

# Gospel Herald

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## School of Biblical Studies, Jos, Nigeria



*The above building houses the new Bible Training School for Northern Nigeria. Classes started in early September, 1989 with twelve students. This building contains classrooms, library, dorm rooms, kitchen and eating area, showers, and toilet facilities plus a small guest apartment. More land has been purchased for future growth. The building is located next to the spacious new church building on a main artery in Jos, Plateau State, Nigeria. The school is sponsored by the Central Church of Christ, Gadsden, Alabama (see story on page 15).*

# The Blood-Stained Church (Part II)

by Wayne Turner

Several years ago, to illustrate a sermon, I put a pile of crumpled up newspapers at the front of the auditorium. Several people were quite upset at the thought of trying to have a worship assembly with a pile of garbage sitting there in plain view. It was too distracting. And we have become quite accustomed to meeting under very ideal circumstances. We have nice, modern and very clean buildings. In fact, it is important to have it like that, because we want to have the kind of environment into which anyone would be happy to bring his family.

The comfort, neatness and cleanliness of our buildings may cause us to lose sight of something which we must never forget, for to lose this one thing would mean ceasing to be Christ's church. What is this? The church is stained by the blood of Christ. It is built on His blood. It was purchased by His blood. It continues by His blood. It derives its future from His blood.

We live in a relatively bloodless age. From time to time, we may, by accident or injury, be exposed to blood, but generally, we do not see blood very often. Within the church, about the closest we come is the cup which reminds us of Christ's blood. Yet, served in neat cups arranged on neat trays by people who are neatly dressed in a neat auditorium, this reminder seems distantly remote from the reality and ugliness of the cross and the real blood, indicative of the real pain that was being experienced. Yet, the significance and importance of His blood is vital to our spiritual existence.

A quick survey of the New Testament illustrates this fact. In Acts 20:28 the church is "purchased by His blood". In Romans 3:25 we have "propitiation in His blood". In Romans 5:9 we are "justified by His blood". In Ephesians 1:7 we have "redemption through His blood, the forgiveness of our trespasses". In Ephesians 2:13 we have been "brought near by the blood of Christ". In Colossians 1:20 we have "peace through the blood of the Cross". In Hebrews 10:19 we have "confidence

to enter the holy place by the blood of Jesus". In Hebrews 10:29 and 13:12 we have "sanctification through His blood". In I Peter 1:19 we have been "redeemed from our futile way of life with the precious blood of Christ". In I John 1:7, the "blood of Jesus cleanses us from all sin". In Revelation 1:5, Jesus has "released us from our sins by His blood". In Revelation 5:9, the four creatures and the twenty-four elders sing to the Lamb that "thou didst purchase for God with Thy blood men from every tribe and tongue and people and nation". According to the writer of Hebrews in chapter 9, the blood of Jesus is more potent than the sacrifices of the Old Testament (v. 11-14). As well, the New Covenant was inaugurated by His blood (v. 15-22) and in fact, "without shedding of blood there is no forgiveness" (v. 2).

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## *The significance and importance of His blood is vital to our spiritual existence.*

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From the comfort and cleanliness of the twentieth century, it is too easy for this reality to become just so many words, and for us to lose sight of what those words really represent, of the unspeakable cruelty and suffering involved in crucifixion. Since this form of execution was common in the New Testament world, people needed little imagination to understand. Today, it can only be imagined.

Several years ago, the bones of a man who had been crucified were discovered in Israel. Since bodies were taken down from the crosses and buried, and the flesh through which the nails were driven decomposed, archaeologists had previously had great difficulty trying to identify those who were victims of this form of execution. When this man was nailed to the cross, the nail driven through his feet

hit a knot in the wood and bent so that when it was time for the body to be taken down, the nail could not be pulled out. The section of wood was cut off, and he was buried with the nail and the small section of cross still attached. An article describing this find was published in the January - February, 1985 edition of *Biblical Archaeology Review*. From the condition of the bones and the fact that his legs had been broken to speed up his death, some new details about crucifixion became known.

All are familiar with the traditional depiction of a crucifixion. The arms are outstretched and attached. The legs are extended and nailed. Based on the evidence of the "crucified man", this is not entirely accurate. The man's legs were broken against the edge of the upright on the cross by a sharp blow. The angle of the break indicates that the legs were not extended, but rather in a bent position to the side. In other words, he was in a more crouched position, and, therefore, unable to straighten his legs to get any relief from the cramps which would result from this position. A sharp, pointed board was attached to the cross in such a way that he could partially sit on it to briefly get relief from the pain of his weight pulling on his hands and feet. This also allowed him to live, and suffer, longer while also increasing his discomfort, since it was pointed and not flat. Evidence of this seat was seen in the damage done to the bones in the pelvic area.

The inhumanity and cruelty of this death is unspeakable. Yet this is what Jesus willingly went through to redeem us from sin. This is why the church will always bear the stain of His blood, for it is a mark of absolute love. Through this mark, Jesus challenges us to take up our cross and follow Him (Matthew 16:24). As well, he states that those unwilling to do so, are unworthy of Him (Matthew 10:38-39). This is why the church has also been stained by the blood of countless Christians who, like Stephen and James, "overcame. . . because of the blood of the Lamb and because of the

(continued on page 5)

# If Jesus Were Here Today, To Which Denomination Would He Belong? (Part III)

by Albert Kleppe

## III. Jesus' Attitude Towards Denominationalism Did Not Change Following His Death, Burial, Resurrection, and Ascension Back to Heaven.

The Apostles were divinely guided in their preaching and in their writing of the Scriptures. John 14:26 stated: "But the Counselor, the Holy Spirit, whom the father will send in my name, will teach you all things and will remind you of everything I have said to you." When Paul wrote to the Corinthians he said: "If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command" (1 Cor. 14:37).

What did the Apostles say about the matter of religious division among those who profess to follow Jesus Christ? The answer is perfectly clear. 1 Corinthians 1:10-13 says this: "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you, and that you may be perfectly united in mind and thought. My brothers, some from Chloe's household have informed me that there are quarrels among you. What I mean is this: One of you says, 'I follow Paul'; another, 'I follow Apollos'; another, 'I follow Cephas'; still another, 'I follow Christ': Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?" How could human language be any plainer? Religious divisions, the wearing of human names, the attitude of party spirit is unalterably wrong. **One must deny the scriptures to believe otherwise!!**

Denominationalism is not the way to serve Christ. Ephesians 3:21 says: "To him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen." **The glory to God is to be in the church! Denominations are not the church that Jesus built!!**

But someone may say, "What church?" In the first century there was

only one church. It was the church that Jesus promised to build. "And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it" (Matthew 16:18). What would you think if you told your son to go fetch the one and only cow there was in the pasture and he said, "What cow?"

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*In the first century  
there was only one  
church.*

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To what denomination did the Apostles belong? Was Paul an Anglican and Peter a Lutheran? Was Philip a Methodist and Andrew a Presbyterian? Was Bartholemew a Roman Catholic and Matthew a member of the Baptist church? **Of course not!!** The Apostles belonged to no denomination but were part of the church that Jesus built. Denominations did not even exist until many years later.

The answer to the question we asked at the beginning is clear and obvious: **Jesus would not belong to any denomination today.** Jesus spoke against and refused to join any of the denominations of his day. Rather, he pointed men back past the creeds and the traditions of men to the authority of the pure word of God. Jesus served God perfectly and accomplished God's work without ever belonging to any of the denominations of his day. Jesus taught men to follow the Bible. Matthew 4:4 states: "Jesus answered, 'It is written: Man does not live on bread alone, but on every word that comes from the mouth of God.'" Jesus also gave this warning: "There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day" (John 12:48). Remember that the word Jesus has spoken is that denominationalism is wrong and that it is destructive and that it will destroy the cause for which He

died. Besides, you can serve God and do His will without ever joining any denomination. The Bible says, "To him be glory in the church and in Christ Jesus throughout all generations, for ever and ever. Amen" (Ephesians 3:21).

You can be a member of the church Jesus built by following the same teaching as the people of the first century did to become Christians and thus be added by God to the Lord's Church. In Acts 2 the Gospel of Jesus Christ was presented to men for the very first time. The Apostles spoke to the crowd as they were guided by the Holy Spirit (v. 4). Those who believed the message that Jesus of Nazareth is both Lord and Christ were pricked in their heart and cried out, "What shall we do?" (v. 37). In answer to their question Peter replied: "Repent and be baptized, every one of you in the name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit" (v. 38). A few verses later the Bible says: "Those who accepted his message were baptized, and about three thousand were added to their number that day" (Acts 2:41). The last half of Acts 2:47 says this in the King James Version: "And the Lord added daily to the church those who were being saved."

To what church were they added? There was **only one church** and it began on the day of Pentecost following the resurrection of Jesus from the dead. It is the church Jesus promised to build: "And I tell you, you are Peter, and upon this rock I will build my church" (Matthew 16:18). To what denomination did these three thousand belong? Of course, they did not belong to any denomination. **There were no denominations in the first century!** To what denominations did Peter, John or Paul belong? Again the answer is simple -- **None!!** They belonged to the Church that Jesus built; the one for which he died and shed His blood; the one of which He is the Saviour and Head. **If not, why not??** Please

(continued on page 17) 

# Nudging the Nineties

by Roy D. Merritt



On the edge of a new decade, our thoughts turn easily to the future. What will the nineties bring by way of change and challenge? God alone knows for sure. Some futurists predict that these ten years will produce more change than we have seen in the past thirty.

We have no confidence in crystal balls, sheep's entrails, astrology, or other assorted aids by which men have attempted to read the future. We do take seriously the forecasts of various well-informed persons and the statistical evidence they give for a rapidly growing world population. Demographers give us an estimate of about one billion new inhabitants on this much-abused planet by the year 2000. They also calculate that the world will have a total population of 6.3 billion by the end of the nineties. Most of us cannot even grasp the enormity of such a figure but we do know that in such an ever-widening sea of humanity, our responsibility to fulfill the Great Commission will confront us with an even greater challenge.

Obviously the greatest changes in the next decade and beyond will not be limited to the expanding world population. Around us is an incredible new technology, shaping our society with tremendous power. We are in the midst of an electronic and biological revolution which makes the Industrial Revolution of the 19th Century look puny. New tools and concepts have produced an arrogant secularism which seeks to enthrone science in place of God. Key institutions such as schools, the mass media, the nuclear family (husband, wife, two children) are being challenged and changed by a presumptuous secular humanism. Some of these changes are already affecting the faith and values of Christians.

*Christians had better prepare to defend the basic biblical teachings . . .*

Youth in the church appear to be under the greatest pressure to conform to new values and lifestyles. As children mature in the nineties, biblical truths concerning what is right and what is wrong will be replaced by an amorality which resorts simply to what works or what is the fashion of the age. Christians had better prepare to defend the basic biblical teachings concerning purity, morality, mutual responsibility and the sanctity of the home.

Over the last several weeks we have witnessed great but so-far-peaceful revolutions, pointing toward more freedom in Eastern Europe. Along with the political movements has come a measure of religious freedom which surpasses our most optimistic expectations. We are greatly encouraged, but it is obvious that this rapidity of change and new openness within the Warsaw Pact countries carries with it dangers of excess and anarchy. We should pray to God that He will intervene to stabilize the political change in these nations in order that men may openly seek and proclaim truth. At the same time we should pray that millions of Bibles will flow into these previously-atheistic areas and that zealous preachers of the Gospel may have free access to all their citizens. It would appear that the light of the Word now can begin to reach great masses of souls who have for the past thirty years been shielded from its power and beauty by an odious Iron Curtain. The nineties may see a resurgence of faith in these countries which will gladden the hearts of believers everywhere.

Yes, there is reason to believe that the new decade will furnish both tremendous challenges to our faith and glorious opportunities for evangelism in hitherto inaccessible fields. It will be an interesting and demanding decade in which to live for Christ. Pray that we are able to face it joyfully and successfully.

## GOSPEL HERALD

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# The High Cost of Christian Education

by Reuel Lemmons

*(Ed. Note: This article from the pen of the late and respected Reuel Lemmons first appeared as an editorial in Image Magazine. Parents and young people who are making important educational decisions do well to consider what brother Lemmons has written. According to an experienced guidance counsellor, few high school graduates are mature enough to handle what they will face in secular universities and colleges. Reprinted by permission. E.C.P.)*

It is the season of the year when many Christian families will be facing a decision regarding where Junior shall receive his higher education. I have been closely aligned with our Christian colleges since the time I finished high school and entered one of them. I would like to offer some viewpoints on the subject -- especially regarding the cost of Christian education.

Pardon me if I do not weep when parents complain about the high cost of tuition. I hear them complain about ten or twenty thousand dollars for an automobile, but I notice that they always manage to afford one. I hear them complain about paying a hundred thousand dollars for a house to live in, but they go ahead and somehow manage to do it. A Christian education is worth more than a car. It is even worth more than a house. In the end, it costs less than either. A Christian education is worth every penny it costs and then some.

All of our colleges receive a lot of criticism. Some of it is justified, and most of it is not. Much of it is malicious persecution without any basis in fact whatever. I note that most college critics never gave a dime to them and are mostly interested only in turning away the support of others.

I believe it is time for Christian colleges to stop the soft sell and start telling those who complain about the high cost of a Christian college education that they are offering a product that is a bargain at any price. You can't sell it too high. It is worth every cent it costs. If it does cost a little more, it is certainly worth it.

Parents have put a lot into their children by the time they are ready for col-

lege. It would be a tragedy to stop at that point and not put the finishing touches on a character you have spent eighteen years developing. We must not quit at the very threshold of completing the task and settle for a secular dilution of what we have spent a child's lifetime producing.

One of the first shocks I received when I moved to Austin was hearing of a famous professor who, with his brogans on his desk and a cigar in the corner of his mouth, was addressing the freshman orientation class of several thousand students. His introductory remark was, "If any of you students came here with faith in God, you had just as well give it up now, for I am going to take it away from you." The fact that he was not 100% successful does not matter. The fact that in most cases he was, does matter. I received the calls and letters of distressed parents throughout the year saying, "My son/daughter was a faithful member of the church until they went off to college. Now they never go. Can you do anything with them? Please try!" It would have cost so little more to have sent them where they could get an education in an atmosphere where God is honored and character is built.

Christian parents should quit alibiing their indifference and inaction when it comes to finishing up the product they have spent their lives on. Parents cannot be excused from social and moral responsibility to complete the education of their children in a Christian way.

To do less is like removing the life support system from a patient in the hospital. At the most critical time in a child's life, he should not be deprived of a chance to complete his education in an environment where he can continue to have access to the bread of life.

The world's problems stem from its misguided notions. Hedonism cannot supply an answer to even our human needs, much less the spiritual ones. The element kept alive in Christian colleges is the only world-changing yeast the world has. The spiritual education as well as the physical education must be permeated with the principles of Jesus Christ or else education itself is a liability

and not an asset. Unless the whole man is educated, the man cannot be whole. Parents should not rob their children of the choicest tools if they are to be expected to resculpture the world. The choicest tools are those provided by Christian teachers in a Christian environment in an educational institution.

The fruits of the Spirit do not grow out of sterile ground. Christian education can play a vital role in problem solving for our society and the enhancing of moral and spiritual values. Christian educated children become the catalyst of a better society, rather than simply a mechanical reactor to peer pressure. Perhaps the greatest contribution parents can make is the decision they make to see that their children receive a Christian education. No price is too high to pay for a higher education in the fine art of Christian living.

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## The Blood-Stained Church

*(continued from page 2)*

word of their testimony and they did not love their life even to death" (Revelation 12:11).

Religious denominations are founded in the wisdom, philosophies, councils and traditions of men. But they cannot save. Only the church of Christ is founded on and stained by the blood of Christ, for that is the price he paid, and that is why it is uniquely His. Let us, therefore, proudly, like Paul, bear the mark (we get the word "stigma" from the Greek word) of Christ (Galatians 6:17).

--Winnipeg, Manitoba

### Evangelist Required

The church in Vernon, B.C. is looking for an evangelist to work with them. Vernon has a congregation of about 60 located in the middle of the Okanagan Valley with several families driving in from the surrounding communities. Partial support of \$800 is available.

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Send applications and resumé to:  
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Vernon Church of Christ  
Box 541, Vernon, B.C. V1T 6M5

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## “Perfect Babies”

by Terry Codling

*(Ed.Note: The article this month was written by brother Terry Codling of Ajax. It deals with a very important and current topic. I believe his thoughts should be very helpful and thought-provoking. M.C.)*

The Toronto Star, Sunday, October 8, 1989 on page B1 had an article entitled “Perfect Babies”. To me it was a very disturbing article. The sub-title said, “With embryo diagnosis for flaws, the brave new world is here.”

This picture of the brave new world is frightening. Two scientific processes have contributed to the possibilities of this new world. (1) in-vitro fertilization - basically the removal of a woman's egg, fertilizing it in a test tube, and implanting the fertilized egg in a woman's womb (not necessarily the same woman); (2) genetic engineering -- the ability to alter the natural (?) development of the fetus to produce a person with different characteristics than those normally inherited from its parents. The dictionary defines it as “any human manipulation of the genetic code in an attempt to affect biological improvement”. Another word commonly used in this kind of discussion is eugenics, “the movement devoted to improving the human species through the control of hereditary factors in mating”.

Even those definitions call up some frightening questions. How do you determine what are acceptable characteristics? How do you determine what is an improvement? Who makes these determinations? Do we have the moral right to even think seriously about doing such things?

Some of the things suggested are shocking just to think about. One man has suggested “embryo farming”. he believes embryos have no rights, and that the only distinction between humans and any other species is man's ability to

think. Thus, he concludes that “by simply removing the brain cells of embryos they would cease to be human and could be used for research indefinitely”. In doing this, you could grow human embryos as a source of “spare parts”. The beginning step in using embryos for spare parts has already been taken. They grow embryos to 12 days old, then remove the bone marrow to replace the marrow of some cancer patients.

Human embryo farms where embryos are grown to produce “spare parts” for more fully developed humans! It is a shocking and revolting idea. Any believer realizes that God created man in His image and gave to mankind a soul or spirit which continues, with or without God, once this life is over. Man is special.

Most of these medical or scientific techniques originated in the livestock industry. Many of these techniques were considered unacceptable for human reproduction for years, but now some of them are routine. It is interesting that scientists are emphasizing preventing disease in humans, e.g. cystic fibrosis (and it would be wonderful if they could) but in the livestock industry it is used to “improve” certain traits, e.g. produce more milk or improve butterfat percentage. It is not surprising then to read of scientists seeking to produce a “perfect baby”. “In the future these technologies would be used as a kind of quality control, a method to produce better babies.”

So, we arrive at the development of “perfect babies”. And who determines what is a perfect baby? What is the criteria for such a determination? What really makes life worth living? Is it so simple to determine what is to be a quality life? Would we suggest that Dr. Steven Hawking, recognized as one of the great scientific minds of all time, an au-

thor who has been on the best seller list for months, capable of thinking far beyond the level of even most scientists, is unworthy of life because he has such severe cerebral palsy that he is physically unable to care for himself or even to speak in an understandable fashion? If his life is worth living, why is another's life not worth living? Because they cannot function on the same intellectual level?

These scientists view the disabled as a burden to society, an interference in the quality of life for everyone else. They tell a plausible story about the life of pain and suffering the disabled endure and make an assumption that such people would rather not live. Marsha Saxton, a disabled lady who is an advocate for the disabled says, “The suffering we may experience is primarily a result of not enough human caring, acceptance and respect.” These scientists want to solve the barriers faced by the disabled, “not by eliminating the barriers but by eliminating the disabled”.

Quite a contrast with God's view of life. Life is precious to God. The quality of people's lives is determined by their relationship to God and not by their physical or mental prowess.

It seems to me our God suggests that mankind's highest potential is seen in Jesus. When we come to him, flawed and sinful, in faith, he creates in us a new person, “created to be like God in true righteousness and holiness” (Eph. 4:24). This new self “is being renewed in knowledge in the image of its Creator” (Col. 3:10). God's image is not one of physical or mental perfection but one of love, grace and good deeds which come from a spirit in harmony with God. “Outwardly we are wasting away, yet inwardly we are being renewed day by day” (2 Cor. 4:16).

-- Ajax, Ontario

The Gospel Herald from 1936 to the present has been microfilmed by Commonwealth Microfilm Products. Some of this material is not extant elsewhere except in our own files. Information may be obtained from Commonwealth Microfilm Products, 3395 American Drive, Unit #11, Mississauga, ON L4V 1T5. Phone (416) 671-4173.

# Preachers and Stress (7)

by Walter N. Hart

## A Sense of Isolation

Although continually helping other people and trying to meet their needs, preachers often identify that they have no one to whom they can turn with their own problems. As Archibald Hart has pointed out, the leadership role tends to set one apart regardless of the type of work, but such becomes a special problem when it cuts one off from support systems, where others can help to "clarify issues and remove distortions" (*Coping with Depression*, 17-18).

The preacher needs someone who will listen to him, someone who can understand what he is going through, what he is feeling. One would think that such could be found among colleagues, but that seems rare. Preachers complain that their peers are not good listeners! Not that the problem is confined to preachers, for psychologists and therapists estimate that only about 10 percent of men have real friends. This likely is a result of competitiveness, which does not leave much room for vulnerability.

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*An evangelist may feel isolated because of his "image". This is partly a matter of stereotyping by others, who see him somehow in "nonhuman" terms and thus force him to hide his weaknesses and his true self.*

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An evangelist may feel isolated because of his "image". This is partly a matter of stereotyping by others, who see him somehow in "nonhuman" terms and thus force him to hide his weaknesses and his true self. It may also be the result of a

"mask" he has put on, an image he has chosen. Preachers have been known to have difficulty acknowledging human needs, as if to be identified with human needs is to denote low spirituality. But the denial can result in stress and loneliness.

Social isolation is a problem for many preachers and their families. One study showed that 75 percent of the preachers and their wives spent less than one evening per month purely for social time with other couples. Another study found 22 percent of preachers and 48 percent of their wives listing "a lack of in-depth sharing with other church couples" as a problem. There is a tendency to spend "leisure time" with people who are having problems, and there is some fear of becoming close friends with other couples in the church lest they be charged with playing favourites.

The sense of isolation may be increased because of the gap felt between the ideal preached and one's personal state. Because they are looked upon as the official keepers and defenders of the faith, preachers may keep doubts and problems to themselves, so that faith crises become significant stressors. To have doubts and problems is natural. What is unnatural and stressful is the inability to share them.

## Results from the Questionnaire and Interviews

In our survey of Canadian preachers, a sense of isolation rated low on the questionnaire category score, and none of the items of this category were scored among the top stressor items. However, statements made in the interviews indicate that this is a greater problem for Canadian evangelists than at first appears.

Superficial social relationships were not seen to be a significant problem by 54 percent of those responding, and no one admitted this to be a continual problem

Needing to put up a guard and "play a role" was not felt to any extent by 64 percent of the preachers. However, interview statements indicate that some do feel significant stress in this matter. While functioning in a role where deal-

ing with people is a vital element, two of the evangelists commented that "I have difficulty in getting close to people, I am a loner," and "I don't like being around people". Another worker said that he felt guilt over having had a certain major health problem, for such was not "spiritual". Yet another worker volunteered that he was afraid to confide in local Christians lest he break down the "God aura" "I am to lift them up rather than pull them down," he stated.

As many as 64 percent of the Canadian evangelists did, however, admit that their work as religious leaders "sometimes" or "often" creates a barrier between themselves and other people, and 46 percent scored feeling isolated from others as a significant factor for them.

"There is no one outside of my family that I can turn to with my problems" was marked as "never" or "seldom" a truth for them by 54 percent of those responding, but a significant 26 percent said that this was "often" or "always" true for them. Two of the workers stated that their confidants were non-members (outside of the church).

Several preaches affirmed that they have made it a practice not to be too close to any one couple in the church or not to have a special friend in the church, lest such lead to charges of favoritism.

It is important that preachers develop friendships, that they have those to whom they can open their hearts in times of frustration, fear and doubt, and with whom they can rejoice in victories won and goals realized. Such friendships have to be worked at. One must be willing to be vulnerable. and other brothers and sisters in Christ must allow preachers such friends, even within the congregation. After all, Jesus had some with whom He was especially close, His "inner circle", and particularly the Apostle John.

--Orange, Texas

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# “What Can I Do About It Now?”

by Ed Bryant

A woman who was known to drop a bit of gossip here and there once called on her minister, confessing that she had started and spread a rumour about one of her sisters in the congregation. She was contrite when she found that her gossip had resulted in the dismissal of the poor woman from her job, and later she had left the church. So, she asked the preacher, “What can I do about it now?” The preacher left the room and came back with a large bag filled with tiny feathers. “Take these,” he said, “and go to every place in town where you told the rumour and scatter some of them at each place.”

After she had done so, she came back to the preacher for further advice. He told her, “Now take this empty bag and go to every place where you dropped the feathers, and gather them up and bring them back.”

“Why, I can’t do that,” she said. “By now, they have blown all over town in the wind!”

“Exactly,” he said, “just like the rumour has also been spread all over town. Once this has happened, it is impossible to recall. The damage has been done.” The poor woman saw the lesson, and vowed never to tell anything else about anyone else, unless it was something good for that person.

A boy’s mother had a visitor one day, a lady unknown to the lad. He happened to overhear the secret she told to his mother about her life. When she left, the boy told his mother he had overheard what the lady revealed. “Son,” she said, “if she had left her purse here, what would you have done?” “I wouldn’t take it,” he replied, “but would call after her that I had found it.” “Well, son, you wouldn’t take the purse because it belonged to her. The secret she told me is also hers, and neither you nor I have any right to share it with anyone.” The boy understood, and a rumour died a-borning.

Many a politician has had his career ruined by a snide whispering campaign in which people spread false rumors about him. There is no way he can scotch the rumors if he doesn’t know about them,

and even if he could, they may have already done the work the devil meant for them to do, too late for denial to do any good.

You have no doubt heard the adages, “The idle mind is the devil’s workshop,” and “The devil finds some mischief for idle hands to do.” They are adages because of their enduring truth. In the Disney movie, *Bambi*, the mother of Thumper the rabbit always advised him, “If you can’t say anything nice, don’t say anything at all.” It’s good advice, not only for little rabbits but also for grown Christians. Also, according to Jesus, “all lies are of the devil, the father of lies.” We are also told in Revelation that “all liars will have their part in the lake of fire and brimstone, which is the second death”.

The person who tells only the truth may also do some damage to the victim, especially if the truth will place that person in a bad light before others. Obviously, each of us needs a personal policy about what we can do about things we are bound to hear from time to time. Such a policy might follow these safe guidelines: (1) Is it true? (2) What effect will it have on my brother, if I tell it to someone? (3) Will it reflect on me if I tell it? (4) Should I tell it at all, and if so, to whom? (5) What good can it possibly accomplish if I tell what I know?

There is another old saying: “There is so much bad in the best of us, and so much good in the worst of us, that it hardly behooves any of us to talk about the rest of us.”

Think about it.

Think also about this: each of us, in any personal look inside ourselves, is usually apt to put the best face on what we find there. We classify lies as “white”, “little” or “whoppers”, meaning extra big. We have the same attitude toward sin -- but lies and sin have no category ratings. It’s either truth or falsehood, nothing else; it’s either sin or righteousness, and there is nothing in between. Jesus said we either gather with Him or “scatter abroad”, leaving no room for a so-called “gray area”


somewhere between faithfulness and treachery. Our “yea” is to be “yea”, and our “nay” is to be “nay”, and that’s it!

The results of spreading a rumour can be fatal. Paul taught that if his brother would be offended by Paul’s eating meat, he would no longer do so.

It was also Paul who enumerated for us the “works of the flesh”, but the Bible has a lot to say about lying or bearing false witness. Beginning with the Ten Commandments, the Bible admonishes us not to “bear false witness against thy neighbour”. But that, of course, only the beginning. Throughout the rest of the Bible much is said against lying, probably because it is one sin so common to all. Whatever we call it, it is still SIN, the middle letter of which is “I”. Adam and Eve sought to lie to God about their sin, but God knew their hearts, just as He knows our hearts and minds today. Abraham lied to shield his beautiful wife Sarah from sexual attack, saying she was his sister. More contemporary with us is Ananias of the New Testament who, with Sapphira, lied to Peter and the apostles about the proceeds of the sale of their land. They were struck dead on the spot, as an example to the early church, and incidentally, to us and our posterity.

A false rumour is nothing more or less than a lie. Perhaps some would spread such a rumour thinking it to be truth, but it should not be spread at all. If all of us, including this writer, would “taste our words” before we ever let them leave the haven of our lips, there would be far fewer things for us to ask forgiveness for. If we were all as ready to spread the truth of the gospel as we are to send a rumour flying on its way, the world could be won for Christ **in our generation!!**

Back-biting is as dangerous as it is cowardly. Paul wrote that those who do so are in danger of “devouring” one another, or being devoured. The early Christians impressed even the secular writer of history, who said, “Behold, how they love one another.” Could this observation be true of us? Not as long as untruth and malicious gossip is spread among us!! Even worldly people will tell you that such is un-Christian.

“The time has come for judgment to  
(continued on page 12) 





Articles for publication and/or reactions to this page should be sent to Linda Hammett, Box 94 Beamsville, Ontario L0R 1B0

## What's the Difference? (Part II)

by Linda Hammett

The next area of our lives to be examined is our position in the work place. I recently heard that over 50 percent of women in Canada are now entering the work force. It is necessary for us to show a difference and in so doing, make a difference. When we are working or doing anything for that matter, we should do it as if we were doing it for the Lord, to bring glory to Him. This can't be true if we go to work with a bad attitude, always complaining, doing as little as we can get by with. Our job at our job is to work willingly, to be good stewards of our time, to be honest, to use good language, to be kind and considerate of our employer and fellow workers, to put in a day's work for a day's wage. Personal business has no place on the job.

Our appearance can be different, too. We shouldn't be so different as to draw undue attention to ourselves -- that's being immodest. But, we should be clean, neat and dressed appropriately for the situation.

Are we on time? Is our desk or work area neat? Do we give an appearance of organization? Do we take instruction well? Do we give instruction well? Do we take criticism well? Do we say please and thank you? Do we watch the clock, perched on the edge of our chair waiting for 5:00? Is our work such that it is obvious that we've put thought into it? These are all questions we can ask ourselves in every aspect of life, but they are especially important for those who work outside the home. God expects only the best from his children. The world today seems to want to have everything for nothing. They will cheat and steal and step on whomever it takes to get what they want and where they want. The Christian, however, need not do these things because her goal is much higher and much more long-lasting -- heaven.

Finally, we are to be different at church. This is hard to sort out. If all of us are to be different, then how can we be different from those with whom we are being different? Confusing? Well, each of us is an individual, and each of us has different talents and abilities. We can be different in the church by our reaction to these abilities. For example, if there is a request for a teacher and you are an able teacher, volunteer to do the job. When there's a request for someone to take the young people bowling and you enjoy young people and they enjoy you, volunteer. When there is a request for help in planning the next potluck and you are a good organizer, volunteer to fill the request.

But, being different also means not always waiting to be asked. See the need and respond accordingly. The "different" Christian will take home the dirty towels from the kitchen, wash them and bring them back without a word. She will send a card of encouragement to the sister who is having some difficulty in her life. She will sit with the young mother who comes to church with small children and no husband and help with the kids. She will visit the lonely sister in the hospital. She will smile when being greeted by her church family, even when she may not feel like it. The list could go on but the point has been made.

There are many Bible examples of people who were different. Noah was different. God gave him a task so outlandish that his neighbours and friends actually laughed at him. What if Noah had given up under their laughter and decided it wasn't worth being made fun of?

Joshua was different. In spite of influences from around him, he said, "As for me and my house, we will serve Jehovah!" What if he had let the outside

influences draw him away from God?

Daniel was different. He was taken from a position of trust by the king to being thrown in with lions. His life was at risk. All he had to do was say, "Okay, I'll bow down and praise the king and denounce Jehovah, and never pray to Him again." But he maintained his faith and belief in God and was saved. What if he hadn't continued to pray?

Abraham was different. God told him to offer his own son as a sacrifice. He made preparations to do so without complaining or questioning or trying to get out of it. And he was blessed because of his faith. What if he had refused to do it?

The apostles were different. They were persecuted, scorned, looked down on; many didn't have homes or belongings because of their travels to preach Christ. They gave up jobs and positions to follow him. They were stoned and left for dead. But, they continued to preach Christ and him crucified. What if they had lost their faith and decided they wanted to be just like everyone else?

Of course, there are many more examples of Bible characters who didn't turn their backs to God but remained different. I challenge you to search the scriptures to see how many different people you can find.

It's really not that difficult to be different today. True, we may be laughed at (though not often by respectable people) but more often than not, we will gain respect for our desire to stand up for good and shun evil. As Christians, we cannot allow ourselves to conform to the world -- to go to R-rated movies, to read pornographic materials, to tell off-colour jokes, to use bad language, to drink alcohol, to go to dances and other places that may be questionable. I believe we have a strong responsibility to teach our young people this trust as well.

It seems to me that we are sitting on a fence between the world and God. We want to get as far over into the world side as we can without falling off the fence. Even if one foot touches the ground, as long as part of us is still on the fence, we are safe.

God's way has so much more to offer than the world's way -- why do we even want to be on the fence. We should

(continued on page 13)



## Reminiscences, No. 17

A History of the Rise and Progress of Our Cause in Canada  
by Joseph Ash


*(Ed. Note: This series of 21 Reminiscences, written from memory by the elderly Joseph Ash in 1882-3 was first published in the Christian Worker from November 1882 to October 1884 and was reprinted in the Gospel Messenger from January 1895 to August 1896. This one was copied from the May 1886 Gospel Messenger. E.C.P.)*

I come now to talk about the church in Dorchester. I have been travelling by faith in a region where my feet have never trod, and where I am personally acquainted with but a few, and they of the older ones. It is not so with Dorchester and the churches along the northern shore of Lake Erie. This congregation dates its existence back as far as 1848. Eld. E. Sheppard commenced teaching school where the small village of Mapletown now is. In 1749 he began preaching in that locality. The church first met in his house near where the meeting house now is. That small body was composed of E. Sheppard and wife, Randall Bentley and wife, who then lived in Malahide near Springfield, John Ingles and wife, Wm. Bartly, McBeth and wife, J. McLaughland and wife from the regular baptists, and Amos Whitmore from the free-will baptists. The above were the charter members of the first Church of disciples of Christ in Western Ontario. In about 1850 they built a small house to worship in. Previous to Sheppard's operations in Dorchester Eld. James Black advised him to form an acquaintance with Eld. Dugold Sinclair of Lobo. This led Bro. Sheppard to go up to Lobo to invite him to come to Dorchester to preach on the opening and first use of their new meeting house. Elder Sinclair had a good congregation in Lobo and he preached to a goodly number in Aldboro, Howard and Mosa townships. They were called Sinclair baptists. Sinclair was called an English Baptist in the Highlands of Scotland and officiated with the Haldanes of Edinburgh. It was he that baptized Eld. James Black in Scotland, and now of

Eramosa as a baptist. After Sheppard and Sinclair became acquainted they travelled together up west where Sinclair had been preaching and baptizing. It seems that Eld. Black, after he had been reading the "Millennial Harbinger," and embraced its principles, sent some numbers to Eld. Sinclair in Scotland, the reading of which opened his mind to many things, so he was measurably prepared for what followed, his acquaintance with Sheppard and the church in Dorchester. After their journey west where they preached and worked together, a meeting was held in Lobo. Sheppard and wife, Randall Bentley and wife, and John Butchard attended during the meeting. Eld. Lindin talked to his brethren a while in Gaelic then addressed the Dorchester brethren in English saying that they would go in with the Dorchester brethren, and visa versa they would come in with them. Also that you (the Dorchester brethren) have the scriptural name, and they dropped the name Baptists from that time adopted the name disciple of Christ or Christian. So from that time the union between the two bodies was harmoniously perfectly. I will speak of the churches of Aldboro, Howard (now Ridgetown) and Mosa separately hereafter.

The church in Dorchester prospered under the official labors of Eld. Sheppard and Bro. Jno. Leeton, still living and has been for many years deacon of the church, and Samuel Irwin (now deceased) were the first fruits of Shepherd's labors in the west. As in the case of a good many prominent brethren, so in the case of Eld. Sheppard. For the want of space in a small monthly sheet I cannot amplify to any considerable extent. If I were writing a book I should do so. My head and heart are full of pleasing and profitable reminiscences of those past happy days. Bro. Sheppard's labors have been very extensive and various reaching back 35 or 36 years. Not only did he travel west and preach in Yarmouth, Fin-

gal, Iona, Aldboro, Howard, Horwich and Blenheim, along the "Talbot" street, but he spent much more time in Lobo, and Mosa. Then north to the Georgian Bay and Eramosa and Erin in the Niagara district; then east as far as "Prince Edward Co." and indeed wherever there were brethren he went and was gladly received, and highly appreciated by all, and much commended by aliens. He had much to do with the schools being teacher and inspector, besides giving lectures on education and chemistry. He has been much afflicted by numerous bereavements in his family, and now since writing the forgoing has been compelled to bid the last sad goodbye to her who was choice of his youth and one who was the affectionate mother of his large family -- the most of whom have gone on before her, and mournfully follow her to the resting place of all of them. I must here offer my condolence to our dear afflicted Bro. and pay a short tribute of respect to the departed. She was the daughter of Bro. Randall Bentley, of rare excellence as a christian wife, of a mild patient, longsuffering and active disposition, inspired with a Godly devotion, piety and intelligence, made her one of the best of wives and mothers.

The church has at times had over 200 members -- which for a country church is large. They have a fine brick house of worship of octagon style, and burying grounds and sheds -- many fine intelligent men and women belong to this congregation. Eld. R. Bentley, now over 80 years, was one of the first members, and is still active, and looking on to a happy reunion with his friends gone on before. He loves the Saviour and his gospel as in days of yore. His son Isaac is a fine, active, devoted Christian and a good speaker. I cannot particularize much in my short space, and must content myself with the mere reunion of Bro. Peter McNeil, who is a very active Elder, and has a devoted wife and family. The Sherk's, the Laton's, the Charltons, Tripplis, White's, McLanes, Stripp's, Dunn's, Little's and Hirron's deserve honorable mention, beside many others. If they are wise and veto opinions and speculations which gender strife and disunion, a prosperous and happy future and a glorious record is before them. 



by Eugene C. Perry  
4904 King St., Beamsville, ON  
LOR 1B6

**Lachine, PQ:** Three, Lyn Brown, a middle-aged woman, Alexander Best, a young man newly arrived from England and Alexander Oppong, an African, were baptized into Christ in November. Eight others placed membership resulting in growing attendance and contributions. A recent Sunday saw over 100 in attendance, the greatest for over ten years.

November 12 marked Michel Mazzalongo's tenth year as a full-time preacher of the gospel. The work has never looked more promising than at present.

**Ajax, ON:** Jim Hawkins is scheduled to conduct a seminar on "Spiritual Awareness" following the Marriage Counselling Seminar at GLCC, January 15-17.

**Bramalea, ON:** Lee Wood, newly appointed elder, joins Albert Hotte, Ron Knight, Bob Hunter and Fred Whittington in that leadership role.

**Omagh, ON:** Mike Bolton and family, formerly of Marquette, Michigan, recently arrived to work with the Omagh church.

**Hamilton (Centre), ON:** Steve Rudd reports that three Christians from Alberta began meeting in a home in January and with hard work and emphasis on outreach have had 7 baptisms and now average 13-15 in attendance.

**Grimsby, ON:** The new building is well on the way to completion and should be in use early in the new year.

Don Glover and his mother, Mildred, have placed their membership at Grimsby.

Rick Pinczuk of Slavic Evangelism reports that the Paul Rozmarynowycz family are presently living on their own resources but will need to travel in the summer to raise support to be useful in the program and towards the goal of starting a Ukrainian congregation in the area within the next five years.

**Beamsville, ON:** Almost 400 were present at the opening ceremonies for the new building on November 5. It was

reported that when the Queen Street building was opened in 1885 the other churches in town cancelled their services to participate. This time, most of the churches in town were represented. The local paper provided good news coverage.

The congregation is enjoying the new building. The parking lot paving is being completed.

Names have been submitted for additional elders and deacons and plans target January 28 as the date of ordination.

**Fenwick, ON:** Over \$100 was given to the Hugo relief fund. Plans include a song and prayer meeting December 31, 11:30 - 12:30 and an area "Gospel Sing" January 19, 7:30 - 11:00.

**Jordan, ON:** Norman Midgette was the speaker for a meeting October 30 - November 5.

**Port Colborne, ON:** The passing of Marie Kulka, mother of Dorothy Cole on November 2 has added stress to the Don Cole family. A strong faith in God has helped them to see beyond the grave.

"Our series 'Behold the Christ', taking a theme from each chapter of John's Gospel, has been completed. A special mini series, 'Faces at the Manger' will run for five weeks.

"An office has been set up in the building as a tool to be used to the glory of God. The P.A. system is being improved to serve a fuller house.

"The congregation shares a special relationship with the Fenwick church and enjoyed a good week of fellowship with our brethren there during Jack Gladwell's meeting.

"We have many new contacts and visitors to our services.

"Karen and I appreciated the opportunity afforded us to attend along with others 'The Elmhurst Event' (Wesley Jones led the sessions). It was a great time of spiritual renewal." David Lock

**Buffalo, NY:** Michelle Harrah was baptized on October 22 and Mary Lee Williams and Nancy Ponds requested prayers.

**Brantford, ON:** An area-wide hymn sing was hosted on November 19 at 2:00 p.m. The next is planned for Waterloo on February 25 at 2:00 p.m.

This church will support Elizabeth Lock \$50 per month in her counselling work in the area and at Great Lakes Christian College.

**St. Thomas, ON:** Plans are to implement Michel Mazzalongo's V.C.R. tapes in Sunday morning Soul Winning classes.

Preparations are already being considered for the 25th anniversary in September, '91.

**Glencoe, ON:** Tim Buchanan of Falcon St., London preached in a meeting at Glencoe, November 19-24.

**Stratford, ON:** "The Family Life Cycle" lessons by Clyde Lansdell, October 20-22 were "a tremendous boost to the families of our congregation".

Larry Hoover returned from a 3-week support raising trip. "Please pray for this effort".

Eleven from the Plymouth, Michigan church were present on November 4-5. Plans for 1990 included putting the office rent into the local budget and evaluating the possibilities of finding a more permanent meeting facility.

There are presently 3 in the Bible Correspondence Courses and 3 community people recently visited services.

**Sarnia, ON:** "The advertising you did for us in the Gospel Herald had far-reaching effects." As a result, Mark Bryson of Huntsville, Alabama visited and plans are for the family to move to Sarnia in mid-December.

Steve May of Tintern studied preacher-elder relationships with this church on the week-end of November 26.

A 66th anniversary celebration of this church is being planned for September 9, 1990.

**Windsor, ON:** About 230 people attended the 65th anniversary celebration.

**South River, ON:** Norman Midgette preached in a meeting here in early November.

**Sault Ste. Marie (Pinehill), ON:** Roy and Nelle Merritt of Kingston were speakers for a Seniors Day including neighboring congregations.

**Sault Ste Marie (Eastside), ON:** Ken Page of Hamilton West was here for a meeting on "The Basis of the Gospel is Love", November 19-23.

**Marquette, MI:** The Allen family arrived in November to work with this church. The Stanaway family moved to Iron Mountain. After five years at Marquette, the Mike Bolton family has moved to work with the church in Omagh, Ontario.

by Brian Cox

P. O. Box 454, Wawota, SK S0G 5A0

*(Editor's Note: My name is Brian Cox. I serve as minister with the Wawota Church of Christ. I have only been in Saskatchewan for a year but have been asked to edit the "News from the Prairies". I will do the best I can, but I need your help. The bulletins that you send me will be a help, but what would really be great is a written report of your congregation's activities over the past month. I ask that each congregation appoint someone in their congregation to write a report and send it to me the first week of every month. Then I can include it in the next month's column. It will take your help and support to make this column work; so, please get those reports in to me at the address above.)*

**Winnipeg, MB (Central):** John Smith of Yorkton, Sask. was the featured speaker for a Young People's Day on November 18. On November 19 Scott Roberts of Swift Current spoke at both the morning and evening services. The work in Swift Current is one of the areas that this congregation helps to support. The men of this congregation meet each Wednesday at 12:30 for lunch.

**Weyburn, SK:** On November 8 Dale Elford spoke here on behalf of the Bible Department at Western Christian College. On November 15 Scott Roberts of Swift Current spoke here. Dan Weib, minister at Weyburn, spoke November 25 at Sidney, Montana in their Super Saturday.

**Wawota, SK:** On November 25 Ted Archbold of Alliance, Alberta was here to conduct a seminar on "Coping With Grief In the Midst of Bereavement and Terminal Illness". The seminar was informative and well-attended. Approximately half of those attending came from the community. On December 3 a special collection separate from our regular collection was take for the Canadian Food Grains Bank. \$557 was given.

**Dauphin, MB:** Kelsey Moreau of North Battleford, Sask. was baptized by Tim Pippus following a recent Sunday

morning service.

*(The following was received too late for the December issue. E.C.P.)*

*Hello again from the prairies. Sorry it has been so long since we've had a report in [more on that at the end]. Much has happened in the last few months on the prairies. God's blessings continue to be evident in the work in this area.*

### Special meetings and guest speakers

On September 22-24, Greg King from Edmonton held a weekend meeting in Saskatoon. His topic was "Life in the Body". Ted Archbold from Alliance, Alberta held a grief seminar in Wawota on November 25. He also spoke in Wawota and in Whitewood the next day. The annual Leadership Rally was held in Regina on Oct. 21-22. Over 100 people attended the banquet on Friday and the lessons on Saturday. Regina also held their annual Youth Rally on September 1-3.

Guest speakers coming in to different locations in the last while included: J.C. Bailey and Joshua Gootam, who made several trips in the last few months. A few that I am aware of are Weyburn on October 11, Saskatoon and Moose Jaw on the 15th; Blair Roberts from Antwerp spoke in Regina on the 15th and 22nd of October. Roy Merritt spoke in Winnipeg and Scott Roberts spoke in Weyburn on the 15th of November.

There were also many VBS's that have not been listed yet. Some of them are as follows: Saskatoon in mid-July averaged 39; Horse Creek from July 3-8 had 65 students and Perryville two weeks later had 76. Moose Jaw averaged 45 over the week of July 31 - August 4 and Swift Current averaged over 90 the same week. Gravelbourg also averaged close to 90 students for their week while Wawota held their VBS from August 16-20. The Harts from Camrose came to help Wawota with their VBS. Manson's VBS had an average of close to 60 for the week.

### Baptisms


Listed below are the additions to the Lord's church in the last few months (that I am aware of):

Shauna Muller and Joanne Morrissey from Winnipeg; Christi Close from Dauphin; Dennis Darvill from Yorkton;

Sherry Farris, Kristen Hannan and Tara Harkness from Moose Jaw and Wendy Lorrain from Gravelbourg. We rejoice at the arrival of these souls into the kingdom.


### Other News

A ladies' day was held in Saskatoon on November 4th, also one in Gravelbourg on November 18. New deacons were appointed in Regina on October 1. Dwight Morris from Nanaimo, BC took up the duties of the Evangelist in Moose Jaw in August. Finally, Weyburn has started a fifth Sunday singing time. On months when there is a fifth Sunday, there is an open invitation to area churches to join this congregation for a sing song. A time of fellowship usually follows. Their first was October 29.

I guess that is all for this month. It may have been rather evident that I have had trouble getting this report done on time; I apologize for that. There is much that is happening in the churches on the prairies and much that can and should be reported. Recognizing my limitations and my shortcoming, I have asked Brian Cox to take up this challenge, and he has accepted. Beginning with this issue, Brian will be the reporter from the Prairies. I encourage you to send your bulletins to him regularly at P.O. Box 454, Wawota, SK S0G 5A0. Thank you. 

### "What Can I Do Now?"

*(continued from page 8)*

begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (I Peter 4:17). The procedure for dissolving differences between brethren is given by the Lord Himself in Matthew 18:15-17. If we are careful to follow it exactly, who knows how many rumors will be aborted, and never even see the light of day! 

--Surrey, British Columbia

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by Ed Bryant

6690 - 130 St., Surrey, BC V3W 4J2

**Calgary, AB:** The church here will do what it can to assist in a local effort to provide advice, help or a new direction for some of Calgary's 400 kids, average age 16, who have run away from undesirable home situations. They sleep in the park or empty buildings, or anywhere else they can without hassle. The local effort is termed **Exit**. No disapproval is shown the kids, but if they are interested, the program will offer realistic alternatives to their present life-style. In mid-December, a work night is planned so that a traditional holiday meal can be prepared for these unhappy boys and girls.

After 18 months of working on programs to be advanced during that time, John Ellas from the Center for Church Growth came back to observe what gains had been made. He began by citing areas in which growth had occurred. Growth rate rose sharply from 21% in 1988 to the present rate of 140%. Additional elders have been added, a new and respectable facility has been obtained, and 50% of the congregation is actively engaged in ministry, up from 29% less than two years ago. There has also been an increase in contributions by a busy and happy group of encouraged people.

**Victoria, BC:** Tom Thomson and Ron Crawford, who were in San Francisco at the time of the latest earthquake, returned home uninjured.

In November a Day of Prayer was observed here for the third year in a row.

**Delta, BC:** The Annual Delta Family Retreat is planned for mid-February. Bonnie Ross sweetened her lips with the good confession and was united with her Lord in baptism. The church here rejoiced again when Ian Close was baptized by his Dad, John.

The Annual New Year's Eve Party is planned. The Great Winter Recharge was to be held the first week-end in December. Mike Nyers of Littleton, Colorado was the speaker as the event was held at Columbia Bible Camp.

**Yellowknife, NWT:** Glenn, Karen,

Cody and Cole Peterson have moved from Regina, Sask. Glenn has a job with the City of Yellowknife and Karen will be at home, rearing the children -- a very responsible job.

Glenda and Jordan Aotes moved back to Saskatoon, Sask.

## Abortion Legislation Introduced

On November 3, 1989 new abortion legislation was introduced in the House of Commons. It appears to add up to a compromise in which neither side will be satisfied or be able to claim a victory. In fact, the responsibility is being placed on the shoulders of individual physicians.

According to this legislation, "abortion is a medical decision to be made between a woman and her doctor, based on health grounds." "Health" includes "physical, mental and psychological health."

We do not envy our doctors their new burden. *--E.C.P.*

## Wholesome Advertising

Sperling, a New Orleans-based advertising firm, is selling products in a new way -- "by bringing Gospel to the people, gospel music, that is, in a series of radio spots that reach into the lives of listeners and take them back to what is really important -- family, home and togetherness". It has increased sales of advertised items by 400% in 13 weeks.

Hopefully, this success will cause other advertisers to realize that, deep down, old-fashioned values continue to appeal to many people. *--E.C.P.*

## Omagh Bible Camp

The annual report states, "An attendance record was set; 414 regular weekly session campers and a total of 561 campers attended camp in all of the special and weekend sessions. The three weekly sessions for the youngest age groups were filled to capacity."

Again, "We must be vigilant in maintaining a high degree of spirituality at camp. We must maintain the distinctive difference between Omagh and the many secular camps that exist in Ontario."

And, "Corporation membership reach an all-time high of 317 members".

## What's the Difference?

(continued from page 9)

rather be on the ground in God's world., standing with our hand on the gate latch, opening it with a welcome hand when a new soul is ready to come to him.

There's a hymn that we don't sing much any more but the words of the chorus especially are very applicable to what this article is saying. It goes like this,

Dare to be a Daniel,  
Dare to stand alone,  
Dare to have a purpose firm,  
Dare to make it known.

Are we Daniels? Do we dare to be different? As society and the world around us seem to be getting farther and farther away from God, it behooves us to take a stand and show that we are different.

But why do we want to do that? Is it to draw laughter and ridicule? Or is it to draw attention to ourselves? No. It is to show our friends and relatives that there is a better life, a better way of living, a hope for a better home with God and a joy that can be attained only in being a child of God. We don't want to be different in a haughty way, having a better-than-thou attitude. We need to in our difference show happiness, peace and joy, all from God. The statement, "Christians are ordinary people who are committed to the extraordinary person of Christ" sums up the whole point of this article. If we remember for whom we are being different, and if we have the commitment to Him that we should, then perhaps our efforts in life will be made a little easier. Our prayer should be, "God, Give me courage -- with no doubting -- that when I follow You and do your will, the result is peace everlasting."

*--Beamsville, Ontario*

## From Mission Newsletters Al Meakes - England

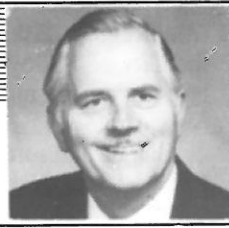
Four families -- Thomases, Hardys, Plunkets and Meakes -- have settled in the Newcastle, Tyne and Wear area and are busy making preparations to plant the "Washington Church of Christ". They are making adjustments and have selected permanent homes.

A community hall in the Glebe district has been rented for a meeting place. It has 2 main rooms and a small room.

# BOOK REVIEWS

Books to be reviewed in this column should be sent to  
**Keith Thompson, Editor**, 348 Dixon Blvd., Newmarket, Ont. L3Y 5C4

(Books may be ordered from the Gospel Herald.)



***A Sense of Presence* by Edwin F. White, Christian Communications, Nashville, TN 98 pages, \$5.50 (U.S.).**

This is the most spiritually uplifting book I have ever read. Every Christian who desires a closer walk with God needs to read this book.

I agree with Don Humphrey's evaluation: "Once in a great while an author and a book comes along that you can get excited about. Edwin White and *A Sense of Presence* is one of those instances. . . you will have a great sense of the presence of God. . ."

In his Introduction White states, "Modern Christianity engrosses itself in a world of anxious activity that consumes time and attention. We are so busy building churches, administering programs and managing our corporate assets that we have no time to pursue a personal relationship with God. The cumulative effect of less important activities robs us of time to develop a greater awareness of Divine Presence. As a result, God, who alone can satisfy the human soul, is lost to his people."

Every Christian needs this book to profit from the spiritual convictions it can impart. It can also be used for class study and sermon preparation. Brethren, we all need this book!

***How to Rescue Your Loved One from the Watchtower* by David A. Reed, Triwel Publishing House, Burlington, ON 168 pages, \$8.95 (U.S.).**

This book will prove to be extremely helpful to those who have loved ones in the Jehovah's Witnesses. But it will also help any who are interested in helping those in this group to see the truth.

I have engaged with Witnesses in what the author calls "biblical Ping-Pong" where "Verses bounce back and forth, perhaps for hours on end, with no tangible results other than the sweaty exhaustion that follows a literal Ping-Pong game". He shows a better approach that takes into account the training that these people have received. All who want to help JW's and those influenced by them will find this an extremely useful book.

***1101 Hymn Stories and 101 More Hymn Stories* by Kenneth W. Osbeck, R. G. Mitchell Family Books, 288 and 326 pages respectively, \$12.95 each (Cdn.).**

It is truly inspiring to read the accounts of the backgrounds and experiences that prompted the writing of the hymns we sing. Most of us are unaware of these things and would profit greatly from reading about them.

Song leaders might relate back the story of a hymn before leading it. Preachers can use them to illustrate their sermons. It makes the singing of a hymn that much more meaningful when you know something about the author and the occasion of its writing.

***It Depends On How You Look At It!* by Rusty Bolton, Christian Communications, Nashville, TN. 103 pages, \$5.95.**

Christian Communications, a division of the Gospel Advocate Company, continues to lead all brotherhood publishers in providing outstanding new books on a regular basis. Here is another of their recent publications.

Paul Faulkner writes in the Foreword, "Rusty's book is good. He is a good, clear writer. The title states the basic premise: we cannot control what happens to us. There are many points that cause the reader to stop and think. Bolton has the ability to focus on one point and make that point with clarity and accuracy. He does a good job of explaining some important psychological information in basic terms that are easily understood. His philosophical orientation is very biblical, focusing on the fact that life is purposeful. I recommend it."

The author shows how the principles of right thinking can guide us in our personal lives, in marriage and the family and in our lives with God. It is truly "A Key to Practical Christian Living".


***Let All The Earth Keep Silence* by Philip Sanders, Star Bible Publications, Fort Worth, TX: 176 pages, \$7.95 U.S. Reviewed by Roy D. Merritt.**

This book presents an excellent discus-

sion of one of the most controversial principles of biblical interpretation. In the past several years, the argument for treating the silence of the Scripture as prohibitive to the introduction of innovations in worship and faith has been challenged by those who have felt that it was too restrictive. The author has produced "A Study on the Silence of Scriptures" which is a powerful refutation of those who would treat such silence as of minor importance.

Brother Sanders makes a valid distinction throughout the book between the "permissive silence" principle and that of "prohibitive silence". He claims that this distinction "lies at the very heart of what it means to lovingly obey God".

The author has successfully handled his arguments in such a manner that he makes a difficult subject very easy to grasp. He provides eight chapters of biblical material and two chapters of historical material.

It is a scholarly treatment of a timely subject. We recommend it highly for all Bible students and especially for those who teach or preach. 

## World Christian Broadcasting

Wesley Jones has moved to Nashville where World Christian Broadcasting has its new office facilities. Keith Thompson, who visited there recently, reports that it is a very fine facility with different offices for different countries or areas of the world.

## Fraser Hills Discontinues

We quote the following from a letter from D. A. Brobbel, "It is with some sadness in our hearts that we write this letter to inform you and the brotherhood at large in Canada that as of December 31, 1989, Fraser Hills Church of Christ will stop meeting as a group."

## GOSPEL HERALD SUBSCRIPTION RATES

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# Northern Nigeria Church Growth

by Ralph Perry

A "School of Biblical Studies" opened its doors to northern Nigerian converts on September 4, 1989 in Jos, Plateau State. The purpose of this Bible School is to train dedicated men in the Word of God to become self-supporting preachers, Bible teachers, church leaders and church planters for Christ in the vast northern area of the most populous nation of Africa.

Solomon Aguh, a former lecturer in business at the University of Jos, is the director and also teaches. Solomon was converted by a W.B.S. teacher while attending university in the U.S. He resigned his position to study Bible for two years at Freed-Hardeman College before accepting this challenge. Clarence Wilson, a graduate of Harding Graduate School, also teaches. He taught Bible in a Government Teacher's College in Plateau State for five years and one year at Nigerian Christian Bible College before moving to Jos. One other northern Nigerian has been hired to teach English. Rachel Aguh is to join her husband in January 1990 to teach typing and hygiene. She graduated from Freed-Hardeman last month.

Jos was chosen for the location because it is centrally located in northern Nigeria. Also there are many technical and vocational schools there. Arrangements are being made for the students to enroll in these schools to study various trades so that they can be self-supporting evangelists. Jos is also a major city with a population of 500,000 situated on a high plateau, making for a pleasant climate.

The beginning goal was to have one student from each of the now eleven northern states and new federal capital territory. Twelve students did enroll but they come from four states and about seven tribal groups. We met this fine group of students, staff and friends of the school on October 7 at the official opening ceremony. Brother Elvis Huffard, an early missionary to Nigeria (1953) who continues to encourage this work, was featured speaker. Brother Young Owukiabo, Nigerian businessman and a dedicated and active church leader from Lagos, was chairman.

The need for a training program became apparent a few years ago. There

were less than thirty small, struggling assemblies of the church in the then ten northern states in 1980-81. They were constituted almost completely of transplanted southeastern Nigerian Christians. Today there are over 100 churches with many constituted completely of native northern converts. World Bible School correspondence evangelism by American Christians has brought this about. These new Christians need to be taught 'to observe all things'. Tens of thousands of W.B.S. students need to be contacted, taught and led to obedience. Churches need to be established. To do this, trained, capable, committed, trustworthy men are needed.

When I mentioned this to W.B.S. teacher Ray Cox of Attalla, Alabama, he said that the churches of Christ in the Gadsden, Alabama area could make such a school a reality. He arranged two meetings with elders of the Central Church of Gadsden. They accepted the challenge to sponsor the school. Fortunately, Steve Worley and family settled in Gadsden about this time to labour with the Rainbow Drive church. They had just returned from two years mission work in northern Nigeria and Jos where they lived. They were keenly aware of the need. Steven and the Central elders have worked together closely and diligently in planning, raising funds and making the School of Biblical Studies a reality. They are to be highly commended along with Ray Cox who initially believed it could be done and has continued to encourage this project.

Incidentally, 274 baptisms resulted from the W.B.S. follow-up seminars following the school opening. Nine preachers, elders, and W.B.S. teachers from the U.S. attended the opening and then scattered to major northern cities for these one-day seminars. Nigerian preachers, active members, Steven and I all participated. The Nigerians did all the hard preparatory work. Some new congregations have resulted. The fields 'are white already unto harvest'. W.B.S. evangelism has sown the seed and prepared the soil. It is a great work

and a great way to reach and teach the lost.

--Beamsville, Ontario

## From Mission Newsletters 1990 World Missions Calendar

A list of missionaries serving outside the United States includes over 700 entries and is to be published as part of a 1990 World Missions Calendar scheduled for release in December.

"The purpose of combining the listing of workers on the field with a calendar is to encourage Christians to pray each day for the missionary whose name and country is printed on that date." This will hopefully generate a greater concern for worldwide preaching of the gospel.

### Kolesnikow - Russia

Brother Yvan Kolesnikow of Montreal, supported by the Hunter Station Church of Christ in Montgomery, Alabama, was in Russia for 75 days. As a well-known radio speaker, he received travel permits and good media coverage.

He baptized 7 persons in Slavansk including 3 of his relatives. This is near Rostov where a recent Christian College group is reported to have baptized several Russians. One radio listener travelled to Slavansk from Moscow to be immersed.

The brethren at Slavansk will be meeting for worship without restriction and will be able to purchase property when the number of men reaches 20.

As a result of Kolesnikow's radio preaching, a young man and his father, along with 40 others, recently left a Baptist group and identified themselves as the church of Christ. During brother Kolesnikow's visit, these two and one other man were baptized and they stopped using instrumental music.

Another visit is planned for the new year to strengthen the new converts and another during the summer. A suitable property is being considered.

**CROSSROADISM & the World-Wide Boston Hierarchy, Weighed and Found Wanting.** The text of a series of 5 lectures given in Ghana and W. Africa by Roy Davison. Order from Gospel Herald Bookstore, 4904 King Street, Beamsville, ON L0R 1B6 Price \$5 (US), \$6 (Cdn.)

# Montreal: Greater Than Nineveh



The group picture above was taken during a recent workshop on marriage at the Lachine, Quebec church building. There were 130 people who came for the one-day session with brother Joe Hale of Oklahoma City, Oklahoma.

In the autumn of 1935, J.E.Orr, a church historian, visited Montreal and wrote in his journal, “. . . a very wicked city. . . the spiritual position in Montreal is tragic. . . little is done by the Protestant ministry to witness for Christ. . . One of the tragedies is the dearth of prayer meetings. The ensuing spiritual poverty is part of a vicious circle -- lack of prayer, lack of power, indifference, worldliness” (The Church in Quebec Cities, Glen A. Smoith Missions Advanced Research and Communications, 5/89).

More than half a century has passed since these words were written and yet, if Mr. Orr visited Montreal in 1989, I doubt if his assessment would be much different. Even the Roman Catholic church, whose control over the city was absolute for three centuries, has bemoaned the lack of interest in religious matters issuing the statement on behalf of Catholic bishops that said, “The church in Quebec is a spiritual house in ruins”.

The history of the churches of Christ in Quebec only dates back to the early 1950’s, and in the forty or so years since the Lord’s church was first established, the progress has been slow. The great majority of the people are unaware of our presence and our message, despite the valiant efforts of the many preachers and missionaries who laboured so tirelessly here.

The purpose of this article, however, is not to try to evaluate the past but rather

to (1) call attention to the fact that this great city remains largely ignored and unevangelized; (2) exhort the brotherhood (especially those who are interested in missions) that this trend needs to be reversed; and (3) inform you that the time for this reversal is particularly ripe now as we enter the 1990’s.

Montreal has a total population of approximately three million people, two thirds of which are French. However, the other one million people speak English, which makes Montreal the third largest English-speaking center in Canada!

The key to evangelizing the province of Quebec is a strong church in Montreal. This concept is not new or held only by our brethren. I list for you a recent survey of Evangelical churches in Quebec to demonstrate this fact and also their relative strength in numbers compared to ours.

CITY:	POPULATION:			# of Evang. Churches			Churches of Christ		
	French	English	Ethnic	French	English	Ethnic	French	English	Ethnic
Metro Montreal	2 m.	500,000	400,000	108	180	89	3	1	1
Quebec City	585,320	10,750	5,425	20	4		1	0	0
Chicoutimi/Jonquiere	154,240	1,725	485	6	0		0	0	0
Sherbrooke	119,395	8,610	1,500	8	6		0	0	0
Three Rivers	126,410	1,620	650	6	0		0	0	0

(from The Church in Quebec Cities, Glen A. Smoith Missions Advanced Research and Communications 5/89)

These figures are incomplete since

(continued on page 17)



they do not include the 30,000 Moslems and Hindus and a variety of cults that are thriving here, but they do spell out one thing which is painfully clear -- people are searching in this city and the majority are being found . . . but not by Christ!

It is interesting to note that there has never been any Canadian missionaries sent to Quebec to establish the church. Recent statistics demonstrate that Canadian churches have made a substantial contribution to world evangelism but the irony remains that in Quebec presently, the local preachers are from the Caribbeans, China, Europe, the U.S.A., while two are native Quebequois. In a country where the New Testament church has been established for over a century and the message of worldwide evangelism has moved us to send men and women to preach Christ to foreign cultures abroad, how can it be that we have overlooked 7 million of our own countrymen right here in Canada?

Many will list the difficulties of language, culture and religious heritage as tremendous obstacles in the path of evangelizing Quebec. These must be acknowledged, but not to the point where our attitude degenerates into the “Two Solitudes” type of thinking that is so pervasive among our political thinkers these days.

The gospel recognizes the reality of differences among peoples but it responds clearly and unequivocally that, “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus” (Gal. 3:28).

For those who are sensitive to this fact, the eyes of their heart will be opened to the vast potential of mission work in Quebec, a potential whose time has never



## GERALD R. ELLIS

Brother Gerald Ellis, 77, of the Jordan church, passed from this earth on November 22 in hospital in Toronto after a brief illness.

He is survived by his wife, Betty; a son, Christopher; a brother, Ora F. Ellis of Smithville; and two sisters-in-law, Mary Ellis of Barrie and Dorothy Ellis of St. Catharines.

The funeral service, held at the Vine-land Chapel of the Tallman Funeral Homes on Saturday, November 25, was conducted by Robert Wills of Glencoe.

--E.C.P.

## CHARLES HARVEY

After a lengthy illness, brother Charles (Chuck) Harvey, long of the Strathmore congregation in Toronto and more recently of Meaford, passed away recently.

--E.C.P.

## Which Denomination

(continued from page 3)

explain this to me.

This is all I ever did. I heard the gospel; I believed that Jesus Christ is the Son of the living God and that He died on the cross for me; I repented of my sins; I was baptized into the death, burial and resurrection of Jesus Christ for the remission of my sins. I never joined any denomination and I do not plan to join any now. Of what church am I a member? Why the very same one to which the Lord added those three thousand on the day of Pentecost that were being saved. Why? Because I believed and did the very same thing that the people did on the day of Pentecost. **Nothing more and nothing less!** I wear no name but the name Christian; I have no creed but the Bible. To the very best of my ability I worship God in the same way that first-century Christians worshipped God. If I am not a member of the church that Jesus built, why not? **Please explain this to me!!**

This is the plea of the Churches of Christ today. We plead with you to accept and to believe nothing in religion but what you can read in the Bible. That you have a "Thus saith the Lord" for everything you believe and practice in religion. That you do not follow any human creed;

that you do not wear any human name in religion; but that you be just a Christian as were Paul, Peter, and John. Nothing more and nothing less!!

You can do this by believing and doing exactly what the people did on the day of Pentecost to be added by God to the Church. You must believe that Jesus is both Lord and Christ as they did. You need to repent of your sins; determine to change your life and allow Jesus to be Lord of your life, just as they did. You need to be baptized (immersed in water) for the forgiveness of your sins so that you might receive the gift (indwelling) of the Holy Spirit just as they did. **God will then add you to his church, the one that Jesus built, just as they were.** If God will not add you to the church that Jesus built when you do this, please explain to me why not. Jesus, if he were here today, would not belong to any denomination. **It is essential that you do not belong to one either!!**

--Edmonton, Alberta

## Montreal

(continued from page 16)

been more opportune than now. I say this for the following reason:

1. The failure of the Roman Catholic church in the last 20 years has created a spiritual vacuum rapidly demanding to be filled. More people are seeking answers outside the traditional Catholic context and are turning to other religions for guidance. This trend is noticeable as many religious sects (Jehovah Witnesses, Mormons, Adventists) as well as eastern religions (Moslem, Hindu) are rapidly building meeting places to meet the increased demand from new converts.

2. The face of Quebec is changing. No longer the totally white-French Catholic population it once was in the 1950's, Quebec and especially Montreal is a cultural melting pot. The great influx of immigrants from the Third World going mostly to Montreal has created a new population base more eager and ready to "hear" the word of the Lord than ever before.

We read in the book of Jonah that God sent His reluctant messenger to the city of Nineveh, "... a city of 120,000 persons. ." (Jonah 4:11) in order to call on it to repent and the people listened with the result that a great victory was won on behalf of the Lord. With its three million

people, Montreal is greater than Nineveh and certainly included in the great commission to go and preach to all nations.

Some churches and individuals in Canada have already begun to support the work here financially but the real progress will come when brethren all across Canada begin to see Quebec, and especially Montreal, as a prime site for relocation in order to help establish new congregations, train local preachers and strengthen existing churches with mature service.

The earnest desire of all the brethren here is to see this great city filled with the knowledge of Christ, and we call upon all mission-minded brethren to assist us in this glorious task.

--Michel Mazzalongo, Lachine, PQ

## David Hallett - India

Alpha Bible College has an enrollment of 26 of whom 16 are members of the church. Up to 1988 there were 94 graduates.

Decision was made at an October Board Meeting to "wind down ABC by the year 1994." Two main reasons are revealed. "I am worn out. . . Everything leans on me." and "Our great struggle is with funds. . ." "We would need a half million to continue."

David reports 7 immersed at Bhoilybong, Khasis Hills; 7 in Mawlai and one from Gawahati.

## Stephen Bilak - Ukraine

Newly granted freedoms have resulted in great increases in visitors and in mail. By October letters averaged 150-200 per week. Some 3,000 New Testaments, along with tracts, "What is the Church of Christ?" and "What Must I Do to Be Saved?" (in Ukrainian) have been sent upon request.

Letters mention the great joy resulting from "our recent freedom to proclaim the Good News" . . . "freedom to worship, pray, sing and preach the Gospel". Also, "Our church is full of people who came to know God through your radio ministry" and "In Ukraine we cannot buy Bibles or any religious literature".

It is hoped that funds will provide for 10,000 New Testaments to be sent in 1990.

# Directory of Churches

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

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

## PROVINCE OF ALBERTA

**ALLIANCE, Rec-Center:** Sun. 10, 11; Wed. 7:30; Ted Archbold, ev., Box 135, T0B 0A0, (403) 879-2232 (res.), 879-2103 (off.)

**CALGARY (Northside):** 803 — 20A Ave. N.E., T2E 1S1; Sun. 10, 11, 6; Wed. 7; 276-8088.

**CALGARY:** 4030 Maryvale Dr. N.E., T2A 2S8; Sun. 9:30, 10:30, 6; Wed. 7; also various mid-week home Bible Study groups — call the office (403) 272-2111; Cecil Bailey, ev., 238-2679; R. W. (Bob) Harrington, ev., 278-1469; Eric Nyrose, ev., 242-3164.

**CAMROSE:** 4901 - 42 St., T4V 1A2; Sun. 9:30, 10:30; Wed. 7; Will Hart, ev. (403) 872-1220 (effective Jan. 1, 1989); Ron Wilson, sec.

**EDMONTON:** 13015-116 Ave., T6M 3C9; Sun. 10, 11; Wed. 7:30; Eric Limb, 13919 117 Ave., T5M 3V3; 452-4750; Albert Kleppe, ev., 10361-146 St., T5N 3A3.

**LETHBRIDGE:** 2720 21st Ave. S., T1K 1H8; Sun. 10, 11; Wed. 7:30; M. Nerland, 328-0855.

**MEDICINE HAT:** 402 12th St. N.E., T1A 5V2; Sun. 10, 11, 6; Wed. 7; Bob Shaw, ev., 527-7429 (off.), 548-6986 (res.)

**RED DEER:** 4519 53rd St., T4N 2E4; Sun. 10, 11, 6; Wed. 7; Kevin Vance, ev., 347-3986 (off.), 343-3926 (res.)

## PROVINCE OF BRITISH COLUMBIA

**BOSWELL:** c/o George Clarke, RR 1, V0B 1A0; Sun. 10; (604) 223-8381.

**BURNABY (Greater Vancouver):** 7485 Salisbury Ave., V5E 3A5; Sun. 10, 10:45, 6; Wed. 7:30; 522-7721 (off.)

**CHILLIWACK:** Senior Citizens Bldg. Br 24, corner of Cook and Victoria St.; Sun. 10, 11; Wed. 7 at 42441 Peters Rd., P. O. Box 327, V2P 6V4, 24 hr. phone 792-4940; George Sillman, ev., Al McCutcheon, sec. 823-6218.

**COQUITLAM:** 2665 Runnel Dr., V3E 1S3; Sun. 9:45, 11, 6; Wed. 7:30; Phone 464-2836; Hugh Minor, ev.

**CRANBROOK:** 450 Van Horne St. S. (on Hwy. No. 3, S. of town) Sun. 10, 11; Wed. 7; Box 351, V1C 4H8; (604) 426-5653, Eamon Morgan, ev., 927 4th St. S., V1C 1H6 (604) 426-6895.

**CRESTON:** Corner of 5th Ave. and Cook St.; Sun. 10, 11; Box 2329, V0B 1G0; 428-7411 (off.)

**DELTA:** Ladner Community Centre; Sun. 10; Tues., Wed., Thurs., 7:30; Off. no. 202-1318; 56th St., Box 1195, Station A, V4M 3T3; J. D. Rogers & Doug Williams, evs., (604) 943-0515, 943-1468.

**KELOWNA:** Knights of Columbus Hall, Rutland Rd. & McCurdy; Sun. 10, 11; Tues. 7; Box 2697, Sta. R, V1X 6A7; Wayne Muirhead, (604) 861-4008; Charles McKnight, ev., 765-8739.

**MANAIMO:** 1720 Meredith Rd., V9S 2M4; Sun. 10, 11, 6; Wed. 7:00; Les Beamish, 758-6929.

**NORTH BEND:** North Bend Community Hall; Sun. 10; Thurs. 7; SS 1, Boston Bar, B.C. V0K 1C0; 867-9420.

**PRINCE GEORGE:** 933 Patricia Blvd., V2L 3V6; Sun. 10, 11; Wed. 7; Sunday evening in homes. (604) 562-0502; Paul and Tom Harelson, evs.

**PRINCE RUPERT:** 104 Raven Cres. (call for service times); P. O. Box 324, V8J 3P9; Jerry Mitchell, ev. (604) 624-4449.

**SALMON ARM:** Community Center; Sun. 10; Thurs. 7:30 in homes; P.O. Box 51, Salmon Arm, V0E 2T0, (604) 832-3828; Sam Tumlinson, Jr., Wendell Bailey, evs.; Shuswap Christian School, Doug Kendig, ad.

**SALT SPRING ISLAND, GANGES:** Contact Jim Wlasitz, RR 1, V0S 1E0, (604) 537-9684 or 537-5267.

**SURREY (Greater Vancouver):** 15042 82nd Ave., V3R 5V8; Sun. 10, 11; Tues. 7:30; Ron Beckett, ev. 594-1796; Ed Bryant, ev., (604) 594-0321.

**VANCOUVER (Eastside):** Best Western Hotel — 3075 Kingsway; Sun. 10:30; Phone 439-9291; F. McLure, 3262 East 44th Ave., V5R 3B1.

**VANCOUVER (Oakridge):** 6970 Oak St., V6P 3Z6; English Services: Sun. 10; Wed. 7:30; Gary Marrs, ev., (604) 226-4626 (off), 271-6197 (res.); Spanish Services: Sun. 5; Fri. 6:30; Milton Diaz, ev., (321) 8046 (res); Chinese Services: Sun. 1:30; Lai Sing Mah, ev. 266-8415 (off.).

**VERNON:** 4107 Pleasant Valley Rd.; Sun. 10, 11; Box 541, V1T 6M5; 545-6892; Bruce Tetreau, 182 Dewdney Rd., V1B 2J5; 542-1596.

**VICTORIA:** 3460 Shelbourne St., V8P 4G5; Sun. 9:45, 10:45, 6; Wed. 7; Kelly Carter, ev. 592-4914 (off.), 727-0351 (res.)

## PROVINCE OF MANITOBA

**ALONSA:** Irvine Anderson home; Sun. 11; Wed. 7; Box 67, R0H 0A0.

**BRANDON:** 943 7th St., R7A 3V1; Sun. 10, 11, 6:30; (204) 728-0957; Charles Muller, Sec. 726-4723.

**CARMAN:** 2nd Ave. and 2nd St. S.W.; Sun. 10, 7; Wed. 7:30; c/o D. B. Laycock, Box 266, Miami, R0G 1H0, 435-2413; Don L. Killough, ev. 745-3786.

**DAUPHIN:** 378 River Ave. E., R7N 0H8; Sun. 10, 11, 7; 638-6321 or 638-5283; Ron Hegdahl, ev. (204) 638-8645.

**MANSON:** Bldg. at Manson Village; Sun. 10, 1:30; Box 2, R0M 1J0; Lloyd Jacobs, 722-2278; Joe

DeYoung, ev. 722-2262.

**WINNIPEG (Central):** 217 Osborne St. S., R3L 1Z4; Sun. 10, 11, 6; Wed. 7; M. C. Johnson, sec., 45 Jubilee Bay, 257-2713; Wayne Turner, ev. 257-7926; (204) 475-6462 (off.).

**WINNIPEG (West):** 600 Burnell St., R3G 2B7; Sun. 10, 11, 5; Wed. 7:30; (204) 772-8970.

## PROVINCE OF NEW BRUNSWICK

**MONCTON:** Kinsmen Bldg., 18 Botsford St., E1C 4W7; Sun. 10; Wed. 7:30; Tim Johnson, ev., (506) 855-4134, or 386-1682.

## NEW YORK STATE

**NORTH BUFFALO:** 350 Kenmore Ave.; Sun. 10, 11, 7; Wed. 7:30; Box 128, 14223, 834-3588; J. D. Barnett, ev.

**BUFFALO (Linwood):** 481 Linwood Ave., 14209; Sun. 9:30, 10:45, 6; Training Class 5; Wed. 7; John Smiley, ev. (716) 882-5434.

**HAMBURG:** 6105 South Park Ave.; Sun. 10, 11; Wed. 7; Box 517, 14075-0517; (716) 649-6331; E. Schnell, ev., 652-0429.

**LEWISTON:** 975 Ridge Rd., (Rte. 104), 14092; Sun. 10, 11, 6; (716) 754-7050 or 754-8768.

## NORTHWEST TERRITORIES

**YELLOWKNIFE:** 516 Range Lake Rd., X1A 3A7; Sun. 10; Wed. 7:30; 873-3875. Elders: David Lidbury, Robbie Robinson, Bernard Straker; William Chidowe, ev.

## PROVINCE OF NOVA SCOTIA

**HALIFAX:** 48 Convoy Ave., B3N 2P8; Sun. 11, 9:30; 6; 443-9628 (off.); Wayne Taylor, sec., (902) 876-7402.

**KENTVILLE:** Middle Dyke & Mee Rd.; Sun. 11, 10, 1; Wed. 7; c/o 895 Gracie Dr., B4N 4M2; Brian Garnett, ev. (902) 678-1168 (res.); 678-8881 (off.).

**SHUBENACADIE:** Mill Village Church, 2 miles west of Shubenacadie; Sun. 10:15, 11; Wed. 7:30; J. Mackey, RR 1, B0N 2H0, 758-2633; George Trimble, ev. (902) 758-3152.

**TRURO:** 295 Glenwood Dr., B2N 1X1; Sun. 10, 11; David W. Nicholson, ev., 893-7794 (res.); 893-4424 (off.).

## PROVINCE OF ONTARIO

**AJAX (Serving Oshawa, Whitby, Pickering):** 1 Cedar St.; Sun. 11, 9:45, 8; Phone for mid-week; Box 162, L1S 3C3; Blake Steel, 433-7692 (Oshawa); Terry Codling, 683-1072.

**BANCROFT:** Hwy. 28 South; Sun. 9:30, 10:30, 7; Wed. 7; Box 1552, K0L 1C0; Peter McPherson, ev., 332-3608 (res.)

**BARRIE:** 345 Grove St. E. (at Cook), L4M 4T7; Sun. 10, 11, 6; Wed. 7:30; 722-7155 (off.) Claude Cox, ev. 737-2272.

**BEAMSVILLE:** 4900 John St., L0R 1B6; Sun. 9:15; 10:30, 6; Wed. 7:30; Arthur Fleming, Box 789, L0R 1B0, (416) 563-4914; Weston Walker, ev., (416) 563-7655 (off.).

**BRACEBRIDGE:** Orange Hall, Maple St. at Pine; Sun. 11; Box 2248, P0B 1C0; John D. Preston, sec.-treas. 645-5797.

**BRAMALEA:** 750 Clark Blvd., L6T 3Y2; Sun. 9:45, 11, 6; Thurs. 7:30; (416) 792-2297; (416) 792-2297 (off.).

**BRANTFORD:** 267 North Park St., N3R 4L2; Sun. 10, 11, 6:30; Wed. 7; Joe Jones, 756-6206; (519) 759-6830 (off.)

**COLLINGWOOD:** 494 Tenth St.; Sun. 10, 11, 7; Thurs. 7; c/o Frank Kneeshaw, 317 Hume St., L9Y 1W4, 445-3252; Wm. Bunting, ev. 445-1531 (off.), 444-2711 (res.)

**CONCORD:** 23 Concord Rd.; Sun. 10:30; Wed. 8; c/o Mrs. A. Young, 30 Kinghigh Dr., Thornhill, L4J 3N4, 886-2685; A. E. Atkinson, ev., 51 Concord Rd., Thornhill, L4J 3M2; 886-1738.

**CORNWALL:** Tolgate Rd. E.; Sun. 10, 11; Wed. 7; Box 42, K6H 5R9; Allen Bojarski, ev. (613) 933-8064 (off.), 933-1825 (res.)

**ELLIOT LAKE:** 58 Ontario Ave.; Sun. 10, 11, 6; Wed. 7; Bert Johnson, Box 496, P5A 2J9.

**FENWICK:** Welland Ave.; Sun. 9:45, 11, 7; Wed. 7:30; Chris Moore, Box 107, L0S 1C0; Roy Puckelwartz, ev., (416) 892-0820.

**GORE BAY:** Gore Bay Town Council chambers; Sun. 10:30, 11; Wed. 7; Box 406, P0P 1H0; Bill Baker (705) 282-2095; Jerry Gardner (705) 282-2869.

**GRIERSVILLE:** RR 4, Meaford, Grey County 7; Sun. 11; Ken Baker, Box 4051, Meaford, N0H 1Y0.

**GRIMSBY:** Casablanca Blvd., south of Q.E. exit; Sun. 11:10, 9:50, 6; Wed. 7; Box 181, L3M 4G3, 945-3058; George Mansfield, ev. 945-1070.

**GUELPH:** Victoria Road Rec. Centre, 151 Victoria Rd. N.; Sun. 10, 11; Wed. in homes, 7; c/o 428 Cole Road, N1G 3J8; David Azzoparde, sec., (519) 821-0530; church phone, 821-9179.

**HAILEYBURY/NEW LISKEARD:** Meeting in homes. Times flexible. Mike Tinney, Box 702, Haileybury, P0J 1K0, 705-672-2642; Kathy Woolley, 647-4478.

**HAMILTON:** 666A Fennell Ave. E. at 27th St., L8V 1V2 (Mt. Hamilton); Sun. 10, 11, 6; Wed. 7:30; (416) 385-5775; Larry Thomason, ev. (416) 387-6630.

**HAMILTON (Centre):** 33 Highcliffe Ave., L9A 3L3; Sun. 10, 11; Steven Rudd, ev., (416) 575-8437.

**HAMILTON (West):** Sun. 10, 11, 7:30; Tues. 7:30; P.O. Box 1499 Station "A", L8N 4C3, Brian Tolcher, sec. (416) 689-8683.

**HEATHCOTE:** Sun. 11; Larry Elford, RR 1, Clarksburg, N0H 1J0.

**HUNTSVILLE:** Hilltop Dr. off Hwy. 11B N; Sun. 9:45, 11, 7; Wed. 8; GR Box 108, Rte 3, P0A 0K0; Contact John H. Preston, sec., (705) 767-3237.

**HUNTSVILLE:** Chaffey Community Hall, Muskoka Rd. 3, one km north of Hwy 60; Sun. 11, 10:30; Eugene Preston (705) 789-7630; David Preston, sec., R. R. #1, Group Box 174, P0A 1K0; (705) 789-7697.

**ICE LAKE (Manitoulin Island):** 1 1/4 mi. S. of Hwy. 540; Sun. 10, 11, 7; Mon. 7:30; Peter Tallman, sec., R.R. #1, Mindemoya, P0P 1S0, (705) 377-4555; Lloyd Bailey, ev., RR 1, Gore Bay, P0P 1H0, 282-3089.

**JORDAN:** Hwy. 81, Sun. 10, 11, 7; Wed. 7:30; Box 11, L0R 1S0; Randy Reynolds, ev., (416) 562-4739.

**KENORA:** 101 Norman Dr.; Sun. 10, 11, 1; Wed. 7; P.O. Box 2905, P9N 3X8; (807) 548-1089; 468-7523.

**KINGSTON:** 446 College St., K7L 4M7; Sun. 10, 11, 6; Wed. 7; Bruce Stewart, 720 Sussex Blvd., K7M 5B1, (613) 389-4196; Roy D. Merritt, ev., 50 Woodstone Cr., K7M 6K9, 545-3380.

**LONDON:** 1750 Huron St., N5V 3A2, Sun. 9:30, 6; Wed. 7:30; Harold Byne, ev., 5 Aponi Cres., (519) 453-9917 (res.), 455-6730 (off.)

**LONDON:** 120 Falcon St., N5W 4Z1; Sun. 9:30, 10:30, 5; Thurs. 7; Paul Sheehan and Tim Buchanan, evs., 649-1113.

**MEAFORD:** Nelson St.; Sun. 9:45, 11, 7; Wed. 7:30; Fri. 7 (Young People); Jack Yager, Box 1268, N0H 1Y0; (519) 538-4095; Wayford Smith, ev., (519) 538-2605 (res.), 538-1750 (off.).

**NEWMARKET:** 230 Davis Dr., Box 65, L3Y 4Y3; Sun. 9:30, 11, 8:30; Wed. 7:30; A. W. Jackson, 67 Robinson St., Markham, L3P 1N7; Keith Thompson, ev., 348 Dixon Blvd. L3Y 5C4; (416) 853-0892.

**NIAGARA FALLS:** 3901 Dorchester Rd. N. (turn E. on Thorold Stone Rd. from Q.E.); Sun. 10:30-12, 5:30; Wed. 7:30; Henry Boland, 5604 Atlas St., L2S 1S8; 356-0107 or 356-3412; Rick Pinzczuk, Henry Boland, evs.

**NORTH BAY:** 73 Gertrude St. E.; Sun. 9:30, 11, 6; Wed. 7; Box 745, P1B 8J8, Dean Hotchkiss, ev., 474-2676.

**OLD MILL ROAD:** Cambridge; Sun. 10, 11; Wed. 7:30; c/o Peter Speek, 95 Longwood Dr., Waterloo, N2L 4B6, (519) 885-0752, 853-2035 (bldg.).

**OMAGH:** 1412 Britannia Road W., Milton, L9T 2X8; Sun. 10, 11, 7; Thurs. 7:30 in homes; Brent Forsyth, sec. 878-2972.

**OTTAWA:** 1515 Chomley Cres., K1G 0V9; Sun. 10, 11, 6; 733-2580; Earl Weldon, ev.

**OWEN SOUND:** 835 10th Ave. E., N4K 3H8; Sun. 10, 11, 7; Thurs. 7; Felix Turner, ev. (519) 376-8259, 376-6702 (off.).

**PINE ORCHARD:** Sun. 10, 11; Bruce Brandon, sec. 852-5028, RR 2, Uxbridge, L0C 1K0.

**PORT COLBORNE:** 700 Steele St.; Sun. 11:15, 10, 6:30; Wed. 6:30; Kenneth Stuart, 535 Stanley St., L3K 3B1; David Lock, ev. 465 Davis St., L3K 1Z7; (416) 834-0911.

**ST. CATHARINES:** 439 Ontario St. N., L2N 4M9; Sun. S.S. 9:45, Assemblies 8:30, 11, 6; Wed. 7:30; Ev. Murray Smith, Asst. Gordon Harris, 935-9581 (off.); 935-9661 (res.) or 685-5870.

**ST. THOMAS:** 60 S. Edgeware Rd.; Sun. 9:45, 11; Wed. 7; Brian Thompson, ev., 633-2210.

**SARNIA:** 796 Errol Rd. E., N7V 2G7; Sun. 9:30, 10:45, 6:30; Wed. 7; Walter Cromwell, ev., (519) 339-1161 (off.); 332-6230 (res.); Len Dennis, 542-3260; Aubrey Hibbard, 336-7140.

**SAULT STE. MARIE (Eastside):** 99 Melville Rd., P6A 5J6; Sun. 10:15, 11, 7; Wed. 7:30; 253-5439.

**SAULT STE. MARIE (Pinehill):** 132 Cunningham Rd., P6B 1N4; Sun. 10, 11, 6; Wed. 7; (705) 949-4988; Guy Stopard, ev., 942-7999 (res.), 949-4988 (off.); R. Whitfield, sec., 949-7812.

**SELKIRK:** 1/2 km. N. of village; Sun. 11, 10; Wed. 7:30; Box 13, N0A 1P0; Ray Lock, ev. 776-3793, (416) 776-3036 (off.).

**SMITHVILLE:** 246 Station St.; Sun. 10, 11, 6; Wed. 7; Art Garner, Box 144, L0R 2A0; (416) 957-7745.

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

**STONE CREEK:** 105 King St. E., L8G 1L1; (416) 664-1130 (off.); Sun. 9:45, 11; Sun. & Tues. evenings call for time and place; Robert Priestnall, sec.

**STRATFORD:** Romeo Public School, 49 Rebecca St., Sun. 10, 11; Box 941, N5A 7M3; 273-5280 (off.); Kelvin Hoover, ev.; 273-5381.

**SUDBURY:** 2663 Bancroft Dr.; Sun. 10, 11, 6; Wed. 7:30; Box 2024, P3A 4R8; B. W. Bailey, ev., 865 Danforth Ave., 566-2898, 560-3964 (off.).

**SUNDRIDGE:** Hwy. 11 N., Sun. 9:45, 11; Wed. 7; Don Smith, ev., Quirt Cres., 384-5142; Paul Frost, sec. Box 617, P0A 1Z0; (705) 384-5214.

**THESSALON:** 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7:30; Eric White, RR 2, P0R 1L0 (705) 842-6533; Larry Hoover, ev., 842-2333.

**THUNDER BAY:** Edward at Redwood; Sun. 9:45, 11, 6; Wed. 7:30; JoAnne Toews, 574 Cambrian Cres., P7C 5C3; 574-4081; 574-2213 (off.).

**TILLSONBURG:** 1 mi. N. on Hwy. 19; Sun. 9:45, 11; Wed. 7:30; Box 331, N4G 4H8; 842-7118; Rayburn Lansdell, ev., (519) 842-7118 (off.); 688-0082 (res.).

**TIMMINS:** W. E. Miller Public School, Victoria Ave.; Sun. 10, 11, 7; Wed. call (705) 264-0240; John Hains, ev., 468 Hart St. P4N 6X4.

**TINTER:** Spring Creek Rd.; Sun. 10, 11, 6; Wed. 7:30; Oliver Tallman, Campden, L0R 1G0; 563-8223; Steve May, ev., RR 1, Vineland, L0R 2C0; 563-5043.

**TORONTO (Bayview Ave.):** 1708 Bayview Ave. M4G 3C4, (1 block S. of Eglinton); Sun. 9:45, 11, 1; Wed. 7:30; Chris McCormick, 16 Hurlingham Cr., Don Mills, M3B 2R1; Don Whitfield, ev., 489-7405 (off.).

**TORONTO (Harding Ave.):** 47 Harding Ave., M6M 3A3; Sun. 10, 11, 7; Wed. 8; Dick Forsyth, ev., Beamsville, 563-7874; Bob Donaghy, sec, 252-8148.

**TORONTO (Metro East):** 7 Elinor Ave. (meets at Wexford Presbyterian bldg., Lawrence Ave. E., between Victoria Park and Warden); Sun. 5, 6 p.m., Thurs. in homes. Ed Hauschild, sec., 81 Malvern Avenue, M4E 3E6, 694-2482.

**TORONTO (Strathmore Blvd.):** 346 Strathmore Blvd. M4C 1N3 (across from Coxwell subway station); Sun. 9:45, 11, 7; Wed. 8; Marvin Johnson (752-0325) and Wm. Harvey (757-4619) elders. Max Craddock (461-7408), Santiago Molina (Spanish) (751-6879), evs.

**VANDELEUR:** 5 mi. S.E. Markdale, Artemesia Twp.; Sun. 10:30, 11:15; Ian Boyce, RR #6 Markdale, N0C 1H0; (519) 986-2143.

**WATERLOO:** 62 Hickory St. W. (at Hazel); Sun. 9:30, 10:30, 6; Wed. 7:30; Box 183, N2J 3Z9; Bob Sandiford, sec., (519) 886-4162 (res.); Geoff Ellis, ev., 885-6330 (off.); 885-3702 (res.)

**WELLAND:** 72 Summit Ave.; Sun. 9:45, 11; Wed. 7:30; Box 20, L3B 5P2; S. F. Timmerman, ev., Box 193, Beamsville, L0R 1B0; 563-8765; Magnar Knutson, 65 Graystone Cres., L3G 6G6; (416) 788-3248.

**WINDSOR (West Side):** 2255 Totten St., N9B 1X6 (E. of Huron Church Rd.); 254-6262 or 945-4851; Sun. 9:45, 11, 5:30; Wed. 7:30; Stuart Bailey, ev., 3139 Curry Ave., N9E 2T2; 966-6749.

## PROVINCE OF QUEBEC

**MONTREAL (French):** 2500 Charland, H1Z 1C5; Sun. 10:30 (Fr. worship), 11:30 (French, English, Italian, Spanish classes); Wed. 7 (Fr. class); Silvio Caddoo, ev., 387-8163 (off.); 337-9344 (res.)

**MONTREAL (English):** 760-44th Ave., Lachine, H8T 2K8; Sun. 9:30, 10:30, 6:30; Wed. 7; 637-3931 (off.); Michel Mazzalongo (514) 630-4355.

**MONTREAL (Russian):** 7095 Chester, H4V 1L3; Sun. 10; Yvan Kolesnikow, ev. 482-2280; Lily Steak, sec. 483-6693.

**QUEBEC CITY:** 2980 Vertheuil, Ste-Foy (corner Vertheuil & Jean-Noel); Sun. 9:30, 10:30, (French); Wed. 19:30; C.P. 9041 Ste-Foy, G1V 4A8; Jerrel Rowden, ev. (418) 658-0103 (res.), 651-3664.

**VERDUN:** (Conveniently located near the Verdun subway station. English translation provided for visitors.) 503, 5th Ave., H4G 2Z2; (514) 765-8919; Sun. 10, 11; Wed. 7; 123 Vincennes, Pointe Claire, H9R 4M5; Roger Saumur, 595-1178, evs.

## 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; (1:15 Dec.-Feb.); Wed. 7; Dale Elford, ev., 509 Princess St., S4A 2E8; 634-3194.

**GRAVELBOURG:** 300 2nd Ave. E.; Sun. 10, 11; Wed. 7:30; Box 507, S0H 1X0; 648-3435; Glen R. MacDonald, ev., Box 821; (306) 648-3645.

**HORSE CREEK:** Sun. 10:30 (May-Nov.); 11 (Dec.-Apr.); Lonnie Goodwin, Box 58, McCord, S0H 2T0; (306) 478-2518.

**LLOYDMINSTER:** 56 Ave. and 47 St., Box 88, S9V 0X9; Sun. 10, 11; Bruce Tetreau, Ev., (403) 875-4056 (off), 875-7884 (res.).

**MOOSE JAW:** 901 James St. S6H 3H5; Sun. 10, 11, 6; Wed. 7:30 (CST); Dwight Morris, ev. (306) 693-4064 (off.); 694-1789 (res.)

**NORTH BATTLEFORD:** 1462-110 St., S9A 2J2; Sun. 10:30-12:00; Glen Davies, 1451-94th St.; (306) 445-4231.

**PERRYVILLE:** Grid Rd., 7 1/2 mi. W., 2 mi. S. of Wishart; 15 mi. N.E. of Punchnichy; Sun. 10, 11; Box 158, Wishart, S0A 4R0; 835-2681.

**PRINCE ALBERT:** 264-23rd St. W., S6V 4L6; 763-3057; Sun. 10, 11, 7:30; Tues. 7:30.

**RADVILLE:** 714 Beckwell Ave., Sun. 9:30 (Winter: 522 Bertrand Ave.); Mrs. Clarice Mooney, sec., Box 94, S0C 2G0; (306) 869-2558.

**REGINA (7th & Pasqua):** 4205 7th Ave.; Sun. 10, 11; Wed. 7; Box 673, S4P 3A3; (306) 757-0293; Ray McMillan, ev., 7301-7th Ave. S4T 0T2; 949-0969.

**SASKATOON:** 2240 Albert Ave., S7J 1K2; (306) 343-7922 or 1589; Sun. 10, 11, 5:30; Wed. 7; Robert Parker, 343-7884; Allen Close, 343-1721, evs.

**SWIFT CURRENT:** 400 2nd S.E., S9H 3J6; Sun. 10, 11, 1:30; Wed. 7:30; Scott M. Roberts, ev., 1238 Jubilee Dr., S9H 2A3, 773-4986; Susan Gusikoski, sec. 773-1185.

**WAWOTA:** Hwy. 48 W. of town; Sun. 10, 11; in Whitewood at the Legion Hall; Midweek in homes; Box 454, S0G 5A0, 739-2103; Brian Cox, ev., 739-2528 or contact G. Husband 739-2915 or G. McMillan 736-8280.

**WEYBURN:** 1115 First Ave. N.E. (Hwy. 13E), S4H 0N2; Sun. 10, 11, 7; Wed. 7; (306) 842-6424.

**YORKTON:** 550 Parkview Rd., S3N 2L7; Sun. 10, 11, 7; 783-6877; 783-6850; Ernest Andreas, ev. 782-2989; John Smith, ev. 783-6877.

**Inclusion in this listing does not mean complete endorsement of all teachings and practices.**

## CALENDAR OF EVENTS

### January

- 2... Preachers' Rendezvous, GLCC
- 15-19... Marriage Counselling Seminar, GLCC  
Jim Hawkins
- 19... Gospel Sing, 7:30 - 11:00  
Fenwick, Ontario
- 28... Hymn Sing, Welland, Ontario

### February

- 4-7... Jack Lewis of Harding Graduate School,  
Memphis, TN - Theme: "The Reliable Word"
- 16,17,18... Youth Rally, Meaford, Ontario
- 18-21... Abilene Christian University Lectureship
- 25... Area Hymn Sing, Waterloo - 2:00 p.m.

*(If you have events that you would like to have listed in this Calendar of Events, please contact Eugene Perry)*

## ADDRESS CHANGES

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## BIBLE COLLEGE 2ND SEMESTER CLASSES BEGIN JANUARY 29, 1990

**Church History with Michael Ensley** ————— *Monday Evenings, 7:00 - 9:30*

A history of world Christianity beginning with the Protestant Reformation and continuing up to and including the 20th century. We need to understand the context, origin and current thinking of the larger Christian community. The seminar method will be used with emphasis on discussion and independent directed reading and study.

Michael Ensley, B.A., M.A.T., is a member of the American Society of Church Historians and has taught church history for 20 years at two previous Christian colleges and in adult Bible classes. Michael says, "I see my job as a facilitator of learning by helping students understand how history is shaping their world".

**Church Music: History & Theory with Rick McBay** ————— *Thursday Evenings, 7:00 - 9:30*

This course will have 3 sections: (1) a brief survey of the history of music in worship from the Old Testament temple to the present day; (2) basic music theory as it relates to singing and leading hymns; (3) practical techniques of song leading, including (a) choosing appropriate hymns; (b) learning to be a song leader, not just a song starter. At some point, the instrumental music question will be examined. Assignments will include an essay on some aspect of church music history, a written test on theory, and two oral presentations: one on the history of hymns and one on designing a thematic song service. You are invited to participate either for credit or for general interest. Both men and women are welcome.

Rick McBay has a degree in Music and Religious Studies. He has particular interests in choral conducting and in the music of the early church.

### Other Courses

Monday morning

Monday afternoon

Monday evening (Buffalo)

Tuesday morning (Toronto)

Tuesday evening (Toronto)

Thursday morning

*Understanding the New Testament, Dave McMillan*

*General Epistles (James, I & II Peter, I,II,III John), Dave McMillan*

*The Christian Home, Harold Parker*

*The Romance of Ministry (Being a minister in the 21st century), Harold Parker*

*Christ and World Religions, Harold Parker*

*Old Testament Prophecy, Dave McMillan*

January 15 - 19 **Marriage Counselling Seminar** with Dr. Jim Hawkins

For more information on these course offerings, contact Dean Harold Parker at Great Lakes Bible College, 4875 King Street, Beamsville, Ontario (416) 563 - 5374.