We'll mourn over the brokenness we see in our world and we'll also mourn over our own spiritual failings. And as we mourn, we'll see how the gospel offers all people a new hope; a new source of comfort, because it shows that God is still in control, as out of control it might seem at times.

We'll be meek. Someone who's meek has strength that's under control. The image is of a horse that responds instantly to its master's commands. So we'll be people who are under the control of God, who respond to his leading and prompting. We'll be self disciplined rather than self willed.

We'll hunger and thirst for righteousness. We'll be people who protest when we see the unrighteous prosper and the righteous put down. We'll stand with those who are people of integrity and stand against those who take advantage of people.

And we'll be people who show righteousness in our lives, even at the risk of persecution. That's integrity in action. Mind you, being righteous doesn't mean being self righteous. These are the ones who give Christians a bad name. But truly righteous people do it with sincer-

ity, purpose and from their heart for the good of others rather than to draw attention to or to advance themselves.

We'll be merciful. That is we'll show mercy to those who are in need. And we'll respond to the mercy shown to us by God, by the way we offer the same sort of grace and forgiveness to those who have offended us. For us, grace will be a way of life... a way of relating to others.

We'll be pure in heart. Jesus realized that a person's purity depends on what's at the centre, in the heart (Cf. Matt. 15:17-20). In fact all the other characteristics hang on this one. What is my heart like? If it's pure, people will see it in the way I speak, in the things I do and in the way I respond to others.

Finally, we'll be peacemakers. But don't confuse this as being a pacifier. A peacemaker isn't one that vacillates and never takes a stand. This doesn't bring peace but rather leaves everyone confused. If there's anything this world needs at the moment, it's those who are truly peacemakers. Credible Christians are people who seek peace in their relationships, who do their best to mend relationships that are broken and who act as mediators.

So there are 7 characteristics that will help us as followers of Jesus to be seen as credible. Using these characteristics, do you have the courage to ask someone how credible you are?

Sault Ste. Marie, ON

Watch...



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Att'n: Max Craddock

Preparing Ministers

Donald Perry

“On 27 April 1560 the Protestant Lords of the Great Council of the Realm of Scotland covenanted to procure by all means possible that ‘the true preaching of God’s Word may have free passage with this realm, with due administration of the sacraments and all things depending upon the said word.’ Two days later they charged a group of ministers to ‘commit to writing and in a book deliver... judgments touching the reformation of Religion.’ John Knox one of the ministers given this assignment. Three weeks later, on 20 May, the ministers... delivered to the Lords their recommendation for the organization of a reformed Christian church for Scotland” (D. Hay Fleming, *The Scottish Reformation* (Edinburgh, 1960), p. 93). The “Reformation Parliament” (July-August 1560) outlawed Catholicism and adopted a Protestant confession of faith. The May 20th text was revised and submitted to the reformed churches first General Assembly in December. Final approval came from the Secret Council which subscribed to the plan on 27th January 1561. The reformer’s ideal was a church in which Christ’s gospel as found in the Old and New Testaments would be proclaimed, and practices without Scriptural warrant would be abolished as idolatry. They stated repeatedly that they had modelled their Church “on the injunctions of the New Testament, uncontaminated by the contrivances of the wit of man” (MacGregor, *Scottish Presbyterian Polity*, pp. xvi.62). Yet it was difficult for them to find a model in the Scriptures for a national governing body for the church. “The Scots reformers saw their new church constitution as an application of principles of government they discerned in the New Testament. But the precedents they found in the New Testament did not constitute a polity, nor did they

address the particular conditions prevailing in Scotland in 1560. Thus ‘to transform the meager resources of the New Testament in regard to the organization of the Apostolic churches, into a national Presbyterian constitution suited to the sixteenth century life in Scotland, the reformers were inevitably obliged to have recourse to some admixture of ‘the invention of their own heids,’ or of that of others.” (Robert M. Healey, *Scotland’s First Book of Discipline*, Journal of Church History, 1989, page 342, as a quote from MacGregor, *Scottish Presbyterian Polity*, p. 66).

“The reformers planned to enable Scots to hear, comprehend, affirm and support the gospel, and to continue to grow in their understanding of its meaning and significance for their souls and their lives. The method of reaching their goal was continued competent preaching, the placing and keeping of a qualified ministry in the pulpit of every

parish in Scotland” (Robert M. Healey, *Scotland’s First Book of Discipline*, Journal of Church History, 1989, page 342). Though the Scottish Reformation was legally established, it was unfamiliar or unknown to most Scots. The national and international situation was such that the governing powers might try to uproot the reformation thrust, as “Bloody Mary” did in England. In 1500 Scotland had almost 1,100 parishes and no more than a dozen men qualified to engage in “the true preaching of God’s Word.” Hence the concern for a quick provision for qualified preachers for Scotland. But in any case, without instruction for all Scotland in the gospel the Reformation would still be in jeopardy. The question arose as to “what could be done to speed up the process of locating likely candidates, getting them to respond to the church’s call, training them, supplying their needs to enable them to give single-minded devotion to the pastorate, and guaranteeing that they would stay in the pulpits once installed?” (Page 343). It was important that the Protestant Lords and the Scottish people should take seriously the problem of supplying pulpits. There was a strong focus on the need to recruit, train, and retain preachers.

The Book of Discipline granted every congregation the right to call its own pastor and the freedom from the “violent intrusion” of a pastor they had not freely chosen. But it was considered the duty of every congregation to fill an empty pulpit quickly for fear that for the lack of a pastor the parish “slide back into idolatry.” The compilers of The Book of Discipline considered this so important that they proposed a way of electing and installing a pastor for any congregation that had allowed its pulpit to remain empty for more than

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You are invited

*to join students, their families & staff
for their year-end activities:*

Wednesday, June 9, 2004

7:00 p.m. **Baccalaureate Service**

*To honour graduates of the Class
of 2004 at the Church of Christ,
4900 John St., Beamsville*

Friday, June 11, 2004

3:00 p.m. **Court of Honour**

*All students participating with
recognition of outstanding contributions*

4:15 p.m. **Luncheon**

6:00 p.m. **Graduation Ceremony**

Great Lakes Christian College

905-563-5374

continued from previous page

forty days. But at that stage there was the problem of a great scarcity of qualified preachers. So the church ran a greater risk of "idolatry and corruption" with no minister than with an unqualified one. The reformers even proposed that the Protestant Lords "had God-given authority to compel qualified men to enter the ministry and even to assign such ministerial candidates to their post" (page 344). This was not a very workable approach. As a stop-gap measure they proposed the appointment of "readers." The readers would be selected from the local laity who would be authorized to lead the congregation in worship but not to administer the sacraments. This was to cover immediate needs as well as serve as method of recruitment. To encourage this they proposed that the beginning reader should receive a small stipend, but as he developed skills in exhortation and preaching his pay should gradually increase to encourage him to strive to become a full-fledge minister.

Another approach to recruit ministers was to have those ministers "unusually gifted both in preaching and in instruction" to be settled in urban areas. It was thought that by their diligent work they would soon send many candidates into the ministry. Another approach in recruiting ministers was to have a weekly assembly to meet in every town containing a school or a group of learned men for the interpretation of Scripture. These were referred to as "the exercise" or for "prophesying." It included not only all ministers and readers within six miles but other persons who could attend either by invitation or on their own initiative. Everyone was free to participate actively to express one's personal understanding of a designated biblical passage. The compilers of this *First Book of Discipline* pointed out that all might learn, and the church will "have judgment and knowledge of the graces, gifts, and utterances of every man within her body." Those who showed signs of having gifts needed for ministry "must be constrained by fraternal admonition, and correction to bestow his labors, when of the Church he is required to the edification of others" (p.191).

To qualify such men for the ministry depended on a national system of universal education envisioned by the compilers. This was but a dream for the future. For the time being, congregations had only two alternatives: to find candidates already educated and qualified to preach, or to appoint readers who would devote themselves individually to on-the-job study and self-education.

Another consideration of interest addressed was the financial remuneration of ministers. The compilers were realistic about the material needs of ministers. Their aim was to remove whatever financial cares might hinder a candidate from entering the pulpit or tempting him later to leave it or to engage in activities that could diminish his ministerial effectiveness. If congregations were to receive the benefits of a competent, diligent pastorate, ministers had to receive adequate compensation. (Ibid., p.178).

These interesting historical observations afford us an opportunity to reflect on the situation in our restoration churches at this time in Canada. There is a scarcity of qualified ministers of the Word of God. We do not have a national denominational governing body over us to solicit funds from our churches, provide seminar training, nor to set standards and rights of ordination for ministry in churches of Christ. Our independent congregations need to feel some sense of responsibility to recruit, and help prepare gifted persons for ministry among us. We need to support our ministers at a level that they can give their undivided best to the work of the kingdom. We have Great Lakes Bible College in Ontario and the Bible Department of Western Christian College in Saskatchewan devoted to preparing ministers of God for our churches. These schools need our prayers and our support. Churches need to work at recruiting suitable people to receive training in ministries. Churches which do not see fit to give financial support for the general operation of our colleges surely can help provide funds for students and teachers working to prepare our people for the ministry.

Beamsville, ON

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Christians who fail and refuse to meet the real foe, refute error, and fight the enemy. Instead, they have turned to viciously savaging their own brethren. They are filled with bitterness and hatred and they maliciously attack, slander and misrepresent other Christians and gospel preachers.

Paul warned about such men and behavior among those professing to be Christians, "*But if ye bite and devour one another, take heed that ye be not consumed one of another*" (Gal. 5:15). Those who engage in such behavior are spiritual cannibals.

While the conduct of these so-called Christians is shameful, what about those supposedly "good" men who do nothing? Those who stand on the other side and do nothing but watch as their brothers are being slandered, slaughtered, and devoured, cease being innocent bystanders and idle spectators. Their failure to act not only allows evil to triumph, but makes them just as guilty as the spiritual cannibals they refuse to reprove and rebuke. In God's words, "even thou wast as one of them" (Obad. 11).

Conclusion

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Those who fail or refuse to do good in the face of evil are sowing some dangerous seeds. They are doing nothing good as Jesus commanded them to do; they are helping evil to win and have ceased being good and have become partakers of the evil they did nothing to stop.

Do not allow evil to triumph. Do not sit by and do nothing. Stand up and be counted, speak up against evil and speak out against evil men and their sinful deeds.

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covenant, broken down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too” (19:10). God then gives a demonstration to show that he is still God and in control. Still, again, Elijah gives the same answer to the question, *“why are you here?”* in verse 14. God then tells him to get back to work and assures him that he is not the only one who believes and trusts in God. *“Yet I reserve seven thousand in Israel – all whose knees have not bowed down to Baal and all whose mouths have not kissed him”* (19:18).

So what? The events of the life of Elijah are interesting to read, but what application can one make of those events today? We WILL be tested. Make no mistake about that. Experience would suggest that often the greatest tests come hard on success. The Christian has every reason to stand firm since the same God who impressively demonstrated his power in Elijah’s day is the same one that had promised us victory. Take heart from the words of Paul, *“Let us not become weary (let us not lose heart – NASV) in doing good, for at the proper time we will reap a harvest if we do not give up”* (Galatians 6:9). Also in 1 Corinthians 15 Paul encourages Christians to be steadfast and faithful in serving God since the price of redemption has been paid by Jesus and his resurrection assures us of ours. He ends by saying, *“Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain”* (vs. 58).

The Hebrew writer gives encouragement for staying faithful, regardless of what happens, by writing, *“Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart”* (12:1–3). By following the example of Jesus, we will not be afraid of the enemy since we know the power of our God.

While troubles will come, remember the promise that is given to the believer. *“Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings. And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast”* (1 Peter 5:9, 10).

When bad days come, renew your commitment to God and face the new challenges with confidence...since our God is *“... able to do immeasurably more than all we ask or imagine, according to his power that is at work within us”* (Ephesians 3:20).

Camp Manitou



Featuring:

Steve May: Christian Evidences
John Clayton: Evidences for God

August 7-13, 2004

Camp Manitou is a Bible-Centred wilderness camp for young men ages 13 and up. It is located on Upper Twin Lake near Temagami Ontario.

For information or application forms, please contact Jim Dickie at 905-563-8164 or email at jdickie1@becon.org

Space is limited and early application is encouraged



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Reminder: In order to be published in the following months' news, each congregation's information should be sent to Walter Straker before the third last Tuesday of the month.

ONTARIO

Beamsville: Dana Whitfield, son of Roger and Lorna, was baptized March 24. Amy Walgren was baptized Sunday night, March 28. Ron Kielstra was baptized Wednesday evening, March 31. Ron is a day student at Great Lakes Christian College. Andrew Jewett of Oakville was baptized March 10 by Josh Lourenco. Art and Ruby Ford were to make a presentation of their visit to Papua New Guinea on April 18. The report included pictures of Ruth Zimmerman's work in PNG. GLCC Youth Rally was scheduled for April 23-25 featuring Samson Ling, and the groups, "Autumn" and "Express."

Bramalea: Thirty-one women attended the Secret Sister luncheon on March 28. Kernesha Baird and Kevin Ricketts were married April 10, with Devon Bennett officiating. Michael Mazzalongo was a guest speaker Sunday evening, April 4. Teera Switzer, foster sister of Andraya Thomson, was baptized Sunday, April 11. Sister Laura Hadley Grainger, age 87, passed away on Tuesday, April 13.

Brantford: Marie Gardner died in late March. Don Perry is presenting a series of lessons on "The Meaning of the Cross." Don Smith presented a series on "Confidence in Christ" March 26, 27, and 28. Carol Hoffman and Sean McFee were baptized in March.

Collingwood: On June 17, 2004, Edith and Frank

Kneeshaw will celebrate 74 years of marriage. They have been blessed with 18 direct descendants; 2 daughters, Ruth Blanchard and Sylvia Davison, both of Collingwood, ON; 5 Grandchildren, Karen Merritt of Bradford, ON, Dale Blanchard of Collingwood, ON, Kevin Blanchard of Nottawa, ON, Jeff Davison of Vineland, ON, and Lisa Zimmerman of Lancaster, Texas. They also have 11 Great Grandchildren. Edith and Frank are also blessed to still be living, quite independently, in the same house in which they raised their family.

Fenwick: Chad and Robyn Comfort have moved from Ottawa and placed membership. Rob Laprise was baptized on March 14. Jim Morgan, of Ohio, presented a series of lessons April 2-4 on "God's Wonderful Plan."

Harding Avenue: A special meeting entitled "Choose You This Day" from Joshua 24:14-15 was planned for May 7-9 with Walter Straker, Bramalea, as guest speaker.

Newmarket: Ryan Mashinter and Karen Shin were married here November 8. They live in Whitby. Keith and Marie Thompson's granddaughter, Sheila Thompson, was baptized in March.

Omagh: Lisa DeLeon was baptized Sunday March 28 by Steve Corbet.

Sarnia: The church at Sarnia is hosting a Ladies Day on Saturday May 29 from 10:00 a.m. to 3:00 p.m. This is for all ages from teens up. We will have three lessons from ladies in the congregation including Nicole Dennis, Sally Dunn, and Doris Barnard. Our new ministry programs are going well with committees which meet regularly to coordinate our work under the direction of some of the men of the church. We are currently engaged in writing and producing our own study guides for new members which will take them through the first year as Christians. The week of July 11, we will be hosting an evening VBS with the help of members from the church in Marysville, Ohio. Our distribution of the Heart to Heart magazine continues to 1000 neighbourhood homes every two months. - David Dunn

St. Catharines (Ontario Street): John Clayton was scheduled to present his "Does God Exist?" seminar April 23-25. A question and answer period followed each session.

Toronto (Bayview): Betty Roemer, retired European missionary, fell and fractured her hip.

Toronto (Strathmore Blvd.): Edie Doherty, a charter member of the Strathmore congregation, now living with her daughter in Kitchener, celebrated her 95th birthday on April 16. The annual Training For Service Day was hosted by Strathmore this year on April 9. Peter Morphy, formerly of Ontario who is now preaching in Mesa, AZ, was the featured speaker with Don MacMullin, of Collingwood, ON, teaching the high school classes. The theme for the day was "Body Building" and focused on the need to know and develop personal talents in serving in the Lord's Church. 575 people registered for the day, representing 47 congregations. Peter also taught two sessions on Church Leadership at the Strathmore building on Saturday, April 10. As usual, the TFS was a wonderful day of fellowship and praise.

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Gospel Herald

WEBSITE IMPROVED

Recent changes have been made in the Gospel Herald Website, including an on-line catalogue for use in ordering materials from the bookstore. (Orders can be phoned, faxed, or e-mailed to the bookstore.)

The site has been redesigned by David Perry and is being updated to provide better service.

The website address is:

www.gospelherald.org

Visit the Gospel Herald there soon.



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

BRITISH COLUMBIA

Abbotsford (Central Valley): Raymond and Merle Fillion returned from their trip to Haiti two weeks early because of the political unrest in that country. On March 28, Raymond showed a video of the school compound they started five years ago and gave an update on all that is being accomplished. While there they were able to oversee the drilling of another new well which will provide clean water for a number of villages in the surrounding area. The ladies had their first "Chew and Chat" brunch the last Wednesday in March.

Burnaby: A video series on "Building Strong Marriages" was started on Sunday afternoons in March, and will conclude on June 6. Participants ate together before watching the five-lesson series. Children were entertained in another room so that parents might have an uninterrupted hour together. Several of our young people visited foreign lands during Spring Break. As part of Pacific Academy's outreach program, Elizabeth Jacobs worked in orphanages and schools for two weeks in Kingston, Jamaica. Joanna Ruch served in a community school and medical clinic in Kibaale, Uganda. Chris Clarke took 12 of her students, which included Sabrina and Sharlie Clelland, to Italy during their break. The annual "Got Faith?" Youth Rally was held April 16 -18 with some 120 registered from B.C., Northern Washington, and Calgary. Speaker was Steve McMillan from NWT on the subject of "The Power of Faith", with Mike Coghlin from WCC leading the worship periods.

City Church: The Sproul family will be returning to their home in Lynden, Wa. at the end of the month as John finishes his studies in Lubbock, Tx. Autumn plans to continue hers via the courses offered by Sunset International Bible Institute in Vancouver. They, along with the Dudley family, will be working with Autumn's parents here to establish a positive influence in East Vancouver, which is known for its drug trafficking and prostitution. Several Chinese

men have expressed an interest in becoming teachers of the Word after their baptism.

Deep Cove: A romance that began in Italy culminated in the uniting of Carol Lucatini and Richard Williams in a beautiful setting in the park at Deep Cove on April 2. With material, flowers, and a portable "desk" on which to sign official papers, Jennie Keeran's decorating skills transformed a grassy bank into a festive stage. Milton Diaz, the Oakridge preacher, officiated. After Richard's arrival from Florida, he completed a study with Dan and was baptized Thursday evening.

Delta: A special ceremony marked the appointment of four deacons for the Delta congregation on April 11. Chosen for their individual abilities, Ron Bailey, Larry Waddell, Chuck Winternitz, and John Close, all agreed to serve the church in this capacity. Specific duties were assigned after their appointing. Our preacher and co-worker for the last four years, Darren Williamson, has accepted a teaching position at Cascade College in Portland, starting in August.

Nanaimo: The Victoria and Nanaimo congregations were privileged to have the Cascade College Choir from Portland in concert on March 23 and 24, respectively. Also included on the program were the Men's Ensemble and a group called "Cascade Voices".

Prince George: A few people in the Lower Mainland made a last ditch effort to save the small congregation in Prince George a year ago. A farewell party for the preacher, about to be sent on his way, had already been given. But God knew there were other people in Prince George who would become Christians if they were given the chance. And in March, Carol McCauley was baptized into Christ, following the example of Christine Wlasitz in January. Although the harvest may be scant for long periods of time, eventually another person will be added to the fellowship, and each person is a stepping stone to others. Garth Hilton asks for the continued prayers of his brethren as he works alone in a difficult situation.

MANITOBA

Winnipeg: There are several groups meeting regularly within the congregation: Care Group Fellowships, Bereans Club, Lunch Pals, Teens and College, and a ladies' class. "Wake up sleepy head" overnighter was planned for the youth on March 26 & 27. They

had small lessons, singing, prayer, and fun and games. WWJD Kids Rally was scheduled for April 30 - May 1. Roy Merritt of St. Catharines, ON, spoke on March 28. March 20 an International Dinner was held and 198 people attended.

SASKATCHEWAN

Regina (Northwest): This congregation is happy to announce that we have hired a minister to work with us. Danny Swick comes to us from Houston, Texas. He has experience working with a church plant that used a cell group model. Danny, his wife, Jenny, and 20-month old son, Liam, arrived in Regina in early March. On April 9, their daughter Sophia was born. We are excited to have them join us! On April 4, the Northwest Church of Christ and the Glen Elm Church of Christ (formerly Regina Church of Christ) met together for Sunday morning services. It was an amazing celebration of unity within God's family as over 400 people gathered to praise God, fellowship with one another and encourage each other. It was jointly planned and conducted by representatives from both congregations. It was a wonderful celebration of the unity that we share. The Glen Elm church has been welcoming and supportive of the work of the Northwest church since the early days of its planning. We hope to have other times of unity and fellowship between the two congregations in the future.

Photos of the April 4 worship service in Regina...



The Let's Start Talking Teams are introduced.



The view from the back of the auditorium.

MISSION NEWS

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Haiti: Foreign missionaries were advised to leave the country early in February. The Fillions, who had postponed their trip for a year because of the unrest in the country, cut short their visit to the Dufailly School Compound and arrived home at one a.m. February 20 after a 24-hour trip. Raymond said that the school is in no danger because of its remote location. The Fillions considered their trip a success, as they were able to oversee the drilling of another well.

Rio De Janeiro, Brazil: Missionary Dan Bair reports that the average Sunday attendance at the Madureira congregation was 190 for the month of December. Adult attendance for Sunday classes more than doubled when a study of the book of Revelation was offered. The team is concentrating on the development of local leadership.

Buenos Aires, Argentina: Christians from six area congregations celebrated the re-birth of the Burzaco congregation, which was originally planted in the early 1980s. With the return to Buenos Aires of founding missionaries Glen and Kathy Henton, the congregation was revived and is looking forward to a bright future of service and outreach.

Porto Alegre, Brazil: Missionary Matt Rehbein reported that the Porto Alegre team, which began work here last June, had celebrated nine baptisms by the end of the year, and has an average Sunday attendance of 50.

The Philippines: You are invited to view the Philippine website of the churches of Christ. It has hundreds of pictures and hours of materials related to the Lord's church in the Philippines. The website is <http://www.philippinechurchesofchrist.org>. Dr. John Bailey of the Legacy Church of Christ in North Richlan Hills near Fort Worth, Texas, is coming to conduct several dental missions this month. World Bible School enrolled over 10,000 new students between March 1-25, 2004. This is the highest recorded enrolment in the country ever. Our goal is to enrol over 100,000 new students this year. The Philippines has been #1 in WBS student enrolment in the world since January. Materials which arrived in three 40-foot containers last year from the USA has been used for church planting missions, preaching, Christian schools, WBS, and various church related ministries. We are planning to help start four more new churches this year in Visayas and Luzon. Local missionaries can be supported for \$100.00 a month, preaching school students for \$60 a month, and missionary interns for \$80 a month. Other special needs include sponsoring churches for new church planting efforts, Medical and Evangelistic Campaigners, WBS teachers, long term missionary workers, and interns. - Condensed report from Salvador Cariaga

Sendai, Japan: The first ever nationwide Young Adult Camp was conducted March 5-7, with the theme: "Life's Journey." Nao Fukushima, from Tachikawa, and Sugao Tadokoro, from Hitachi-tagu, were guest speakers. Jonathan Straker took Michiko Umehara as his bride on Saturday, April 10, in Sapporo, Hokkaido, Japan. The wedding was "live" in English and recorded in Japanese. The wedding reception was also bilingual. Ben Berry reported that Michiko's mother

mentioned that several non-Christians attended the wedding and she felt they had "a chance to really learn something about God and His love." Another reception was planned for Jon and Michiko in Sendai on April 25. Invitees to this event included Sendai members, those with whom the team studies, as well as contacts from the neighbourhood around the church and the "team house." Please pray for Jon and Michiko's marriage, and for the transitions this event will bring to the team. Dave Moon, (Jon's best man,) who previously taught ESL in Sendai, plans to return to Sendai and become part of the team. He was a tremendous asset to the work when he taught in Sendai, so please keep him in your prayers as he begins the process of finding sponsors and supporters. Due to donors who completed their one-time commitments, Ben Berry is also seeking funds. (He now lacks \$1,300 [US] monthly support.) Please pray that God will surface generous donors to fill the needs of both David and Ben. The team's singing group "Offering" was invited to encourage Japanese Christians at the annual worship and fellowship at Ibaraki Christian University on April 29. Paul Mawatari, Sendai preacher, has announced his retirement as of the end of 2004. Already 69 years old, his next dream is to build a Christian high school at the foot of beautiful Mt. Zao. He and his wife, Mitsuyo, have worked with the Sendai congregation for about 40 years. Preparation for the congregation's biggest contact draw of the year, Let's Start Talking, has begun. This year's team is from York College. Plans are also being made for the team's first furlough from August through October, 2004. New English Bible Classes (EBC) have begun again. This session's lessons will be a study of the gospels. - Walter Straker

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Waterloo: The congregation has two youth groups: ages 5-8 meet one Friday evening, and the high school group the next Friday. Adam and Amy Sandiford have been leading the groups. The Keenagers met April 23. April 16-18 Truitt Adair was to present a series on "Quality Leaders for Healthy Churches." The Great Lakes Bible College graduation ceremony and promotional dinner was planned for April 30 at Carmen's in Hamilton.

NEW BRUNSWICK

Moncton: Joan Cooper from Kentville, Nova Scotia, has moved to Moncton to live with her daughter. The brethren have printed 3500 copies of a new pamphlet, "Life's Big Changes," which explains how Christ can help people deal with the stresses and strains that often accompany times of significant change. Another Friend's Day was planned for May 2, with Ray Fisher, of Kentville as guest speaker.

NOVA SCOTIA

Mill Village: The brethren survived Hurricane Juan and the worst blizzard in over 60 years, which had over 90 centimetres of snow. Robert and Roberta MacPhee were baptized Wednesday, March 24. David Hallett planned to make a trip to Orange, Texas, on April 20, to visit long-time supporters for his work in India and Mill Village. Several of the ladies went to Kentville for a ladies' retreat Saturday, March 27.

The Human Paradox

David Dunn

Someone has defined a paradox as a truth standing on its head. It is something that appears contradictory, but which is nevertheless true. What is it about man that is paradoxical?

Here is what Richard Holloway said,

This is my dilemma; I am dust and ashes, frail and wayward, a set of predetermined behavioural responses, riddled with fears, beset with needs, the quintessence of dust and unto dust I shall return. But there is something also in me: dust I may be, but troubled dust, dust that dreams, dust that has strange premonitions of transfiguration, of glory in store, a destiny prepared, an inheritance that will one day be my own.

The Bible tells us that even though we are only created beings, insignificant in comparison with the vastness of the universe, that we are beings of great value. This is so because God made us in His own image. And although that image has been marred by sin, it has not been completely removed.

Scripture also reminds us that despite this image, sin has brought into our lives a terrible self-centredness that makes us capable of so much that is unlike God. And here we find the human paradox – capable of so much that is noble and selfless and yet also capable of so much that is vile and evil.

John Stott reminds us that while we have been the inventors of hospitals to care for the sick and universities to teach our young we have also been the originators of torture chambers, concentration camps, and nuclear arsenals.

Surely we have all felt these two aspects of our nature vying for our allegiance. What hope is there of ever breaking free from the downward pull of evil so that we might give full flight to more honourable ambitions? Sadly, human history as well as Scripture testifies to this truth, that on our own we are doomed to miserable failure.

The apostle Paul describes our search for such freedom in his own experience under the Law. His discovery of freedom from such tyranny and bondage is our experience too. We have found that it is not in our own power to remedy our own condition. Yet, the marvelous message of the gospel of Jesus Christ is that no matter how far the “dark side” has enslaved his life, no soul is beyond redemption.

We will continue to live with our personal paradox as long as we have breath, but in Jesus, God has provided a new start and a certain hope for the future. In Christ, our future does not depend on our victory over our demons, but the victory of Christ on our behalf on the cross. My personal failure is transformed into victory over evil because God has allowed me to share in the triumph of the life and death of Jesus (see Romans 7:15-8:4).

Sarnia, ON

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

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

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

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

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

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or sanctioned it in the worship of the church.

In 1877, Benjamin Franklin wrote in the *Gospel Preacher*, "If any one had told us, forty years ago, that we would live to see the day when those professing to be Christians; who claim the Holy Scriptures as their only rule of faith and practice; those under the command, and who profess to appreciate the meaning of the command, to 'observe all things whatever I have commanded you,' would bring any instrument of music into a worshipping assembly, and use it there in worship, we should have repelled the idea as an idle dream. But this only shows how little we know of what men would do; or how little we saw of the power of the adversary to subvert the purest principles, to deceive the hearts of the simple, to undermine the very foundation of all piety, and turn the very worship of God itself into an attraction for the people of the world, an entertainment, or amusement." (*Sermon no. XVIII*). He added, "It appears never to occur to the multitudes who throng the assemblies to hear instruments, sweet voices and artistic melodies, that there is no worship in it, or, at least, *divine worship*. All that can be heard in a theater, in a museum, or less godly places, where there is certainly no worship. There is no worship in music, *in itself*. There is power in it, enchantment, but as easily associated with vice as virtue, with cruelty as with beneficence, with corruption as purity. We find music where there are *no moral qualities*, either good or bad – a mere secular entertainment. We listen to it, and admire it for *its own sake*, its beauty, its delightful strains, its

enrapturing sounds, its melodies, and the pleasing sensations it produces within us. But there is no worship in this. It is simply secular, having neither moral nor immoral qualities in it. We listen to a fine performer to see how he can perform, and admire the performance, as artistic, dramatic, and elegant, and give him the praise due a good performer. But there is nothing religious in it. There is not a moral idea in it; it has no moral character – there is nothing spiritual in it; it has no spiritual character – there is nothing religious about it; it has no religious character."

Lard seems to be echoing what Alexander Campbell had written twenty-six years earlier, that the denominations used instruments because their churches had "all the world in them." (*Millennial Harbinger*, September 1851). Then he said, "So to those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service, I think with Mr. G., that instrumental music would be not only a desideratum, but an essential prerequisite to fire up their souls to even animal devotion. But I presume, to all spiritually-minded Christians, such aids would be as a cow bell in a concert." This conclusion seems remarkably similar to Chrysostom (345-407) who commented on the use of instruments in the Old Testament, "But I would say this, that in olden times they were thus led by these instruments because of the dullness of their understanding and their recent deliverance from idols. Just as God allowed animal sacrifices, so also he let them have these instruments, condescending to help their weakness." Similarly, an ancient, anonymous work, "*Questions and Answers to the Orthodox*" notes, "It is not simple singing that belongs to the childish state, but singing with lifeless instruments, with dancing, and with clappers. Hence the use of such instruments and the others that belong to the childish state is excluded from the singing in the churches, and simple singing is left."

In 1852, Alexander published a letter written by his father, Thomas, to J.R. Frame in 1843 which may have identified the roots of this movement from the spiritual to the carnal, the lack of time spent in Bible study. He lamented the "time spent in mere trifling – in talking and thinking about things of no value,

or to no real purpose...But the important question is, How is this awful evil to be remedied? Talking about it will not effect a cure. Seven years' experience has convinced me that it will not. What, then, is to be done? Why, if we be convinced of the awful evil of this impious neglect, let us have done with it, and take up our Bibles, and read and study them."

To Thomas Campbell, unity, what he calls a "happy purpose", was a Biblical essential – a goal worth striving and sacrificing to achieve. "It is, to us a pleasing consideration, that all the churches of Christ, which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are also materially agreed, as to the positive ordinances of Gospel institution; so that our differences, at most, are about the things in which the kingdom of God does not consist, that is, about matters of private opinion, or human invention. What a pity, that the kingdom of God should be divided about such things!! Who, then, would not be the first amongst us, to give up with human inventions in the worship of God; and to cease from imposing his private opinions upon his brethren; that our breaches might *thus* be healed? Who would not willingly conform to the original pattern laid down in the New Testament, for *this happy purpose*?... But this we do sincerely declare, that there is nothing we have hitherto received as matter of faith or practice, which is not expressly taught and enjoined in the word of God, either in express terms, or approved precedent, that we would not heartily relinquish, that so we might return to the original constitutional unity of the christian church; and, in this happy unity, enjoy full communion with all our brethren, in peace and charity."

To justify the addition of instrumental music, some suggest that some things are essential, and some are non-essential. Campbell answers, "We dare neither assume nor propose the trite indefinite distinction between essentials and non-essentials, in matters of revealed truth and duty; firmly persuaded, that, whatever may be their comparative importance, simply considered, the high obligation of the Divine Authority revealing or enjoining them, renders the belief or performance of them, absolutely essential to us, in so far as we know them." Who

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can truly say, other than on the basis of human assumption, which Biblical concepts are non-essential?

A century ago, after about fifty years of discussion, debate and conflict, those coming from this Restoration heritage experienced what was unthinkable to its early leaders, division. Earlier, Thomas Campbell expressed his abhorrence of division and called on leaders to stand on the sole authority of Scripture. "To you, therefore, it peculiarly belongs, as the professed and acknowledged leaders of the people, to go before them in this good work – to remove human opinions and the inventions of men out of the way, by carefully separating this chaff from the pure wheat of primary and authentic revelation; casting out that assumed authority, that enacting and decreeing power, by which those things have been imposed and established...*Ministers of Jesus*, we can neither be ignorant of, nor unaffected with, the divisions and corruptions of his church. His dying commands, his last and ardent prayers for the visible unity of his professing people, will not suffer you to be indifferent in this matter. *You will not, you cannot*, therefore, be silent upon a subject of such vast importance to his personal glory, and the happiness of his people – *consistently* you cannot, for *silence gives consent*. You will rather lift up your voice like a trumpet, to expose the heinous nature and dreadful consequences of those unnatural anti-christian divisions, which have so rent and ruined the church of God." God's leaders cannot be silent when unity is threatened and the brotherhood torn apart.

We are faced today with those who seek to follow their own wisdom and their own ways to try to improve on God's way. They want to follow denominational models that change the worship assembly intended for God's people into a religious entertainment for those in the world. They want to reject the authority of Scripture and its silence, and label those of us who are trying to maintain this standard as legalists and traditionalists. At the same time, they want our blessing, support and fellowship, and say we are being divisive for not accepting their innovations and changes. They cannot have their cake and eat it too.

BIBLICAL ANSWERS TO TOUGH QUESTIONS

– A Bible Study by Bill Craddock

Use of Leisure Time

INTRODUCTION

- A. Leisure is a word we use occasionally, but not one easily defined.
- B. When we say "Leisure Time" we will have differing definition.
- C. Most people think of leisure time as opposite of the time we spend working.
 - 1. However, work and leisure time may overlap.
- D. Leisure is often equated with rest and recreation time.
 - 1. Leisure includes these, but is a much broader term and includes many other kinds of activities.
- E. We might say that leisure time is all time NOT spent in making a living and providing for our families (1 Tim. 5:8).
 - 1. There is time we spend not earning pay, but hours not paid for in working around the house in repairs, shopping, cooking and general housework.
- F. Leisure then is the time we can use as we choose once we have provided a living for ourselves and our families.
 - 1. It is sometimes called "discretionary time."

I. LEISURE CAN BE SEEN AS A MORAL PROBLEM!

- A. The proper use of leisure time is definitely a moral problem.
- B. Our changing times have intensified the problem considerably.
- C. Because of labour saving devices, more and more time is being shifted into the leisure category.
 - 1. Also shorter work week, early retirement, longer life, etc., add to this.
- D. More money for leisure and more ways to spend it add to the problem.
- E. The big danger is to think of our leisure time as "our own time."
- F. This is wrong as everything in the universe belongs to God (Psa. 24:1-2).
 - 1. This includes us and our time.
- G. We are stewards of our time just as everything else.

II. RESTRICTIONS GOD HAS PLACED ON OUR LEISURE TIME!

- H. Has God laid down any restrictions that we must take into account in the use of our leisure time?
 - 1. As in every area of our life, God has given guidelines which would apply to our use of leisure time.
 - 2. It will be our responsibility to learn these and conscientiously apply them.
- A. First and foremost, our whole life and every activity is to bring "GLORY TO GOD" (1 Cor 10:31; Matt. 6:33).
 - 1. The word KINGDOM basically means kingship, lordship and honour.
 - 2. Jesus is saying that whatever you may have in mind, be SURE that everything you do honours and glorifies God.
- B. This is really getting down to basics.
 - 1. What is really important to you?
 - 2. What means more to you than anything else?
 - 3. What is your underlying philosophy of life?
 - 4. The answer to these questions will reveal how you use your leisure time.

continued on next page

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continued from previous page

- C. The **HEDONIST'S** main concern is personal pleasure and his free time is used to seek it.
 - 1. Every spare moment is stuffed with anything in which he finds pleasure.
 - 2. This reveals a selfish mind and not that of a Christian.
- D. The **ALTRUIST'S** goal is to serve others, which we would say is more noble.
 - 1. They reach out in many ways to their fellow man.
 - 2. This may not be as God wants if it takes the form of involvement in lodges, clubs, or organizations other than the body of Christ.
 - a. Some of these organizations are not wrong within themselves and their activities, others can not be supported by faithful Christians.
 - 3. However, some become so involved, even in the good ones, that the responsibilities of our Christian life are crowded out.
- E. The **CHRISTIAN'S** use of leisure time will be determined by the words of Jesus.
 - 1. The Christian will let Jesus influence every phase of his leisure.
 - 2. i.e. Our choice of entertainment will be affected by the question, "will my doing this in some way dishonour God?"
- F. Time is precious and God wants us to use it wisely (Eph. 5:16; Col. 4:5).
 - 1. Leisure time offers great opportunities and carries responsibilities.
 - 2. To pass great amounts of time in idleness or constantly escaping in mindless, fruitless, pointless diversions is to fail in our stewardship of TIME!
- G. Another principle is that in all things our lives must set a good example for others and not cause them to stumble (Matt. 5:16; 1 Cor. 8:9).
 - 1. We must be aware of how our leisure time activities will impact the minds of others.
- H. God also made us stewards of our money.
 - 1. Lots of money can be "wasted" on leisure time activities.
 - 2. Some spend so much money on leisure that they put their families in debt and cause them not to give to the Lord's work as they should.

III. EACH MUST DECIDE HOW WE WILL USE OUR LEISURE TIME BASED ON GOD'S PRINCIPLES!

- A. We must be sure that we give plenty of time for God.
 - 1. Actually, all our time belongs to God, how will we use it?
 - 2. God must get top priority in our daily life (Matt. 6:33).
 - 3. Make sure that leisure does not stand in the way of assembly (Heb. 10:25).
 - 4. Make sure we have time to visit, minister, study God's Word and all other areas of our Christian living.
 - 5. God was not pleased with Israel when they let leisure interfere with the rebuilding of the temple (Hag. 1:4-8).
 - 6. What are we putting ahead of our responsibilities in the Lord's church – TV, sports, lodge meetings, camping, etc., etc., etc.,
- B. There needs to be time for others.
 - 1. Time for our families.
 - 2. Time for doing good for others (Gal. 6:10; Acts 9:36-42).
- C. Time for self.
 - 1. It is right to take time for self (Mark 6:31; Matt. 14:13; 15:21).
 - 2. Vacation time is needed and useful that we might do our work better.
 - 3. On the other hand, too much rest is not good (Prov. 6:6-11; 26:13-16).
- D. We need time for recreation and exercise to keep our bodies healthy.
 - 1. Christ went to a wedding (John 2:1-10).
 - 2. Paul used sports to illustrate (1 Cor. 9:24-27).
 - 3. A healthy body helps us accomplish our goals in the Lord's Kingdom.
 - 4. We can use our leisure time to improve our minds by reading good material.

CONCLUSION

- A. Will the expansion of leisure be a degenerating experience or a creative one?
- B. This is entirely up to us as individuals as to how we use our time.
- C. Remember, in leisure as in all other time, God must come first.

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OBITUARIES

Samuel Andersen

...and in due time, she gave birth to a son. She named him Samuel, for she said, "I asked the Lord for him." 1 Samuel 1:20

Samuel Andersen's parents used the above scripture, when they chose the name for their son. Although Samuel's life was short; it was a very meaningful one.

In the Bengough Church of Christ we have two very special Christians; Steven & Lisa (Jacobs) Andersen. In the past months they have endured more than many of us will ever face in our lives. Last fall when they learned the news that they were expecting their 3rd child, their hearts were filled with joy and anticipation as they hoped for their first son.

Not long into the pregnancy it was learned that the baby had anencephaly, and that their gift from God would not be theirs for very long. The tears, heartache and pain that followed in the next months were heart breaking. Yet, they stood strong in their faith in the Lord and they became his humble servants. As the world looked on many asked the question "Why didn't they end this pregnancy?" As Christians we know that God is the only one that has the right to end a life. These young parents taught a great lesson when they made the choice to keep this child. We are so very proud of Steven & Lisa and the example they set by making the decision not to end Samuel's life, even though they knew their young son would not live long.

On March 17, 2004, Samuel's short life began... and ended. It is a comfort to his parents that their child is in God's care, and as they themselves have commented,

"It now makes us long for Heaven."

On March 20, 2004, a Funeral Service was held at the Big Beaver Cemetery, as the Family laid to rest the earthly remains of Samuel.

As Christians, we feel Steven & Lisa's pain, but we also rejoice with them as we realize another jewel has been added to the King's crown.

*"When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart."*

Our prayer is that in the days and months ahead that we will be a comfort to our brother and sister in Christ.

Barry Kemp

Mrs. Edna M. Bell

Edna May (Lee) Bell passed away peacefully in the presence of family on Tuesday, January 20, 2004 in Moose Jaw, Saskatchewan, at the age of 81. Edna is predeceased by her daughter Elizabeth Perry and an infant son Joseph; her parents Allie and Ruth Lee; five brothers, Aisel, Ken, Fred, Everet, and an infant brother; two sisters, Etta Miller and Velda Rees; one sister-in-law Doreen Lee; and three nephews, Larry Lee, Don Miller, and Dennis Miller. Edna is survived by her husband of 55 years, Allan Bell; four sons, John of Toronto, James of Lethbridge, David (Cheryl) of Saskatoon, and Samuel (Brenda) of Dawson Creek; two daughters, Ruth (Steve) Kaiswatum of Regina, and Sarah Bell of Regina; one son-in-law Fred Perry of Carlyle; fifteen grandchildren and one great-grandchild. She is also survived by her brothers, Ross (Aletha) Lee of Lashburn, SK, and Lloyd Lee of Bowden, AB; one sister, Elsie Flynn (Bill) of Hannah, AB; two sisters-in-law, Joyce Lee

of Moose Jaw and Beth Akins of Avonlee; and numerous nieces and nephews. Edna was a born teacher. She met her husband Allan in the summer of 1948 while furthering her teacher training. She spent over forty years teaching family, church members, and students while living in places such as northern Saskatchewan, Africa, and in Hutterite colonies in Saskatchewan and Alberta. She loved sports and was an avid softball player in her youth. Her love of the game continued into her retirement where she was a scorekeeper for women's softball in Moose Jaw. She enjoyed watching sports in person and on television, and encouraged her children and grandchildren in all their sporting endeavours. Family was very important to Edna. She worked hard to assist her younger siblings and her children to further their education, as well as working her own way through high school and teacher training. Her love of family is also evident in the amount of research she completed about her own genealogy, and the effort and care she took with this project. In the latter years of her life, Edna faced many health problems, including diabetes and a heart condition. She dealt with them the way she dealt with everything in her life, with fierce determination. The last few months were especially difficult following several strokes, and she slipped away quietly in the early morning hours with her husband and a daughter by her side. She was much loved, and will be sadly missed. The funeral service has held on Friday, January 23, 2004 with Darin Ashby, minister of the Church of Christ officiating. In living memory of Edna Bell, a tree will be planted in Wakamow Valley.

Received from Allan Bell

BOOK REVIEWS

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



When Life Hurts by Brian C. Stiller, *Harper Collins Ltd. 184 pages, \$16.95 (Can)*

All of us can be wounded by the many hurtful things that occur in our lives. Here is an excellent book that helps us face these difficult situations.

As a child Stiller saw his parents caring for ministers and the many problems they faced. He realized that hurting people needed "patience and a whole lot of love."

People have to face great upsets such as broken relationships, tremendous guilt, and even death.

The meaning of hope is illustrated by the life of Viktor Frankl, the Swiss psychiatrist who survived the Nazi death camps. An even more powerful example is found in the words of Jesus in John 16 where He prepares his wayward disciples for His death and eventual resurrection. Hope is seen as

the belief that physical death is not the end. Hope begins the process of opening windows. It is the belief that suffering is not in vain.

Hope gives us the knowledge that our lives can be enriched, regardless of the severity of our hurt. Faith is not a blind leap, mass hysteria, or mere religion. It operates through hope and belief and connects us with what is possible.

He counters the modern concepts of love by going back to the true love that is so beautifully illustrated in the Word. C.S. Lewis said a better word for Christianity would be "Lovianity."

This excellent book concludes with the great themes of Grace and Mercy. We are all dependent on these magnificent gifts of God for our eternal salvation.

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 \$9.00 per year and changes are \$4.50 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.

Inclusion in the church directory listing does not necessarily imply complete endorsement by the editors.

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@calgarycofc.com

CAMROSE: 4901-42 St. T4V 1A2 Sun. 10:30 am. Wed. 7:00 pm 780-672-1220 (off).

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

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/cvccc/

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 Hilschey Road, V9W 1P4; (250) 923-5233.

CHILLIWACK: Senior Citizens Bldg. Br 24, corner of Cook and Victoria St.; Sun. 10, 11; Wed. 7 at 9687 Windsor St; Mail P.O. Box 327, V2P 6J4; Al McCutcheon, sec. (604) 792-0046

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

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

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

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

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

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

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

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

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

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 5V7; 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@mts.net>

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

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

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

PROVINCE OF NEW BRUNSWICK

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

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

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.

SARDINIA: Rt. 39, (1 mile west of Rt. 16), Sun. 10 & 11, Wed. 7 PM, mailing address: PO Box 186, Sardinia, NY, 14134, Glen Mueller, ev., (716)-496-5143, Cell (716)-560-6304, gemsar@adelphia.net

NEW TERRITORIES

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

PROVINCE OF NOVA SCOTIA

HALIFAX: 48 Conroy Ave., B3N 2P8; Sun. 10, 11; Midweek, check for day and place; 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., L0R 1B6; Sun. 9:30, 10:30, Small groups in various places (small group at church building in library at 6 p.m. (Visitors welcome); 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 <DonHippwell@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 O.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. 10:30, 11; Wed. 7:30 (phone for location); c/o 25 Keys Crescent, N1G 5J7; David Azzoparde, sec. (519) 821-9179.

HAILESBURY/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. Hailebury ON P0J 1K0 (705)672-9241

HAMILTON: 321 East 27th Street (at Fennell), L8V 3G8 (Mt. Hamilton); Sun. 10, 11, 6; Wed. 7:30, (905) 385-5775(off); Mike McCabe, ev., (905) 574-3022(h), mike_p_m@yahoo.com; 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 Eloff, 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.

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

KINGSTON: 446 College St., K7L 4M7; Sun. 10, 11; Wed. 7; (613) 546-5409 (off.); e-mail: kingstncofc@aol.com; associate preacher, Gordon Gibson.

KITCHENER SOUTH: Kitchener City Hall (Learning Room) 200 King St. W.; Sun. 10, 11; Wed. 7:30 in homes; Julian Smith, sec., 6 Nipigon Pl., Kitchener, N2B 3N5, Ph: (519)742-8626. Other contact Hugh Pitcher, Ph: (519)669-5263.

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 Morrirt and Scott Mansfield, evs; (519) 538-1750; e-mail: meafordcofc@bmts.com..

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

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

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

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

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

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

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

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

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

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

ST. CATHARINES: 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:30; Steve Cordle, ev.; (905) 934-3862 (res); 935-9581 (off.); Email: cofc@mergetel.com; WebSite: 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 Midweek meeting in homes. Call for location. (519)782-4902.

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) 542-4108 (res); (519)-339-1161 (off); email: dhdunn@sympatico.ca

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 in homes; Box 13, NOA 1P0.

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

SOUTH RIVER: Jasper St. S.; off Ottawa St. W.; Sun. 10, 11, 6; Wed. 7:00; Box 549, 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: emailus@sccoc.ca; website: www.sccoc.ca

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

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

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

THESSALON: 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7:30; Guy Stopard, ev. 705-842-3340; Eric White, RR 2, POR 1L0 (705) 842-6533.

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

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

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

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

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

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

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 <maxc@strathmorecofc.ca>; Fax (416) 424-1850; Santiago Molina (Spanish) (416) 751-6879, ev, website: www.strathmorecofc.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, NOC 1H0; (519) 986-2143, Gordon Dennis, 240 Elgin St. N., Box 274, Mount Forest, NOG 2L0; (519) 323-2424

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

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

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

WINDSOR (West Side): 2255 Totten St., N9B 1X6 (E. of Huron Church Rd.); 254-6262 or 945-4851; Sun. 9:45, 11, 5:30; Wed. 7:30; Drew Chapados, ev., 3713 Shinglecreek Cr., Windsor, N8W 5T8; (519) 250-4407; email: wsidcoc@wincom.net; www.geocities.com/wsidcoc.

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): 598-5 th Avenue, Lachine; Sun. 10, 11, 6:30; Wed. 7:30 (English); Fri. 7 (French); PO Box 66 Westmount Station, H3Z 2T1; (514) 606 8777.

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

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

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

PROVINCE OF SASKATCHEWAN

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

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

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

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

LLOYDMINSTER: 56 Ave. and 47 St., Box 88, S9V 0X9; Sun. 9:30, 10:30; Rolland Bouchard, ev.; (780) 875-4056; email: lloydccc@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 Thue, 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 Krogsgaard 373-3651; location & mail, 134 Cardinal Cres. S7L 6H6; Fax: 343-1589; e-mail: stooncofcoffice@sasktel.net

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

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

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

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

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

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