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Winter

*It's a clear, cold day, crisp with frost and snow,
As the sunlight glistens on all below.
Thick ice now covers the lake nearby,
No clouds appear in the bright, blue sky.
Outlined with ice is each bush and tree
In a scene of winter tranquility.*

*Yesterday the wind was wild and strong,
Piling snow in drifts as it blew along.
You could not see, through the whirling snow,
The sky above or the ground below.
The sharp snow stinging against your face
Made you hurry home to the warm fireplace.*

*Every season has those lovely days
When the sun shines down with its golden
rays;
And each season has its dark days, too,
With clouds obscuring the skies of blue.
We see winter, summer, spring and fall,
God in His wisdom planned them all.*

*Though the winter snows
Cover hill and dell,
God still rules the world
And all is well.*

--Ivy MacKay (See page 9)

*"While the earth remaineth,
seed-time and harvest
and cold and heat,
and summer and winter,
and day and night shall not cease."
Genesis 8:22*

Photo Courtesy David Lewis, Grimsby, ON

A WINTER VIEW OF THE OAKVILLE LIGHTHOUSE

The Indispensable Church (III)

by Wayne Turner, Winnipeg, Manitoba

Several years ago during what was known as the "Jesus freak" movement, a very interesting reaction occurred. It was characterized by a sign carried by a protestor which said, "Jesus, yes! the church, No!" Unfortunately, we still hear in our society the concept that the church is something that really is not necessary, that it is possible and even preferable to practice Christianity at an individual level without anything else. With his view, all concepts of organization are discarded, leaving the individual to "do his own thing".

If you have ever talked with someone who felt that the church had no place in Christianity, you have discovered that this position is a reaction to what that person has experienced with a particular church or even different churches, or to abuses of which they have become aware by some means. Ironically, most of the reaction to the idea, or word, "church" is created by what we would understand to be invalid or unbiblical concepts of the church. There are many uses of the word that are not in harmony with the scriptural concept of what the church is, or what the local church, or community of believers, is supposed to be. Our society deals instead in terms of the fragmented concepts of Christianity, the so-called "Denominational Theory of the Church:". This is reflected by our dictionaries which give, as the most common and popular use of the word, "a building or place of worship", a concept completely foreign to the Bible. Other definitions describe the denominational views of different organizations or the whole body created by the Catholic, Orthodox and Protestant bodies.

We cannot allow invalid concepts and unbiblical organizations to take away from this important concept. The Biblical church is unique and indispensable. There is no alternative. There is no way one can be a Christian without being part of the church, without being part of a local community of believers that is part of that same church.

The English word church comes

through German and Latin from the Greek word "kuriokon". It means "that which belongs to the Lord". This was the original idea suggested by the word "church". Yet, today, this meaning has been lost in the many other definitions which include organizations, hierarchies, buildings, denominations, etc.

It would be helpful to go back to the Greek word "ekklesia" which is translated into English as "church". While the Old Testament was written primarily in Hebrew, the Septuagint, a Greek translation of the Old Testament, had been completed and was widely in use by the first century. The Greek word "ekklesia", which literally means "the called out", was used in the Septuagint. The Hebrew word that "ekklesia" was frequently used to translate conveyed the idea of "an assembly, a meeting or a

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gathering". In fact, it is used nearly one hundred times in this way.

This usage carried over into the New Testament. In the account of the riot at Ephesus, in Acts 19, Luke used "ekklesia" three times. In verse 32, the "assembly was in confusion". In verse 39, the situation was to be settled in the "lawful assembly". In verse 41, the clerk "dismissed the assembly".

A very special use of the word was in reference to the assembly or congregation of Israel. In Deuteronomy 31:30, Moses spoke in the hearing of "all the assembly of Israel". Psalm 22:22, which is quoted in Hebrews 2:12, referred to the midst of the "congregation". The "assembly" heard the law in Deuteronomy 4:10, 9:10, 18:16. Acts 7:38 referred to Moses in the "congregation in the wilderness".

With the confusion today about the

word "church", it is helpful to see how the original term was used in the New Testament world. It referred to an assembly or gathering of people who had come together in a place for some purpose. It is not a nebulous, abstract concept. Rather, it focuses on the assembled group, not as an organization or institution, but rather as a collective body of individuals.

"I Will Build My Church"

When Jesus told his disciples "Upon this rock I will build my church" (Matt. 16:18), He used a term with which they were already familiar. To them, He was speaking of an assembly or congregation which He would bring together (or call out) at some time in the future. By referring to it in both singular and possessive terms, Jesus indicated the uniqueness of His church. This is further emphasized by the incredible words which followed: "and the gates of Hades (death) shall not prevail against it."

By confessing Him as the Messiah (Christ), Peter had identified Jesus with the Old Testament promises of the kingdom which would be set up by God and "would never be destroyed" (Dan. 2:44). This kingdom was to be given by God to the one "like a Son of Man" who would have dominion over all the "peoples, nations and men of every language" (Dan. 7:13-14). John the Baptist and Jesus had both declared its imminence, it was "at hand". In Mark 9:1, Jesus even indicated that it would come before the death of some of those who heard him. "There are some of those standing here who will not taste death until they see the kingdom of God after it has come with power".

After his resurrection, Jesus declared that "all authority in heaven and on earth" had been given to Him (Matt. 28:18). Now, through His death, the world could find escape from sin and its consequence, death. Paul wrote that the Father "delivered us from this domain of darkness and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins" (Col. 1:13-14). Note that the reference to the kingdom is not future, but present.

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Preachers and Stress (8)

by Walter N. Hart

Stress Factors Among Team Workers

In the previous articles of this series I have presented findings involving eight categories of stressors included in my study of Canadian preachers. Returns from the questionnaires indicated an additional source of stress significant enough to warrant further investigation. Six evangelists added notes stating that an important source of stress for them had been "team relationships", "multiple staff relationships", or "team work difficulties". Of the 16 workers interviewed for this study, 13 either now are or have at one time been involved in working in a team situation with one or more other preachers. This provided opportunity to explore the factors which might cause stress among team workers.

With the congregations small and scattered and lacking in resources and leadership, the Canadian situation makes teamwork appear attractive. To work in partnership with another evangelist would make available comradeship and additional resources, and at the same time provide needed talent and leadership ability. But the evangelists who have worked in such situations warn that it does not always work out as smoothly as one would desire, and that sometimes major stress is generated.

Personality differences can cause stress among co-workers. One preacher stated that the personality of his co-worker was such that no one would be able to work with him, either in the church or out of the church! Another worker described his fellow worker as "a source of constant irritation to me" but added that the co-worker did not even seem to realize the irritation was being caused. Other comments were that "We had different attitudes toward people" and "I didn't like the way he treated his wife".

Conflicts between the families of the preachers can be a source of stress, especially differences between the wives. The wives may begin to vie for position, in conflict over who is supposed to take the lead as "the preacher's wife". An individual previously involved in this

situation urges that it is important that the wives understand how they relate to the church, to their husband's work, and to one another.

Meeting the expectations of the co-worker can be a stress factor. There can be the constant thought that the other is judging work habits, teaching methods, or sermons.

A lack of communication between the team workers can produce stress, as cooperation is not achieved and efforts are duplicated. There is a need for each to know what the other is doing and thinking if there is to be any sense of teamwork.

A sense of competition can develop and cause problems. In teaming up with another preacher there is the expectation that there will be unity, an *esprit de corps*, but experience has shown that the expected closeness and support are often not there, and that instead there is often undercutting, rivalry, competition and distrust. Stress has been caused by side-taking within the congregation, as the members pit one preacher against the other.

If there are different approaches to the work, or different understandings of the work of evangelists, then there will be stress, as there will be if there are different understandings of how to deal with problems within the congregation.

Doctrinal disagreements, different ways of looking at scripture, and differing values and standards all present potential problems. Tension is felt when a preacher feels the need to be continually "guarded" in his teaching or preaching lest there be a conflict with his co-worker.

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Stress is produced when the division of labour is not clear and roles in the

work not defined. As said of stress with one co-worker, "He misunderstood what he was to do". Another worker said of his present situation, "I don't have a clear job description. What am I?" It is important also that the church understand who has what responsibilities.

There is the strain of not seeing the co-worker function as was expected. "I want to put the other guy under the pressure I feel," said one preacher. Another said that he was disappointed in his partner's work, and felt responsible for what he did, since he was the senior man, but that he had no clear control over his work. Even when there is a clear leader on the team, as in an internship situation, the leader has to deal with the resulting stress when the other man will not follow his lead or accept correction.


Several times in the interviews, it was pointed out that the problem began when the co-worker was "imposed" on the worker already there, and no choice was given. As one evangelist said, "He was hired when I wasn't around, and it didn't work out".

It seems obvious that there is considerable potential for stress in a team situation, and the workers involved need to understand that working in harmony with another does not just happen. As one interviewee noted, "The relationship needs to be worked at".

Conclusion

In this series of articles we have looked at sources of stress for preachers, and particularly for preachers in Canada. It is helpful to identify stressors and know what we need to deal with. Next there is the need to work at reducing and handling the stress. Some of you who have read these articles are not preachers, yet you have said, "Me, too!" as you recognized similar stressors in your own life.

The bookstores contain a number of good works giving techniques for dealing with stress. The following four are inexpensive ones that I have found helpful. The book by Rassieur is the only one of these related directly to preachers, the

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The Version of Choice

by Roy D. Merritt



If you were thrown into prison for your faith and allowed to take one book into your cell, what book would it be? Most Christians would say without hesitation, "the Bible". Now another important question arises: what version would it be if you had free choice? The answer to this second question depends upon a variety of factors in our present experience.

Most of us who are of an older generation were taught, converted and strengthened, knowing only the King James Version. In the majestic language of this version, the Holy Spirit revealed to us our need and our hope. Some of us have fond and lasting memories of our parents reading daily from this version and encouraging us to follow their example. Yes, the King James Version, after a brief struggle to be accepted by the masses, became for centuries the Bible of the English-speaking world. Yet it had some imperfections such as its archaic language and Calvinistic bias which would cause scholars to seek to produce a better version. The result has been a proliferation of versions during this century.

Personally we do not think that the choice of a version is of great significance provided that we put forth an effort to learn of any peculiarities or biases which the one we have chosen may contain. One recommendation is that the choice should be from versions that have been translated by a committee rather than by one individual. In our personal study and preaching we have moved from the use of the King James Version to the American Standard Version to the Revised Standard Version and more recently to the New International Version. The changes have been partly occasioned by the version of the pew Bibles in various congregations where we have preached. Some people are confused when we quote from one version and the Bible in the pew reads slightly differently. Both are saying the same thing but word order and word choice may differ.

There is value in comparing the text of several translations.

Recently our brethren had a display at the Moscow International Book Fair. They reported that 300 - 400 people stood in line for two hours or more to receive a copy of the Easy-to-Read Russian New Testament. Ten thousand copies were handed out and 17,000 people left

their names and addresses to receive a copy later. We sometimes forget that although the Bible has been translated, at least in part, into more than 1,800 languages and dialects, many millions of readers today have a choice of only one version. Sometimes this will not be a complete Bible. In some cases it will be a very imperfect translation. The Holy Spirit speaks to the hearts of men in any carefully-translated version, but can work wonders in even a poor translation.

For the sincere student who desires to know more exactly what some of the controversial passages mean, There is value in comparing the text of several translations. If one does not have a good working knowledge of the original language, such a comparison will usually help one to see more clearly what the inspired writer meant. Of course, such a comparison should be accompanied by another comparison of the difficult passage with what is being taught in the larger context.

Most of us who have access to any good translation of God's Word can find in it all the necessary things that pertain to life and godliness. The danger is that we shall not make the practical application in our personal lives of what we read on its pages. Like the old-time scholar, we must affirm that we are not concerned as much about the passages we do not understand as about those which we do understand and fail to apply their teaching.

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This page is dedicated to helping reader's to have strong Christian families. It is edited by Ron Pauls of London, Ontario.

“Who Is The Greatest?”

by Ron Pauls

“Who is the greatest in the kingdom of heaven?” Even Jesus’ closest disciples seemed to keep asking that question. And it came at some of the most crucial junctures of their association with Jesus (cf.; Mk. 9:33; 10:35; Mt. 20:20). It even marred the very last evening he had with them before his death. Their discussion about which of them would betray him degenerated into a dispute over which of them would be regarded as the greatest (Lk. 22:24). The question seems never to have been very far from the surface of their consciousness.

“Who is the greatest?” That question continues to haunt us even in kingdom matters. And it still seems to arise at some of the most crucial junctures of our life experiences. It especially affects us in our closest relationships. Its clarion call can wreak havoc in our efforts as parents.

The world has its standards by which greatness is measured. It tends to evaluate greatness in terms of how much we make or how many we control or who knows us and approves of us. In that kind of economy there is not much room for the needs of the little ones.

It’s not that we don’t love them! It’s not that we don’t want the best for them! It’s not that we don’t want to develop a growing relationship with them! It’s just that the demands of the world for muchness, manyness and action are too much present with us. And we are still concerned with who is the greatest.

Jesus calls us parents to hear **Him** in the midst of the hue and cry of a world that is too much with us. He refutes the clamour for greatness and calls us to humility. He suggests that far from neglecting the little ones among us, we should study them (Mt. 18:2-4). Three lessons stand out for us as parents.

“Whoever receives. . .”

Far from the neglect that the ways of our world would foist upon us, Jesus recommends that we receive little children. We know how to conceive them. Do we understand what it means to receive them?

The NIV text uses the word “welcome”. The idea is to do whatever makes a child feel accepted. Maybe that is an embrace or a pat on the shoulder. Maybe it is agreeing to his agenda for our next day off. Maybe it is taking time to listen to him tell about an exciting day at school or about some “hurt” that has come his way in the shuffle of a world to which he is only now growing accustomed.

Maybe it is suffering with her through the consequences of some unwise choice. Maybe it is tolerating at least a small dose of whatever entertainment they choose. Often it will be showing appreciation for some act or word of kindness they have done. Maybe it would even entail a special dinner in honour of this small family member.

Sometimes it might mean adjusting your schedule to his. Maybe it means remembering that his activities and schedule are as important to him as any adult’s is. Perhaps it is learning to enjoy watching or participating in his activities at his level. Maybe it means finding ways to please him in some way that will help him grow up in the way he should.

Communication is a big part of what it takes to help us feel welcomed wherever we go. To be neglected leaves us feeling lonely and unwanted. We need to remember that it is the same with our children. We should not ignore them until their noise level gets too unbearable or their activities too undesirable. We should check out their desires and feel-

ings about major family decisions. It’s all part of making one feel like a major partner in the family. It’s all part of what it means to receive a little child. And, incidentally, it’s also part of what it takes to help little children grow up to become responsible and emotionally healthy adults.

“Stumbling Blocks”

Jesus seems to suggest in Matthew 18 that failure to receive a little child may be to “cause one of these little ones who believe in me to sin”. And he goes on to warn against becoming a stumbling block to a child. It is in this context that he teaches what to do about a hand, foot or eye that causes one to sin.

It would seem that Jesus is urging us to recognize the need to be self-disciplined.. Choices! How many times our choices are not well thought out. How many times our feelings rule the day and we end up doing something that does not even make sense to our own minds when we finally take time to think about it.

Our children need our leadership in developing disciplined lives. But an undisciplined parent makes a poor trainer for immature children. The goal of all discipline is to live a life that glorifies God. Our example will be a major asset here. Out lack of discipline will create stumbling blocks for children as they seek the way of Life.

“Do Not Despise. . .”

Finally, Jesus says, “See that you do not despise one of these little ones. . .” The world may not think they are very important or impressive but “in heaven their angels always behold the face of my Father!” (Mt. 18:10). In God’s economy even little children rate. So don’t despise them. The NIV makes it clear that he is talking about not looking down on them.

There are so many ways to do that, especially if we are still deeply concerned about who is the greatest. Little children offer little when it comes to impressing the world. They not only fail to contribute to the power, prestige or privilege we seek but they actually drain our resources by their total dependency. It is easy to grow to detest their constant demands for feeding, cleaning or healing.

They may not have the experience to

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The Gift of Time Should Not Be Wasted Away

by Wayford Smith

(Ed.Note: This article was written by brother Wayford Smith, evangelist for the Meaford congregation. It is an excellent article on the importance of time. I believe his encouragement is important to all of us as we look at the use of time doing those things that are important and eternal. M.C.)

Life is a precious, sacred gift of God. Life is made up of years, months, weeks, days, hours, minutes, and seconds. A lifetime is just that: time!! We hear statements such as, "That is a waste of my time", and "I've just been wasting my time". If life is precious, so is time. Is it sensible to waste any of it? We have just completed another year of our lives. Did we waste any of those precious days or hours?

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In the Bible we read of 38 years which were, in one sense, wasted by a nation of people. It was about two years after God delivered Israel from the clutches of Egypt's King Pharaoh that they came to the borders of Canaan, God's promised land. While camped at Kadesh-Barnea God instructed Moses to send spies into the land of Canaan. As commanded, Moses selected one man from each of the 12 tribes. They were to bring back a report on the land, its condition, and its people. They were not told to make a decision about invading the land.

However, upon their return, 10 of the 12 said it would be impossible for them to conquer the land. Only Joshua and

Caleb were confident that, with God's help, victory would be assured. The people listened to the majority, wanted to appoint another leader to take them back to Egypt, and were ready to stone Moses and Aaron. God had promised the land. All they had to do was go in as He instructed. But, they refused. They trusted only in their own might, saying that they would be like grasshoppers compared to the giants in the land. They had no trust in God

God was swift in declaring their punishment. They would be in this wilderness a total of 40 years, one year for every day the spies were in the land. Thirty-eight years to go! They could have been enjoying the fruits of the land during those years. They could be settled in homes instead of moving from place to place and living in tents. Thirty-eight wasted years!! Thirty-eight years later, when Joshua said that the time had come to cross the Jordan River and take the land, there were no arguments from the people

Centuries later the writer of Hebrews says that they failed to enter and fell in the wilderness because of disobedience and unbelief (Hebrews 3:18, 19). The years, or months, or weeks, or days, we live in disobedience to God or in failure to trust Him are just as wasted as Israel's time in the wilderness.

Did you waste any time in 1989? Will you waste any time in 1990? Much depends on whether you trust God and are obedient to His will.

(Editor's comment: Today, January 5, 1990, my father passed away at the age of 92. As I typed the article by brother Wayford, I could not help but reflect on the life of my father and his concern for time. He often told me as a boy that time was important and needed to be used for

things that are worthwhile. He was a very busy person with all that goes into the raising of a family of 7 children. He worked hard both at his work place and around the home. He raised a garden each year to help provide food for us and much was given to neighbours who did not have gardens.

However, the most important lesson Dad ever taught was that our relationship to the Lord was of first importance. He served many years as an elder in my home congregation and put great importance on being a man of God. My father was not great, as the world counts greatness, but he was a great example of faith and devotion to God for family and all to see. Young people, my father always encouraged me to not waste my youth since I had no guarantee of ever getting old. Consider carefully your need to "number your days" and use them wisely in service to God and man.)

--Meaford, Ontario

Stress

(continued from page 3)

others being for a more general audience.

Christina Maslach, **Burnout: The Cost of Caring**. Toronto: Prentice-Hall, 1982.

Frank Minirth, Don Hawkins, Paul Meier, and Richard Flournoy, **How to Beat Burnout**. Chicago: Moody Press, 1986.

Charles L. Rassieur, **Stress Management for Ministers**. Philadelphia: Westminster Press, 1982.

Keith W. Sehnert, **Stress/Unstress**. Minneapolis: Augsburg Publishing House, 1981.

--Orange, Texas

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Failure Spelled With Five Letters

by Wayford Smith

"I quit!" Is there any shorter way to spell failure? Is there any surer way to spell failure? On the other hand, success can so often be spelled P-E-R-S-E-V-E-R-A-N-C-E. Short distance track events may be won by sheer speed. But, the longer runs demand an added quality: perseverance. The races we run in life demand the same quality if we are to be successful.

The "I quit" characteristic is alive and well in our world. A young man has dreams of being a doctor and helping his fellowman. But, university courses are intense, requiring long hours of diligent study. He sees others having a good time while he is buried in the books. It becomes too much. He changes courses and the direction of his life. He quits his dream. One may jump from job to job because he finds it easier to quit than to adjust. Marriages dissolve far too quickly and too often because it seems easier to quit than to work through problems. Suicide is an emphatic "I quit!". Rather than persevere through trials, someone ends his struggle in a tragic manner.

Christianity is not the easy way. It is described by our Lord as the narrow way. It is not free from trials, nor struggles, nor the temptation to quit. That's why God has included in his word so many encouragements to persevere. "Therefore, since we have so great a cloud of witnesses surrounding us, let us lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us" (Hebrews 12:1). "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord" (I Corinthians 15:58). These are only two of many such exhortations in the New Testament.

Joseph, the eleventh son of Jacob, was a great success. He became a ruler in Egypt, second only to Pharaoh. He prepared for the great famine, saving many from starvation. He was a saviour for his own family, arranging for their move to Goshen during the famine. But, Joseph

was a failure. . . a failure who succeeded through perseverance. He failed to get along with his brothers and was sold as a piece of property. He failed to maintain his position in Potiphar's house, being cast into prison. But, he persevered in his integrity and faithfulness to God. How many times could he have just given up and said, "I quit"?

Peter failed his Lord miserably. Not only did he flee when Jesus was arrested in the garden, but he also denied even knowing the Master as he was on trial for his life. When the sound of the cock crowing reached his ears and his eyes looked upon Jesus, he went out of the courtyard and wept bitterly. At that point, he could have quit and become a complete failure. Judas did! Could Peter ever be a success after this dismal failure? Just look at him as he stands before thousands and proclaims the resurrection of Jesus and offers forgiveness to the guilty through the cross. Listen as he boldly tells the rulers, "We must obey God rather than men". Peter learned the value of perseverance.


Jesus Christ appeared to be a failure. After he developed a large following many of his disciples withdrew and walked with him no more. When he was arrested by the mob, his closest friends ran away. His enemies, who desired and planned his death, finally heard him sentenced and saw the nails driven through his flesh. How often could Jesus have said, "I quit"? If yielding to human tendencies alone he surely would have asked the Father to call off the entire plan and return him to the glory of heaven. But, he died on a Roman cross. Successful? Yes, that's what he came to do. He persevered in doing his Father's will to the end of life.

Almost all people who are successful in business or their chosen vocation have not met that success at every turn of life's road. They have had their share of disappointments and failures. But, they are the ones who refused to quit. They refused to let a particular failure stop their progress toward a goal.

I have two grandsons living in Okla-

homa. Their other grandfather is an avid fisherman. Their father has fished all his life. He began taking these two boys fishing as soon as they could hold a fishing rod. The older boy will spend all day fishing, even if he is catching nothing. The younger one gets impatient if he doesn't catch a fish within the first twenty minutes. If he has no immediate success, you will see him catching crayfish or playing in the sand. Which boy is the successful fisherman? You're right! The one who perseveres. He doesn't catch a fish every time his line hits the water, but that doesn't cause him to quit.

A successful Christian is not on a spiritual high every day. He does not necessarily succeed in every endeavour to serve the Lord. However, he uses his failures as stepping stones to a more complete spiritual person. The disappointments, the discouragements, the trials, and the low points in his spiritual life do not make a quitter of him. He knows failure can be spelled with five letters: I quit.

"And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary" (Galatians 6:9). 

--Meaford, Ontario

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Restoring the "One Another" Fellowship of "The Friends"

by Lance Penny, *Medicine Hat, Alberta*

In the letter of first Corinthians, the apostle Paul discusses the special gifts of the Spirit in chapters 12 - 13. Tongues seem to be the gift most in Corinth were seeking, but Paul encourages them to seek the "greater gifts" (I Cor. 12:31). These were the gifts that would continue on long after the miraculous gifts would cease. He says, "But now abide faith, hope, love, these three; but the greatest of these is love" (I Cor. 13:13).

Here are three virtues, three gifts of the Spirit, whose value none can doubt and that can make our relationship with God and "one another" very special. Faith, hope and love are all gifts of relationship.

We walk by faith. Faith abides now, right here in the world today; faith in God, His promises, and I might add, in "one another". This fellowship of faith is called the church.

Hope abides now, hope for "the appearing of the glory of our great God and Saviour Jesus Christ" (Titus 2:13), hope for the salvation of our fellow-man while there is yet time.

However, the greatest gift that now abides for us today is love. God is love. Love is the essence of Christ. The Holy Spirit that we receive at our baptism into Christ for the forgiveness of our sins is the indwelling of God-love. What love you have for God and "one another" is not merely a nice warm feeling but rather the indwelling presence of God the Holy Spirit within us. "We love because God first loved us" (I John 4:19). The greatest gift, love, is the supreme gift because it is the actual living presence of "God with us" now and for eternity.

The implications of that are enormous. God-love within us is never wasted. We may squander the world's concept of love on everything from loving onions on our burgers to loving the family dog. However, whenever I am moved into sharing God-love with "one another" in fellowship or deed, I am in fact revealing the character of God and building for eternity. On the other hand,

when I do not practice God-love, I am not only missing God's purpose for my life, I am missing God period!

When the apostle Paul as on his way to Rome to make his appeal to Caesar, his Roman guard, upon their arrival at the Phoenician port of Sidon, "treated Paul with consideration and allowed him to go to his friends and receive care" (Acts 27:3). Now don't miss this significant point. As far as the New Testament record shows, Paul has never been here before and these "friends" have never met the apostle before. But they had met the Lord Jesus and they were filled with the spirit of God-love. Therefore, in Christ, they were friends with "one another". The actual phrase used in Acts 27:3 is "the friends". This was a name early Christians apparently used for themselves. In Christ they were "the friends". What a great description of Church -- "The Friends".

The apostle John concluded his final epistle with the words, "Peace be to you. The friends greet you. Greet the friends by name" (III John 14).

Here is a concept that needs to be restored in the church today. The church as a fellowship of friends. I may not know you very well, I may not know you at all, but because of God-love within us through our acceptance of Jesus Christ as Lord and Saviour, we are no longer strangers or just acquaintances, but "friends".

Jesus said to his disciples in John 15:15, "I have called you friends". And like the church today, these early disciples came with all kinds of different personalities, characters, backgrounds, attitudes, and temperaments, but all were "friends". The observation made by many of the early disciples was "see how they love one another". Such quality friendship does not just happen. We don't as the world says, simply "fall in love" but rather "we love because He first loved us". It is the indwelling God-love spirit that is given as a gift that causes us to love "one another".

It is a costly love, costly to God, costly to us. It demands that in Christ, I begin committing myself to be a friend rather than just to "get a friend"; to meeting needs rather than seeking primarily to have my needs met; to enter relationships not simply on the basis of mutual attraction but out of commitment to help another realize their potential in this God-love relationship.

The Greek word "allelon" is translated into English "one another". It is one of the most common phrases directed to the actions of the church. Love one another; be devoted to one another; give preference to one another; care for one another; forgive one another; pray for one another; etc., etc., etc.


What a fellowship of friends. There is no equivalent in the world to this friendship, no other religion has it, no amount of money can buy it, no amount of power can demand it. It is only found in the greatest of God's gifts -- love. The Spirit of God-love indwelling us and in turn leading us to love "one another". What a fellowship, our fellowship of friends!

Indispensable Church

(continued from page 2)

Paul is equating the position of being forgiven of sin with being in the kingdom. And further, he draws a clear picture of the transition from the world to a separation in Christ. Obviously, to Paul, the kingdom and the church were synonymous. For as Christians had forgiveness in the kingdom, so also in the church, for this was what Jesus had purchased with His blood (Acts 20:28). As the kingdom had been prepared from the foundation of the world (Matt. 25:34), so also the church had been in God's eternal purposes (Eph. 3:9-11).

To the premillennialist, the church is "the unplanned child of the kingdom". Since the Jews rejected the Messiah, they believe, Jesus established the church instead of the kingdom. This view diminishes the church and even makes it optional and dispensable. According to the New Testament view, the church, as the assembly of all those whose sins have been washed away by the blood of Christ, is His kingdom. By the Biblical definition, it is impossible to be saved and not

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



1990

*This year, think first of someone else.
Take pleasure in the beauty and wonder of the earth.
Write a love letter. Share some treasure.
Gladden the heart of a child. Welcome a stranger.
Thank God for what you are and what you have,
whether it be great or small.
Mend a quarrel. Give a soft answer.
Seek out a forgotten friend.
Dismiss suspicion, and replace it with trust.
Keep a promise. Find the time.
Forego a grudge. Forgive an enemy.
Apologize if you were wrong.
Listen. Try to understand.
Examine your demands on others.
Appreciate. Be kind; be gentle.
Laugh a little. Laugh a little more.
Deserve confidence.
Express your gratitude to others.
Pray for peace. Go to church.
Love completely. Speak your love.
Speak it again. Speak it still once again.
These are but inklings of a vast category,
a mere scratching of the surface.
They are simple things; you have heard them all before;
but their influence has never been measured.
This year, they can change your life.*

*--The Pipeline, A Publication of the Pipeline Road Church of Christ
Hurst, Texas*

*(Ed.Note: The above writing is included as an encouragement to all of us as we
embark on a new year to live it to the fullest, in every way, for Christ. --L.C.H.)*

"Who is the Greatest?"

(continued from page 5)

evaluate what is happening but when we remain aloof or detached from them, when we are indifferent to them, they soon learn in a way they will not readily overcome, that they are nobodies. Later when we demand that they "get with it" they will not be inclined to do so for they know that a "nobody" seldom achieves much.

Sarcasm and ridicule will also demean them just as it does us. Teens become a ready target for this as we struggle with our own place in the world and they become a growing threat to us. There are times when we must disagree with maturing teens. But when we do it with sarcasm or ridicule we admit our own inadequacy and we make them feel disdained.

We are learning that there is a direct co-relation between the relationship a child sustains with his father and the ease with which he relates to God as a father when he grows up. We, as parents, need to heed the admonition to "not provoke our children but to bring them up in the discipline and instruction of the Lord" (Eph. 6:4).

Conclusion

There you have it. Jesus on parenting. It is a complex task. It can be handled only by one who sees all life as originating in Him. It can only be successfully accomplished by one who sees in each human, big or small, strong or weak and dependent, a person made in the image and likeness of God. May we all devote ourselves to learning how to "receive" little children and "not to despise" them lest we place before them stumbling blocks that crush their desire for life and leave them bruised and broken along the way.

--London, Ontario

Winter

The poem entitled "Winter", printed with brother David Lewis' picture of the Oakville Lighthouse framed through icicles as seen on the front page, is by sister Ivy E. MacKay of the Pine Orchard congregation. It is one of over 50 fine poems found in her book entitled **Thoughts**. It is available from the Gospel Herald for \$4.

Reminiscences, No. 17 (Part II)

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.)

The St. Thomas church was at first made up of members of the Dorchester church, and met at "Yarmouth Heights", about 3 miles from the then village of St. Thomas, but now city. They built a good meeting house and sheds, and had everything comfortable. The attendance was good, and a great influence was exerted. Bro. Sheppard was their principal preacher for many years. They never cultivated home talent, so as to be in the least self-sustaining; consequently, like all other churches who neglect that important cultivation, can never have a meeting not even to "break bread" without a preacher, a very great neglect. Any church that neglects to cultivate their home talent and meet on every Lord's day to "break bread" is sure to run down in spirituality, and run up in admiration and dependence on the kingdom of the clergy. The first principal men among them were Mathew Gilbert, Daniel Ostrander, Moses Hughes and a Bro. Fowler (now deceased), and Bro. Helron.

When St. Thomas got to be "a great railway center" it was deemed best to build a new meeting house in the city, and abandon the old one. There was a strong opposition to that proposal, but it finally prevailed, and a new one was built. I did not think it was good policy, and do not now. I don't think they have prospered as they expected, nor do I think they will. If they had kept on in the old house, and in the even tenor of their ways, and kept out of city attractions and popularity, and not given place to the delusive idea that some outside barnacle must be introduced to do the drawing, which always has its deleterious effect,

they would have been much more prosperous. It is much to be hoped they will by experience learn lessons of great benefit to themselves and the cause they have espoused. There are fine intelligent men among them who command respect and deservedly so. I mention Bro. Jno. Campbell, Daniel Ostrander, Bro. Mann, Bro. Sinclair and Jno. Campbell (the miller) late of Chatham. At present they have a Bro. Stevenson from "Cape Breton" as their preacher, and I judge a very worthy Brother.

The church at Mt. Carmel has lately come into the reformation. It was partially connected with the old Christian connection. Mt. Carmel is in the county of East Northumberland. A Bro. Aynsworth was and is now the preacher for that church who was the instrument of bringing a goodly number into that fold. They have built a good meeting house but have never united with the Conference and refused to do so or to deed the house and lot to them, this refusal brought upon them quite a bluster. Bro. Aynsworth, learning that Bro. Sherman was in Hillier P.E.Co., went for him to go and preach for a time, which he did for several days. Bro. Sherman as his fashion is in preaching did not make rounded corners and leave loopholes for speculators or gainsayers to creep out of, but drew "straight lines" and made "square corners" as the Savior taught. A very great excitement soon spread over the surrounding country. He immersed several of the church members, some of whom have had water sprinkled on them at some time in their lives and some had not even that attempt at baptism. This was always the practice of that people, the Christian Connexion. They would take people in as members regardless of baptism; but if they desired baptism before coming into the church they always immerse, so little do they esteem that divine institution and its design. Bro. Sherman taught them the way of the Lord more perfectly they yielded and were

buried with the Lord in holy immersion as the Pentecostians did and as the Lord commanded. Others were baptized and before he left he assisted in the organization of a church of 27 members with R. Aynsworth and Joseph Joice as Elders, and John Kelly and Lewis Gleason, deacons. Their prospects are very flattering and it is hoped their fond expectations will be fully realized. That meeting of Bro. Sherman's and the work he did will long be remembered, and I have no doubt the seed he sowed will bring forth a fine harvest, so may it be. Thus is added another church to the long list of Churches in Ontario. 

Sudbury 1989 - In Review

As we stand on the threshold of this new year, we are aware that, not only are we beginning another year but also a new decade.

The eighties closed out on a positive note. On December 27, Collette Caza confessed her Lord and was baptized for the remission of sins. Not only does this add one more precious soul to the body of Christ but it opens the door for many more prospects for the coming year.

We reflect back over the past ten years with considerable joy and confidence in the power of the Gospel. Our records show that, during this period, just a few short of 100 souls have been obedient to the Gospel. The past year was quite average with 7 baptisms. With some sadness we recall that not all have remained faithful. But "many went back and walked no more with" Christ, too. We do not pretend to have a magic formula. During the eighties, a slow-down in the economy forced many to move elsewhere. Sudbury has not been alone in this. In fact, a few smaller congregations have almost become non-existent because of it. But we have surfaced on this side of our difficulties, with a congregation approximately doubled numerically to what it was at the beginning of the eighties. Five passed on to their eternal reward.

With the economy much improved, and with the doors of opportunity constantly opening, we look forward to the new decade with much enthusiasm.

--Bethel Bailey



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

Halifax, NS: "The Annual Atlantic Canada Bible Lectureship was held on Thanksgiving weekend and was enjoyed by all. The speakers included Bill Bunting, Ron Pauls, Loran Harper, Tim Johnson, Brian Garnett and George Trimble.

"Recently, David Brown, son of Donald and Sandy Brown, put Jesus on in baptism. We rejoice in another soul being won for time and for eternity.

"The church will be singing carols to entertain the residents of the Fairview Nursing Home. This is to take place on the afternoon of December 24, 1989.

"Denise Nightingale, who was led to Jesus by Rick Pauls this summer in Ontario, started worshipping with us this fall. Gordon Summerfield has also started worshipping with us. He became a Christian in British Columbia several years ago.

"Every second Friday evening, we meet in a home of one of the church members, and view a video from the series, 'Learning to Love', with Willard Tate being the speaker. We have a discussion afterwards. On alternate Friday evenings we have a 'fun night'. We hope to have some non-Christians to be with us on a regular basis. We had five when we attended a benefit programme for a School for the Blind in Africa put on by the Halifax School for the Blind students and former students. One of the church members is a volunteer for one of the blind students.

"We have a Bible Correspondence course programme for local people and two of the church members are World Bible School Teachers with several students in Nigeria."

Lachine, PQ: On Friday, December 15, we had a "Family Night" devotional. Sunday School classes presented programs and certificates of appreciation were given to leaders and assistants.

A congregational singing workshop entitled "Singspiration" was conducted at both the Verdun and Lachine congregations for all the brethren in Montreal. Ken Helderbrand and Richard Jones of Oklahoma led lessons and classes on

worship and singing generating much enthusiasm.

Brother Mazzalongo, being unable to continue studies at a Christian University, is doing graduate work at Concordia University. He is in need of work fund support for the work in Lachine.

Bramalea, ON: The fifth Sunday contribution of \$5,804 for December 31 will go towards the building fund, since building additions are under consideration.

Patricia Reynolds, daughter of Al and Laura Grainger, was baptized on December 24.

Niagara Falls, ON: "This church has decided to send \$200 per month to the Mazzalongos in Lachine, Quebec. Kirk Ruch, in British Columbia, is now able to get along without support from here as he is working for a landscaping firm and preaches each Sunday morning for the Burnaby church in Vancouver.

Jay Cupulo, known to many in the area, recently committed his life to Christ in baptism.

Port Colborne, ON: "We have experienced an exciting year with five added by the Lord; five new families began to worship with us; and average weekly contributions increased from \$460 to \$630. Spiritual maturing is evident with many taking on new responsibilities. The community is becoming more interested in who we are and what we believe. We look forward to great things for the glory of God in 1990.

Toronto, ON (Bayview): It is a pleasure to announce that the Bayview Avenue congregation has been asked to organize and lead the 1990 "Training For Service" meeting, on Friday, April 13, God willing. Plans have already started and by God's help we hope to announce a number of details in the next issue of the **Gospel Herald**. This is an annual event, sponsored by a number of congregations in the Toronto area and supported by hundreds of members and friends of the church of Christ. Please plan to attend -- you'll be glad you did.

"We give God the glory for the addition of the following brethren to the Bayview Avenue congregation: brother and sister Frederick Antwi-Agyei and sister Peggy Haw (pronounced How)."

St. Thomas, ON: Lewis Mutuma and family of Windsor visited on December 10, when Lewis preached for the church

and discussed his efforts in taking medical supplies to Zimbabwe, his home country. Bert Thompson of Bracebridge was to speak the last week in December to fill in for Brian, who was on holiday.

Waterloo, ON: A special meeting on "The Reliable Word" with Jack P. Lewis of Memphis, Tennessee is planned for February 4-7.

On February 25 an area Hymnsing is announced for 2 p.m.

"We all rejoiced with Sherri Gardner as her husband Robert was baptized into Christ on Tuesday evening, January 2. On January 3, Tom Clark began a new job at Wilfred Laurier University. We are looking forward to having Karen and Tom meeting with us again in Waterloo."

Windsor, ON: Sharon Hammond was baptized on January 1, 1990.

Meaford, ON: Bill Bunting (Collingwood) and Rayburn Lansdell (Tillsonburg) will speak at the February 16 - 18 Youth Rally.

Kenora, ON: "Greetings to all from Kenora. We will be praying for God's work all across Canada in the new year. We have had a very busy last half of 1989. When I last wrote, I told of our fulltime minister going on to another work leaving four men to share the work load of preaching and teaching -- Clayton Brinkman, Peter Ross, Robert Harper and myself. The work has done well, and the personal and spiritual growth of our ministerial team has been wonderful. We zealously look forward to the 90's in Kenora.

"In September we had a speaker named Cecil Cole from Winchester, Tenn. here for a very good series of lessons.

"In November we had Terry Codling here for an extended weekend series on Colossians. If anyone out there can talk Terry into coming and doing this same series you will be greatly rewarded. His lectures proved to be pivotal in the spiritual development of many of our people here. We plan on having Terry back for a follow-up of the same.

We plan on a public viewing of the Brecheen/Faulkner Marriage Enrichment series early this year. Several of us are taking the World Video Bible School preacher training course and enjoying it immensely. We extend an invitation to all those who would care to visit us. Praise the Lord!"

--Earle B. Rattai



by Brian Cox

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

(Editor's Note: By now you know that I have been asked to edit the "Prairie News" column. I will do the best I can, but I need your help. The bulletins that you send me will be of some 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 the 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. I have already had comments from people right across this country who look forward to reading this column; it serves to bind us together; let's make it work. B.C.)

Swift Current, SK: Hello again from Swift Current. It is January 2 and we are just getting used to the idea of this being a brand new year and a brand new decade, as I'm sure all of you are as well. With the new year comes all of the new opportunities and challenges in the work of the Lord here in Swift Current. We are optimistic about the coming year and the coming decade.

December saw the end of my travels taking place. On December 3 a large part of the congregation travelled with me to Medicine Hat where we gave a presentation on the work here. All in all the trips were very beneficial to us and I hope to you as well. It is unfortunate that we can get together so seldom.

With the holiday season came some opportunities of fellowship for our congregation. We got together on the 15th out at the Weibe's farm and also gathered at our house on the 31st and brought in the New Year together. We continue to grow in love and understanding for one another. The times of fellowship were very enjoyable and we're looking forward to more frequent occasions such as we had in December.

On December 24, we had a live radio broadcast of our Sunday a.m. worship

time. Everything went well, and we were thankful for such opportune time as the day before Christmas in which to broadcast our message. We know that many received the message on that day.

The hospital work continues to go strong. It has to slow down somewhat in the winter as the patients are unable to come out to our worship when it is inclement. But, our visits to the hospital are continuing and relationships continue to deepen. If everything continues as is and Lord willing, there should be some tangible results that will come from this work in the years ahead.


I have now spent the better part of the last decade in Swift Current (5 1/2 years), and the Lord has truly blessed us with an excellent place to work. Lord willing I will be here to write this report when the next decade closes and the year 2000 is ushered in. Thank you for your continued support and interest in our work here.

--Scott Roberts

Carman, MB: The church here has been supplying the Portage la Prairie Church with Sunday speakers while Ron Hegdahl, the preacher in Portage la Prairie, recovers from recent surgery on his lungs. On December 18, 42 gift boxes were prepared for those in care homes and hospital. On December 31 Kevin Vance, minister for the church in Red Deer, Alberta, was the guest speaker.

Weyburn, SK: On December 10, the church met to adopt a budget and plan of work for the coming year. The meeting was described as being upbeat and positive.

Wawota, SK: Brian Cox, the preacher here, travelled to Ontario to visit family from December 21 to January 8. While in Ontario he preached at Griersville on December 24 and at Hamilton on December 31. On December 24, Derek McMillan and Malcolm McMillan, two of our young men, spoke. On December 31, Mark Husband, youth minister in Regina, spoke, and on January 7, John McMillan spoke.

Whitewood, SK: This work is relatively new, yet old. In the past, there has been a church meeting in this area. The more recent beginning was made a little more than a year ago. Sunday meetings are held in the Legion Hall on LaLonde Street at 3:00 p.m. with some from Wawota coming up each week to worship with them. Midweek Bible Study is every second Tuesday in the home of Merle and Colleen Nelson in Percival, Sask., a few miles west of Whitewood on Highway #1. For more information about this work, call Merle Nelson, 735-2862 or Brian Cox, 739-2103 (office); 739-2528 (home). 

BOOKKEEPER NEEDED

Position available July 1, 1990, but would like the person on site for training May 1.

Duties include general accounting procedures. Computer knowledge would be an asset.

Closing date for applications: March 1, 1990.

Submit application, including resume and references to:

Western Christian College

P. O. Box 5000

Dauphin, MB R7N 2V5

Telephone: (204) 638-8801

Attention: Vince Anderson, President

The Indispensable Church

(continued from page 8)

be part of the church. On the other hand, it is impossible to be part of the church and not be saved. Obviously this is not referring to the local assembly since it is possible for the unsaved (the unbeliever) to actually be within the physical assembly of a local church (I Cor. 14:23-25) and yet not be saved.

Some would leave the church entirely on an abstract basis. With this view, the church becomes little more than theoretical, completely invisible and indiscernible. This absolves people from any real commitments and responsibilities to the local church.

It must be recognized that the Biblical concept extends further than the general or universal concept. As the overall church of Christ is indispensable, the same is true of the local assembly. As the New Testament writers speak of the church, their readers understand them to be speaking not only of the general church, but also their local assembly.

When the 3,000 were baptized into Christ on the day of Pentecost (Acts 2), they formed a distinct community in Jerusalem. Verses 41-47 provide a description of this unique group. Based in the teaching and leadership of the apostles, their activities involved not only spiritual actions (vs. 42-43), but also mutual association, involvement and service (vs. 44-46). This is further seen in 4:35-37, 5:1-2, 6:1-6. All of these show a functioning, local community.

Interwoven in the accounts of their community activities are some very specific statements which identify and specify the community. It should be noted that these statements are both exclusive, that is, that this community is in certain ways completely separate from the overall community of Jerusalem around them and that it is also inclusive: all those who meet a certain criteria are considered to be part of the one community.

The pattern and criteria for membership and acceptance within the community are shown. In Acts 2:41 Luke says of those who were baptized, that they were "added that day". In verse 47, literally, "the Lord added the ones being saved together". The practical degree to which their association went is indicated in 4:23

when Peter and John were released and "went back to their own". In 4:32, the "multitude of those who believed were of one heart and soul". It is interesting to note that the word church is not used in Acts until 5:11, where it refers to the overall community of believers and disciples in Jerusalem. (The King James Version has added the word church in 2:47 because this is what Luke is actually talking about. However, this does not appear in the original.) In Acts 6, Luke referred to the "multitude of disciples" (v. 2) in reference to the community of believers in Jerusalem who were being led by the apostles. Then, in Acts 8:1, persecution began against "the church in Jerusalem". From this point on, in the book of Acts, wherever the gospel was preached and bore fruit in human hearts, where people believed and were baptized, communities of disciples known as churches were established throughout the world.


It must be noted that these communities were only local manifestations or appearances of the church of Christ. They did not have, and were taught not to have, any identity other than as Christ's body (I Cor. 1:10-16). They were those who were saved, having been baptized into the one body, now living in community with others who wore only the name of Christ. Depending upon the idea being stressed, they were referred to in different terms. Yet all these terms referred to only one thing -- the church. It could be referred to generally, locally or collectively. In general use, it was often simply "the church". locally, again, it was referred to as "the church", which was often modified by the locality in which it existed, thus "the church at Jerusalem" (Acts 11:22) or "the church of the Thessalonians" (I Thess. 1:1) or even "the church of God... at Corinth" (I Cor. 1:2), indicating possession. Collectively, they were referred to as "the churches of God" (II Thess. 1:4), or something like "the churches of Asia" (I Cor. 16:19) or Galatia (16:1). Also, they were referred to as "the churches of God that are in Jesus Christ" (II Cor. 2:14) and "the churches of Christ" (Rom. 16:16).

However, no matter what term of reference was used, it always referred to the

same community of believers as it existed from place to place, and throughout the whole of the creation. Those who were part of the community recognized an inherent distinction from the rest of the world and the religious community. This was Christ's community, His people, His testimony to the world. As such, divisions, schisms and sects were contrary to His will and included among the "works of the flesh" listed in Galatians 5:19-21 which would keep those who practice such things from eternal life.

For some time, the marquee of an old Winnipeg theatre, which is now used for religious services, has read: "Churches Cannot Save". It stands as a testimonial of the general ignorance about the Biblical church today among those who profess to be believers. Like the Sadducees of old, they "know neither the scriptures nor the power of God". They only know and can only think in terms of denominational and sectarian concepts. Unfortunately, it seems that there are some among us whose concept of the church is little different from that of the sectarian world.

When Paul wrote "the churches of Christ greet you" (Rom. 16:16), he did not use a sectarian name nor did he refer to buildings or hierarchical organizations. He did refer to a collective grouping of local assemblies which existed in different communities and which belonged exclusively to Christ, because they were made up of those who had come to believe in Him and were baptized into Him. These communities were bound together within Christ's church by their common relationship with Him, their common faith and God's word. By definition, they could be nothing else.

Let us today faithfully maintain the same standards by upholding those same principles. Though many in the world around may misunderstand and some within may compromise, let us never allow our view of the local church to be diminished to the point that we can only define it in the shallow and unscriptural concepts of our religious neighbours. Denominations cannot save. Buildings cannot save. Organizations cannot save. Only through and within the bloodbought body of Christ, His church can one be saved. It is indispensable! 

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.)



The Power To See It Through by Jim McGuiggan, *International Biblical Resources*, Lubbock, TX. 191 pages, \$7.95 (US).

Jim McGuiggan has authored a number of commentaries, taught at Sunset School of Preaching and returned to Northern Ireland to work in his homeland. Out of his wide experience and study he has produced a masterpiece of a book.

This is one of the most thought-provoking books I have ever been privileged to read. As the author states, "This little book is geared for those who are wrestling with the war and trouble Christ brings into a life that seeks devotion to him. It has nothing to say to those who know no struggle or to those who are prepared to stand back and let others bear the heat of battle unaided. It is written for the wounded and for those who regard it as a part of living to be helpers of the wounded."

The seven chapters show how that "The people with the power to see it through have Hope. . . have come to terms with Suffering. . . experience Redemptive Relationships. . . feel a deep sense of Mission. . . have come to terms with their Sinfulness. . . have a healthy Church Environment. . . and have Assurance in the Godhead."

When reading a book, I often mark the paragraphs that especially impress me. I have markings on practically every page of this book!

One of the very impressive things about this book is the numerous references to other authors. Many of these authors produced classic works, many of which are largely ignored by us. Others are by people with whom we would have serious theological differences, but as McGuiggan abundantly shows, we can learn a lot from them, too.

Each chapter begins with a page of significant quotes and concludes with a beautiful prayer. The bibliography mentions a number of books that our brother recommends. We would do well to look into these as well.

Rise and Shine by Charles R. Swindoll, *Multnomah*, Portland, Oregon, 256 pages, \$14.95 (US).

We have reviewed many of Swindoll's books in this column. He is one of the most popular evangelical writers today and deservedly so.

In this book he challenges believers to wake up to the great opportunities we have at the close of the 20th century.

Most of what he says applies to churches of Christ as well as any other body of believers. We need this "Wake-up Call"!

The Bible Exposition Commentary, 2 volumes, 1,454 pages, *Scriptures Press Publications*, Whitby, ON. \$77.95 (Cdn).

These two volumes comprise the entire "Be" series on the New Testament. We have reviewed many of the individual volumes in the past. It is good to have them all together in two volumes.

While we cannot accept all that Wiersbe says (on baptism and eternal security, for example), we can find much help in his books. He is very capable at outlining Scripture and gives good background material and illustrations.

Kay Marshall Strom, In The Name of Submission: A Painful Look at Wife Battering. Portland: Multnomah Press. 139 pp. \$8.95 Reviewed by Jim Hawkins.

As the title suggests, this is a painful look at wife battering. It is not known for certain whether the problem is increasing today or whether women are feeling more confident to deal with the problem, thus raising greater public awareness of it. Whatever the case, this book is excellent in describing the seriousness of the situation.

In the book the author tells the story of Janet, whose husband, Roger, beats her up quite regularly. She describes how he rationalizes his beating her up by blaming her mistakes, her supposed lack of submission and that the Bible gives him the right to discipline her.

The author then incorporates into that story important observations about the psychology of the wife batterer and of the wife who will stay in that situation. And then she gives very important and helpful suggestions on how the wife needs to perceive the battering, and how she needs to protect herself from it and get out of the house and away from it, if that is the only way to stop it. All preachers, counselors, leaders and anyone involved in such situations, directly or indirectly, needs to read this book.

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by Ed Bryant

6690 130 St., Surrey, BC V3W 4J2

Calgary, AB: This congregation was in process of making a new local directory for printing early in the New Year. Keeping a directory and seeing that it is kept up-to-date as changes are announced is a great tool for communication on the local level.

Occasion for rejoicing was the baptism of Lauren and Eric Surovik, children of Mike and Lynn, in late November. Again, with the angels of heaven, the congregation was joyful at the decision of four more precious souls to live for Christ. They were Stu and Sonja Harkman, and Don and Kelly Irvine.

Edmonton, AB: In recent weeks two new souls were added to the Lord's family here by baptism into Him. Sean McCartan and Annette Phillips made the good confession and were immersed.

The church here has been notified by the Waterview congregation in the U.S. that they will support Gerry Bibaud, who,

with his teammates, is in the final stages of preparation to establish a church in Fort McMurray.

A collection of clothing and cash has been taken here to aid the church in San Salvador during the current fighting there. Several boxes of used clothing were donated along with over \$2,000.

Delta, BC: February 23-25 has been set for the annual Delta Family Retreat. Also in February the Winter Advance by the Northwest Church of Christ in Seattle is to be held on the 2nd and 4th. The camp will be at Camp Casey on Whidby Island. Don Williams of Pepperdine University will be the speaker. It was noted that this will be his 12th time to speak for this event.

Jim and Carolyn Hawkins were honored in recognition of their thirty plus years of service to the church, in a gathering on January 6, by representatives of congregations they have served, as well as other local people whom their lives have touched. They are held in love and honour across the country and in the U.S.

Victoria, BC: Ron Crawford, youth minister of this congregation, is to fly to South Africa to preach to teens there. Steve Mann and Rick have returned

from Zambia with photos, videotape and stories of the serious needs that exist there.

The annual day of prayer and fasting was observed on January 14 in this congregation in the afternoon following morning service.

Hampers of food were distributed during the holiday season here.

Tacoma, WA (Southside): Bill Logan was baptized into Christ here as were Debbie Sandel and Ken Orme. Placing membership were Todd and Taneke Thomson and Jerry Floyd.

(Ed's note: In the waning months of the year just past, we have noticed that the number of church bulletins and notations of local or regional events that have been coming to me have dwindled to only a very few. Some may have thought that, with advancing age, I would seek to slack off in my reporting. On the contrary, I hope to be of more service in 1990. To me, this work is a joy and not a burden, even though I have missed a deadline or two. So, if you haven't been sending your reports, please start now, and let me have them by the final week of each month. To all readers I wish a joyful and prosperous 1990!)

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ED HAUFSCILD 1904 - 1989

Ed Haufschild of Toronto passed away peacefully on December 23, 1989 after being in hospital just 3 days. He was baptized at Strathmore in 1944 by Charles G. Lemons and was a member of that congregation for many years, during which time he served as an elder. As well, he served on the Board of Directors for Camp Omagh, including a term as vice-president.

As a commercial traveller for Bowes Co. until his retirement in 1969, he called on customers in areas surrounding Hamilton, St. Catharines and Niagara Falls and enjoyed the fellowship of various brethren at their mid-week Bible studies.

Born in 1904 to a family of German homesteaders in Parry Sound District, he was the second oldest of six. In 1925 he moved to Toronto to continue his formal education at Shaw Business College and to find suitable employment.

He is survived by his daughter, Audrey Wright and husband, Blenus; 3 granddaughters, Melanie, Allison and Wenonah; also sisters Elma and Eileen of Tavistock, Ontario and one brother, Milton of Kitchener. Gladys, his wife, predeceased him in February, 1987.

The family is greatly encouraged and appreciative of the many tributes that have been received describing Ed as "a warm and gentle person", "a humble, quiet and kindly personality", "very highly respected among his friends". A friend from work who knew him for more than 50 years penned it well when he wrote, "The world is poorer for his loss".

ALEXANDRA LOUISE BROWNRIDGE 1895 - 1989

Aunt Allie, as she was affectionately known, slipped away peacefully to be with her Lord on December 15, 1989. She was the last member of her generation in the "Beamish" family.

Born in England she came to Canada at the age of 8. She lived all her Canadian years in Winnipeg and Burnaby, B.C. She married Ernest Brownridge in 1942, only to be widowed in 1955.

She moved to Burnaby in 1960 with her sister and brother-in-law, Ethel and Caleb Wood.

A faithful member of the Lord's body

for over 70 years, she was an example to the Burnaby congregation in "loving and caring".

A memorial service was held on December 20 in Burnaby. Mike Nienhuis, Alex McLean, Kirk Ruch and Paul Wood led the congregation in a joyful remembrance of the life of a faithful Christian lady.

-H.K. Wood

VELMA SCHMIDT

Velma was born on February 5, 1900 in Wisconsin. Her marriage to Elmer took place in 1916, but it wasn't until 1919 that they came to Canada to homestead in the Beechy district of Saskatchewan. Two children were adopted into this union, Lloyd and Marlene. Velma enjoyed cooking and baking and won many prizes at exhibitions, including a 1947 Saskatchewan Provincial Competition for her "Chicken Turnovers"! After the death of her husband in 1948, Velma and her children took up residence in Saskatoon.

On July 30, 1958, Velma was baptized and began her Christian life worshipping with the church of Christ in Saskatoon. She brought her grandson, Lyle, whom she adopted that same year, to Sunday School classes regularly. She enjoyed the Ladies Bible Classes, sometimes having it in her home. In more recent years, while residing at Porteous Lodge and unable to get out very much, she enjoyed visitors of family, friends and from the church. The hymns sung by a group from her congregation were especially meaningful to her. She seemed to be able to absorb information vividly even when her eyesight was failing. Although she could not see everyone, she remembered them and knew all about their families, the new babies born and what everyone was doing. Her interest in people was remarkable! That is why it was so easy to visit with her. Our footsteps were usually recognized as we came down the hall. She enjoyed being a part of our 60 plus group called "Keenagers". "We sorrow not as those who have no hope" (I Thess. 4:13).

Her spirit has returned to the Giver of Life. Because we have known her, our lives have been made richer.

ANNE DAVIS 1915 - 1989

Anne Davis of Margaret, Manitoba passed away at her home in Margaret on December 18, 1989 at the age of 74 years.

Mrs. Davis was born at Gladstone, Manitoba on November 17, 1915 to John and Harriet Wilson. She received her schooling in the Brandon, Belmont areas and then worked in the surrounding communities. On October 26, 1937 she married Albert Davis. They lived in the Beresford and Treesbank areas before moving to Margaret in 1943, where she resided until the time of her death.

Anne was very active in Red Cross work for many years as well as other community and church activities, until her health began to fail her.

She was a loving, caring wife, mother and grandmother, who will always be remembered for her thoughtfulness and willingness to help others.

Mrs. Davis is survived by her husband, Albert, two sons, Earle (Marilyn) of Selkirk and David (Linda) of Hartney; two grandsons, Wesley and Bradley and granddaughter, Rebecca. Also surviving is her mother, Harriet Wilson of Neepawa, one sister, Mrs. Robert Jackson (Laureen), two brothers, William and Lurwood. Also surviving are several nieces and nephews.

Anne was also predeceased by an infant son, Robert Edward, her father John Wilson, four brothers, Fred, Gordon, Neil and Alvin, two sisters Lillian and Helen.


Memorial service conducted by Jim Pennington, Dauphin, Manitoba and Carl E. Johnson, Estevan, Saskatchewan was held in the Breekes funeral parlour, Brandon, Manitoba.

A Tribute to Anne Davis

It was in the early sixties and through their son, Earl, that we first met Bert and Anne Davis. In less than a year of knowing Earl, we had learned to love him and he became our son in the faith.

Emma and I felt that a young man like Earl must have wonderful parents. We were not disappointed when we did get to meet them. Soon after that meeting, we had the blessed privilege of teaching them about the New Testament church and assisting them in their obedience. In this way our friendship became a brother and sister relationship in the Lord.

After a year with them, Emma and I left for India, and though being half way around the world from them, our friendship continued through correspondence. And so it is, this Christian bond and fellowship, make memories of a Christian sister like Anne Davis so precious. Her ideals had always been high, and I can

(continued on page 17) 

G.L.C.C. President Resigns

Edwin Broadus, president of Great Lakes Christian College, submitted his resignation to the Board of Directors of the College, November 20, 1989, effective at the close of his present term, July 31, 1990. This was accepted by the board at its December 2 meeting.

Subsequent to this, the board began immediately to search for a successor. Any inquiries about this should be directed to Doug Tallman, Vineland, who is chairman of the Board of Directors.

Broadus first became president in August, 1984 after serving the school in various teaching and administrative capacities for nine years prior to 1984. In his letter to the board, he cited his own personal interests and what he perceived to be the larger interests of the school as reasons for resigning. He stated that his six years as president "is a period of my life that I will remember favorably," but that "I look forward, from my own perspective, to new endeavours at this particular stage of my life".

Obituaries

(continued from page 16)

still see her look of happiness and satisfaction, when she found fulfillment to those ideals by yielding her life to Christ

as she came up out of the waters of baptism, and not only for herself but there beside her was her loving husband, Bert, who had taken the same step with her into Christ.

I want to add a word of praise and ask God's blessings on Bert, for the untiring, loving and faithful way that he looked after Anne, when she could no longer look after herself or him.

"Blessed are the dead who die in the Lord" (Rev. 14:13). --Carl Johnson

Commendation of brother Ralph Perry

by Ray Lee Overton

I am writing for you to put a "blip" in the Gospel Herald concerning Ralph Perry and his good work in Africa. I had the privilege to spend the first two weeks of June in Ghana and then the latter two weeks in Nigeria with the African Christian Hospitals. The missionaries and the native preachers there spoke highly of the work brother Perry is doing when he comes there. I know that flying on the "broken down" aircraft, the driving on the roads in a "kamikaze" fashion entails great personal danger to him. Then, too, he goes into the "boonies" by himself

and teaches and seeks out those enrolled in World Bible School. His is a very needed work and one that needs to be commended (though I know it will probably embarrass him). The staff at Nigerian Bible College were most encouraging toward him and his work in Nigeria. I pray that he can continue those good works for a long time.

--Radcliff, Kentucky

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