

Gospel Herald

For the promotion of NEW TESTAMENT CHRISTIANITY

ISSN 0829 - 4666

Vol. 55, No. 12

BEAMSVILLE, ONTARIO

December 1990



Special Report on Camrose, Alberta

This special report is submitted so that brethren everywhere might be encouraged by what God is doing among his people in the Camrose, Alberta Area.

The Wilson and Lindstrand families are the roots of the congregation going back some 20 years. After many years of faithfulness and continuing to meet together, often in their homes, they have seen their diligence rewarded over the past 3-5 years. Today (see photo), the congregation has 26 members, with an average attendance of about 35. There are also six people from the community who have been attending services regularly from 6 months to 2 1/2 years. We pray that these individuals will come to a full relationship with Christ.

In 1987 a small, modest building was purchased by the congregation, and in 1988 an addition was added on to include an office and entryway. The building seats about 60.

In January, 1989, Will and Nancy Hart came to Camrose to serve in full-time ministry. This was made possible by the vision which God gave the church at Wawota, Saskatchewan to be involved in mission work. The Wawota church has made a 10-year commitment to Camrose with Wawota decreasing funds and Camrose increasing by 10% per year over the 10 years. At the present, this arrangement is slightly ahead of schedule. A group from Wawota will make its annual journey to Camrose in November for a weekend of encouragement.

In March, 1990, the church conducted a Grief & Bereave-

ment Seminar with Ted Archbold of Alliance, Alberta leading the seminar. This effort saw strong community support and a positive reception by those who attended. The church has also arranged for Ted Archbold to spend one day per month in Camrose counselling bereaved individuals from the community.

Recently, the church was blessed with a gift of \$18,000. The congregation is presently exploring how God might best use this gift for his service.

This fall the congregation has structured itself into areas of ministry with individuals volunteering along with others to work together in being responsible for various aspects of the church. There are at present four ministries: Finance, Worship & Fellowship, Outreach and Benevolence, and Building & Maintenance. Twenty people are involved in these areas of service.

The congregation also conducts a home Bible study in the neighboring community of Stettler. There are presently two families of the church in Stettler. This is a cooperative effort of the churches at Red Deer, Alliance and Camrose. We have hopeful expectations for what God is going to do in Stettler. Please be praying for the work and for your brethren in Camrose.

We hope this report will encourage congregations of the Lord who are small to press on and also for larger congregations to have the vision like out brethren in Wawota to help the church grow throughout Canada.

--submitted by Will Hart

A Quick Lesson From Church History

by Steve Courson

A look at the church in Ontario at the turn of the century will seem like familiar territory. In 1900, our grandfathers and grandmothers were struggling with the same religious questions some of us continue to struggle with today: how do we evangelize? who should evangelize? should we work together, separately, with elders, without elders, with a preacher, without a preacher? The permutations are endless. By 1900, Ontario churches, like those south of the border, were feeling and seeing the effects of division. Brethren were divided over missionary societies, instrumental music, the role of elders, the role of the preacher, and assorted other "issues". The attrition of brothers and sisters to the "digressive" churches left the mainstream brethren devastated and defensive. Regarding a brotherhood seemingly more interested in defending its viewpoint than saving the lost, Madison Wright wrote from Beamsville, Ontario in 1904:

Must you and I spend all our time and energy condemning [others] while we do nothing ourselves? And if we do, how much better does it make us? If others do a right thing in a wrong way, and you and I do nothing in any way, are we thereby justified?

Wright and other Christians opined that it was better to rebuild the walls than expend all the church's energy just defining what remained. Three Ontario churches in particular responded to the challenge of positive evangelism: Meaford, Bathurst Street in Toronto, and Beamsville. These three churches responded in different ways, however, and two of the three faced criticism for their particular methodology.

In 1901, Meaford hired W.F. Neal to work as their evangelist. Born in Kentucky, and a brother-in-law to James A. Harding, Neal worked with the Meaford

church until 1911. It was Meaford's practice to send their evangelist out, rather than keep him "in" the pulpit. Back in Meaford, members and elders would take their turn preaching to the home congregation. This view, that of the membership taking an active role in "mutually edifying" the congregation, is sometimes called "Mutual Ministry". It still influences some Ontario congregations today. The results of Neal's work offered a much-needed example of what could be done through consistent and persistent teaching of the Gospel. Neal, and others such as Samuel Whitfield, Charles Petch, O.E. and O.H. Tallman, went everywhere and spoke anywhere. They preached under tents, in groves, private homes, halls, and school houses, to large and small audiences. Transportation was difficult, there was little financial support, and they were separated from their families for weeks or months at a time.

Three Ontario churches in particular responded to the challenge of positive evangelism. . .

When Neal wasn't in neighboring communities, the Meaford church had him evangelizing on Manitoulin Island, and at times, in Western Canada. In the fall of 1905, J.T. Lewis (a classmate of Neal's at Nashville Bible School) spent four weeks on the Island with Neal, preaching 24 discourses each, with a great deal of private teaching. Their hard work reaped great rewards. When Neal first arrived on Manitoulin Island in 1904, he found one congregation with 12 members worshipping at Ice Lake. By 1907, three more congregations had been established with a total of 76 members. Churches were also established at Kimberly,

Bayview (Grey County), and Eleventh Line (Grey County), and members from the Meaford congregation moved during this period and began churches at Thessalon and Owen Sound.

While Meaford was sending their evangelist "out", the church meeting on Bathurst Street in Toronto took a different approach, having W.D. Campbell work as their located preacher. This was unusual for the Toronto area, for in 1885 James Beaty had written his controversial book **Paying the Pastor: Unscriptural and Traditional**. Beaty, a one-time mayor of Toronto, was very influential in the Toronto churches, and his book stood against the concept of a paid, local preacher. W.D. Campbell was also the first long-term supported evangelist of the Plum Street congregation in Detroit, and until Campbell, this church, like many in Ontario, considered that preaching at the local level should be done by members of the congregation.

It was difficult to argue against Campbell's success, however, working from a single pulpit. During his time with the Bathurst congregation from 1900 to 1904, the church grew from roughly 70 members to over 200. After Campbell left in 1904, the congregation continued to evangelize aggressively. At the 1907 June Meeting, held at Bathurst Street, a plan was presented to have Ontario churches cooperate in a "practical way" by sending funds to the Bathurst church. These would in turn be distributed to evangelists in various Ontario mission fields. The plan was halted by the Bathurst elders shortly after its inception because of strong criticism from various congregations throughout the province. Bathurst was accused of trying to "control the churches and centralize power in the hands of a few men".

The congregation weathered the criticism, supporting their own preacher, and

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A Christian Doctor's View of Faith Healing

by Desmond Stumpf, M.D.

*(Editor's Note: The following is an excerpt from a book, **Healing in the Name of God**, published by the Faculty of Theology of the University of South Africa, the main center of that country's higher education system, with more than 100,000 students. We welcome another perceptive article from our brother in Christ. R.D.M.)*

The writer is a Christian medical practitioner since 1966 and committed to the Lord Jesus since December 3, 1972. He has made a detailed study of the healing ministry in particular. He warmly appreciates this opportunity to record his conception of this phenomenon. He believes implicitly that God is capable of performing miracles **when, how and where** He pleases. He heals via His natural laws, which He designed in His wisdom, and on his own no doctor on earth can heal anyone of even a minute cut on his finger or a simple headache -- it is God who heals, not man!

As the writer understands the Scriptures, they record sufficient evidence of miracles and of God's ability to sustain us. They also prove His power and that Jesus is the Christ, the Son of the living God (John 20:30, 31). In addition, the apostles confirmed the Word and their own credibility with the miracles they performed (Mark 16:20; Hebrews 2:3, 4). The miracles were, in fact, signs for unbelievers to witness the power of God and to become approachable for the gospel of Jesus Christ.

The writer, being of enquiring mind, has devoted many hours of study and investigation and travelled thousands of kilometers examining the claims of "miraculous healings" among his patients and others who claim to have been healed or to have healed others. His scientific background and respect for God's Word demand that he be objective in his investigations and conclusions concerning the "charismatic" and/or "Pentecostal" movement(s) and the healing phenomenon. With these principles in mind, the writer has concluded

the following:

1. God has revealed Himself in the Person of Jesus Christ as recorded in His Holy Spirit-inspired Word, which is absolute and inviolable (2 Timothy 3:16, 17; 2 Peter 1:3, 20, 21; Galatians 1:6-11, with emphasis on verses 8 and 9). "Faith comes by hearing and hearing by the word of God" (Romans 10:17), which must not be exceeded (1 Corinthians 4:6).

*To demand the
miraculous today is to
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Scriptures and is
disrespectful to God.*

2. From the Scriptures it is seen that God acted in a miraculous way on a **large scale** only during the following time periods: the creation, the exodus, during the prophetic era and during and immediately following the time of Christ on earth. These records confirm God's authority, presence and credibility. The miracles confirm the Word and not vice versa!. To **demand** the miraculous today is to minimize the authority and power of the Scriptures and is disrespectful to God.

3. While God is undeniably capable of manifesting His ability to perform miracles even today, it would seem that He is not relying on them in order to prove His power and existence for the following reasons:

a. Simple and plain statistics do not suggest that God is indeed employing the miraculous today. Even the famous shrine of Lourdes can only boast an incidence of 0.00016% of unexplained healings, and that is less than the non-religious public at large -- (cf. **South African Medical Journal**, Jan. 19, 1985).

Also, the insurance industry does not record any increase in the life expectancy of charismatic or Pentecostal believers.

b. In obedience to 1 John 4:1 and 1 Thessalonians 5:21, the writer has confronted or been prepared to be confronted by several protagonists of modern-day "faith" or "miracle" healings, none of whom has manifested the divine "gift of healing" in accordance with 1 Corinthians 12. Not only have they failed the practical test but they have been patently inept, overtly fraudulent in some instances, deficient in their contextual application of the Scriptures, and have regrettably even been aggressive toward and harshly condemnatory of the writer for daring to confront them. This all exhibits uncharitable and unscriptural attitudes on their part, and they, therefore, cannot be the people God would have used had He been using the miraculous to prove Himself today.


To further add to their lack of credibility, these people blame their failures on the so-called lack of faith on the part of the subjects for healing. This directly contradicts the tenor of Matthew 17:14-20 in which Jesus roundly chastised the apostles for **their lack of faith** when they failed to heal the epileptic boy.

Another consideration not raised usually but worthy of mention is the fact that the gift of healing of 1 Corinthians 12 is:

a. a truly **miraculous** measure of healing and

b. a true gift and thus given to the recipients unconditionally for responsible use by them. Any preconditions would make the charismata not a gift, but a loan, and the Bible testifies to the fact that the apostles and those on whom they as apostles laid hands (Acts 8:17-19; 19:6; II Timothy 1:6; Romans 1:11) exercised their gifts flawlessly and unconditionally.

In addition to the above biblical evidence, the writer has absolute, irrefutable and inarguable video and cassette tapes,

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The Role of Women in the Church

by Roy D. Merritt



Any effort to underestimate the importance of women in Christianity would be misplaced.

Women were among the last at the cross of our Lord and the first at the tomb after His resurrection. In relative obscurity, many women followed Jesus and humbly served without seeking any position of prominence or prestige (Matt. 27:55-56; Luke 8:1-3). We believe their counterparts are legion among His followers today as devout women quietly serve in a multitude of important tasks.

In a society where strident feminist voices are heard proclaiming that all traditional barriers to women's participation should be removed from the professions, business and politics, some radical changes are occurring. Women are now accepted for combat duty in the armed forces, in coed dormitory quarters with shared washrooms and in other activities where traditional gender distinctions are removed. One of the more militant and ridiculous demands is that female sports reporters should be able to enter the locker rooms of professional athletes as they shower and change after a game. One coach in the United States who refused entry to such a reporter was fined \$30,000. In such a climate of change, it is to be expected that some Christian women would ask to re-examine the role of women in the Lord's church.

Although there has been no strong call for revolutionary changes in the roles that women should play and live, occasional voices arise insisting that women should be able to lead prayers in a mixed assembly. Others would insist that women may lead singing or teach classes consisting of both men and women. What does the Bible teach?

Perhaps the clearest statement on this matter is found in 1 Timothy 2:8-15 (NIV). There the Apostle Paul instructs that men are to do the praying. He uses the Greek term for men that designates males in contrast to females. After stating that "a woman should learn in quietness and all submission", he proceeds to very clearly prohibit any leadership role of Christian women in the presence of Christian men. His restriction is firm and emphatic: "I do not permit a woman to teach or have authority over a man; she must be silent". This command is then shown to be based on God's original intention for man to have the leadership role as revealed in Genesis 3:16 and repeated in 1 Corinthians 11:3.

In any re-examination of women's role in the church, it is healthy to accentuate the positive, which is what the Word of God has always accentuated. If godly women, desiring to serve their Lord to the best of their abilities, would search out all the ways in which they can serve and not be too concerned about ways in which His Word says

they are not to function, they could find great usefulness and satisfaction. Woman was not given to man to compete with him but to complement him. She may be what the apostle Peter calls "the weaker partner" physically, but with equal intellectual and spiritual powers, she has a most valuable role to fulfill.

The closing chapter of Romans reveals how much the apostle Paul appreciated the efforts of eight or nine godly women. Phoebe he singles out as a servant of the church in Cenchrea. What her particular area of service was we are not told, but judging by Paul's other restrictions on women assuming public leadership roles, it would certainly appear that Phoebe did not violate such restrictions. The same can be said for Tryphena, Tryphosa and Persis who are said to have "worked hard in the Lord". These women and others evidently found areas of service in a quiet way among others of their sex. Priscilla, at least, got involved in a private teaching activity along with her husband as they taught the scholar Apollos the way of the Lord more perfectly (Acts 18:26, NIV).

In a society where pressure is increasing to de-emphasize the differences between male and female, godly women are challenged to respect the God-given attributes of their sex. The church must not merely reflect the weaknesses of society. Christian women as well as Christian men must dare to be different in a wholesome yet humble way of life.

GOSPEL HERALD

Published Monthly by the Gospel Herald Foundation, a non-profit corporation, for the Promotion of New Testament Christianity
—FOUNDED BY ROBERT SINCLAIR, 1936—
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NOTICE—All materials for publication must be in the hands of the editors by the third to the last Tuesday of the month preceding the date of issue. Date of issue is the first of each month.

Canadian Subscription \$9.; \$16. for 2 yrs.; Gifts \$8.; Widows \$8.
U.S. and Foreign Subscriptions \$13.50 (\$10.50 U.S.) per year to cover increased postage

"Second class mail registration number 0080"

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



They Did Not Understand About The Loaves

by Ron Pauls

This morning my time in the Word brought me to the account of the feeding of the five thousand and Jesus walking on the water as recorded in Mark 6. I was reminded that the miracles of Jesus were much more than mere demonstrations of His power. Miracles are meant to increase our understanding.

Jesus fed the five thousand. All four gospel writers recorded the event. It must be important! Immediately afterward, Jesus made his disciples get into the boat and go ahead of him to Bethsaida. He went up on a mountain to pray.

About the fourth watch of the night, aware of the tempest that threatened their well-being, Jesus came to them walking on the water. Instead of being reassured, this terrified them. Jesus said, "Don't be afraid". Then he climbed into the boat with them, and the wind died down.

Mark alone observes, "They were completely amazed, for they had not understood about the loaves; for their hearts were hardened" (6:51, 52).

On another boat trip, after the feeding of the 4,000, the disciples forgot to bring bread. Jesus used the occasion to teach them. He reminds them of the feeding of the 5,000 and of the 4,000 and asks, "Do you still not see or understand" (Mark 8:17-21)? It is so easy to get lost in the magnificence of the miracles and miss the meaning. We still do it today.

Hierarchy of Needs

Abraham Maslow suggested that human beings generally respond to their world out of motivations governed by a hierarchy of needs. He believed that until the lower or more basic needs were met, few people moved on to the next level.

Figure One depicts this "pyramid" of

needs. People generally strive first to meet the immediate physiological needs for air, water and food. With those needs filled for today, they then pursue safety needs. These include tomorrow's physiological needs as well as basic security and freedom from fear.



Figure One

Only when provision is made for today's and tomorrow's needs, do people begin to be concerned about the basic need for love and a sense of belonging. This addresses things like status, caring, sympathy, listening, communication, sex, sharing, intimacy, importance and understanding.

When the need to be loved and to belong is satisfied, one becomes free to be concerned about self-esteem. This includes such things as respect, commitment, acceptance, achievement, attention, significance, companionship and value. Incidentally, if you are having problems with self-esteem, thank God! If you can experience concern at this level, your more basic needs are being fulfilled beyond the fondest dreams of billions of this earth's population. It's a case of seeing your glass as half-full or half-empty!

With esteem needs adequately met, we are finally free to pursue self-actuali-

zation and self-fulfillment. These terms, as used by Maslow, do not define selfish approaches to living. This is the level at which people begin to give themselves away. This is the level of autonomy where **agape** love can finally be expressed. It is where creativity is expressed, deference to the needs of others is experienced and satisfaction is achieved in blessing the lives of others.

According to Maslow, when a person is not giving of himself to others, it is because they are still struggling with needs at a more basic level. That provides one explanation why so many people with low self-esteem are so severely limited in their service to Christ and others.

Understand This

There is something more you should understand about this, however. Maslow's study was of humanity as it is. He studied the responses of carnal man. His conclusions are generally accepted as valid. The disciples of Jesus would have understood Maslow that night in the storm-tossed boat. They had little concern for how much they were loved. Survival was their goal. Their only goal.

When help came, they did not recognize it! You see, they had not learned the lesson of the loaves. Each had taken his basketful of left-overs. None had learned the lesson. Do we understand any better nearly 2,000 years later?

Jesus wanted them to understand that he can provide. He taught it on the mountain (Matt. 6:25-34). He commanded it on the plain (Luke 6:27-36). Here he proved it. Whether little or much, in the hands of Jesus it is enough. He really can meet our most basic needs. If he can meet those, he can meet them all. So, if he could feed 5,000 with so little, he can protect his own in the storms of life. But they did not understand. Do we? Will we?

Inverting Pyramids

It should be different for us! We call God Father! The pagans run after all these things, but your heavenly Father knows that you need them (Matt. 6:32). People who call God Father should "seek first his Kingdom and his righteousness, and all these things will be given to you as well" (Matt. 6:33).

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Articles for this publication and/or reactions to this page should be sent to Max Craddock, Editor, 5 Lankin Blvd., Toronto, Ontario M4J 4W7



Are You Lazy?

by Max Craddock

Have you given thought to the terrible loss that comes to those who are lazy? We might go so far as to say that laziness is a sin. Sadly, it is a sin that seems to affect many in our world. The welfare system in this country is very helpful for many who are not able to earn a living for themselves for a variety of reasons. However, many on the welfare rolls are there because they are lazy. If one wants to serve the Lord and be a good influence for Him, then laziness has no place in his life.

The Proverbs of Solomon are filled with instruction and warning concerning this problem. Some of the pictures Solomon paints would be funny, if it were not for the serious implications of laziness.

Solomon tells us in Proverbs 19:15, "Laziness brings on deep sleep, and the shiftless man goes hungry." The shiftless person is a real blight on society. He is not willing to expend the energy necessary to earn his living. Again, because of our welfare system, some of those who are shiftless are not reaping the just penalty of their failure to work but are not going hungry either. They are being "kept" by the rest of society and when they can't get all they want from the system, they go begging to churches and other groups who provide food, etc., to them.

In another place, Solomon warns of those who are not only so lazy they won't work for their keep but also that they are too lazy to even cook their food. "The lazy man does not roast his game, but the diligent man prizes his possessions" (Proverbs 10:27). The latter part of that verse may not really connect with us unless we can see the lazy man in the first part being that fellow who does not prize what he has and is unthankful for any blessing. Solomon comments on this fellow later in the book (19:24) with these words, "The sluggard buries his hand in the dish; he is too lazy to bring it back to

his mouth." What a terrible picture!!

I remember a story of the hen who wanted to grow grain for the coming winter. She asked several of her animal friends to help in the planting, cultivating, etc., but they all turned her down. However, after the harvest, they all wanted to help her eat it. That is a picture of the lazy person.

Solomon spoke of such a person in Proverbs 10:4, 5, "Lazy hands make a man poor, but diligent hands bring wealth. He who gathers crops in summer is a wise son, but he who sleeps during harvest is a disgraceful son". Solomon didn't, nor should we, see any honour in the person who will not work to gather the harvest when he can. His rightful end should be to go hungry.

Proverbs 6:6-11 points us in the right direction concerning the need to overcome the ways of the sluggard (laziness). "Go to the ant, you sluggard; consider its ways and be wise! It has no commander, no overseer or ruler, yet it stores its provisions in summer and gathers its food at harvest. How long will you lie there, you sluggard? When will you get up from your sleep? A little slumber, a little folding of the hands to rest and poverty will come on you like a bandit and scarcity like an armed man."

Young people, you need to learn to overcome the ways of the sluggard. You need to see your responsibility to provide for yourself and give your best effort in everything you do. This is true in the physical life and also in your life of service to God. In fact, your actions in physical things gives some insight into what you really believe and how deep your Christianity goes. Paul wrote, "Serve wholeheartedly, as if you were serving the Lord, not men, because you know that the Lord will reward everyone for whatever good he does, whether he is

slave or free" (Ephesians 6:7, 8).

The following story may make the point. Down in Virginia a farmer had an ox and a mule that he hitched together to a plow. One night after being bedded down for the night and following several days of plowing, the ox said to the mule: "We have been working pretty hard. Let's play off tomorrow and lie here in the stalls all day."

"You can if you want to," replied the mule, "but I believe I'll go to work."

So, the next morning, when the farmer came out, the ox played off sick. The farmer came into the barn and bedded him down with clean straw, gave him fresh hay, a bucket of oats and bran and left him for the day.

All that day the ox lay in his stall, chewed his cud and nodded slowly, blinking his eyes and swishing his tail.

That night, when the mule came in, the ox asked how they got along plowing alone all day. "Well," said the mule, "it was hard and we didn't get much done, and . . ." "Did the old man have anything to say about me?" the ox interrupted the mule. "No," replied the mule.

The next day the ox decided to do the same thing. When the mule came in at night, the ox asked how they had gotten along without him. "About the same as yesterday," replied the mule.

"Did the old man have anything to say about me?" again inquired the ox. "No," replied the mule. "Not to me, but he did have a long talk with the butcher on the way home."

Let laziness not be your nature. The costs are far greater than the benefits.

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The Thrill of Preaching

by Brian Cox

He opened his mouth to sing, but the words just would not come. The hymn was finished, the congregation took their seats, and the reader went forward. "I am next!" he thought to himself, "Why, oh why did I ever agree to speak?" He was 18 years old, and this was his first time preaching in a congregational setting. He looked down at his hands to see that they were shaking; he tried to concentrate on the reading but couldn't. He closed his eyes and offered the only prayer he could think of, "Dear God, PLEASE HELP ME!" The reading was over, the reader took his seat. When the young preacher stood up to make his way to the pulpit, he found his legs were weak; he had to concentrate on every step. Arriving at the pulpit, he opened his Bible, spread out his notes and began. "Thank God," he thought, "I decided to begin with a Bible reading." His nervousness slowly left him as he concentrated on his lesson. His hands were no longer shaking, his knees were no longer knocking. He was preaching, and he loved it.

The lesson was over, the congregation was singing the concluding hymn, he looked at the clock on the back wall to see that he had only spoken for 10 minutes. "Maybe it's true," he thought. "Maybe you do have to study one hour for every one minute you speak."

During the closing prayer, he couldn't help but think he had failed. Following the closing prayer, one of the elders asked the congregation to be seated. Fear swept over the young preacher. What's he going to do. Will he tell everybody how badly I did? Did I say something wrong? The words were not rebuke or correction but praise. He blushed, his head began to swell. Almost everyone present made a point of telling him how well he had done and to keep up the good work. But, one older, wise man of the congregation put his arm around him to tell him that he had enough material and that if he would slow down, everyone would hear him better and he would fill the allotted time.

His bubble was burst, his swollen head

immediately deflated. He wanted to go home and find some hole to crawl into. Later that night, as he lay in bed not being able to sleep, he realized that the wise man was right. He had raced through the lesson. I must really work on that, he told himself. He closed his eyes and prayed, "Thank you, God, for those who encouraged me by telling me how well I did. Thank you also for the one who gave such good advice." As he went to sleep that night, he knew he would preach again. Maybe, just maybe, he would be a preacher.

Over the next few years, opportunities to preach came with increasing frequency. He enrolled in a Bible College. He had decided to preach. Although his abilities steadily improved, some of the lessons were not very good. He made some serious mistakes. The steady encouragement of God's people challenged him to grow. The growth didn't come without pain and sleepless nights. There were both good times and bad. Through them all, the indwelling Holy Spirit was and is both guide and comforter.

If I am amazed and encouraged by anything, it is the way our churches encourage young preachers. Many times the lessons aren't very well-prepared or delivered, but they come from the heart with enthusiasm. Most preachers I know today are so thankful and full of praise for those who have been an encouragement and help to them.

In every area where I have lived, there have always been older preachers who were so helpful and encouraging. They always were there with a word of instruction, encouragement and even rebuke at times, when it was needed. Others held a patronizing view to preachers who were just getting started. They talked down to us, many times not including us as "real preachers". Without those who have been my mentors in ministry, I am quite sure that I would not be in ministry today.

Religion world-wide is in crisis, and the church has not been exempt from the crisis. We are critically short of full-time ministers, who will faithfully give their lives to the sacred duty of preaching the

Word. Many who are training for ministry at present have it as their goal to teach Bible at one of the Christian Colleges or to be a youth minister. While these are important vocations, the job market for them is limited. We need those willing to minister in local congregations, preaching the Word.

We do not have any structure above the local congregation by which the job can be done. The Christian colleges and Bible schools are tools to be used. Alone they cannot do the job. Every congregation needs to be involved in encouraging young men to preach and to train themselves for that job. This can be done by: supporting financially and otherwise the Bible departments at our Christian school, encouraging young men within the congregation to consider ministry, giving young men an opportunity to speak, establish an internship program in the congregation, etc. If we do not do the job, we will face a future with few, if any, who give their lives to full-time ministry.

To those young men who consider preaching, we do not promise riches, prestige or a life of ease. There is, however, a thrill in preaching that is beyond our understanding. I, for one, wouldn't trade it for all the world.

--Wawota, Saskatchewan

Evangelist Required

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Can a Christian be Lost?

by Cecil Bailey

Surely this is a most important question. Moreover, I believe that God's word has a very clear answer. The writers of the Bible over and over again caution believers about the dangers of 'falling'. Let us examine a number of these warnings.

"Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to **death**, or of obedience, which leads to righteousness?" (Rom. 6:16). You will notice that Paul declares that if a Christian willingly yields himself as a slave of sin, the penalty is death. Certainly not just physical death, for if the Lord carries we must all experience 'physical death'. This death is eternal separation from God. Again in Romans 8:6 Paul reminds Christians that their 'mind set' can destroy them, "To set the mind on the flesh is **death**, but to set the mind on the Spirit is life and peace". This warning becomes even sterner in 1 Corinthians 6:9, "Do you not know that the **unrighteous** (remember that Paul is addressing Christians) will not inherit the kingdom of God?"

Those who attempt to persuade Christians that the saved cannot be lost need to be reminded that Jude tells us that God once saved a people out of the Land of Egypt and afterwards destroyed those who believed not (Jude 5). Paul in 1 Corinthians 10:1-10 recounts the history of how these people rebelled against God, who was forced to destroy many of them. Paul concludes the account with a warning to all Christians in verse 12, "Therefore let any one who thinks that he stands take heed lest he fall".

The fate of those, who as Christians pervert the gospel, is made abundantly clear by Paul in Galatians 1:8, 9. He declared "But even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed. As we have said before, so now I say again, If any one is preaching to you a gospel contrary to that which you received, let him be accursed." You see, Paul was aware that even he or any other apostle could pervert

the gospel and thereby become accursed in God's sight. Is one who is accursed of God going to be saved? Paul further declares that not only do those who pervert the gospel alienate themselves from God but also those who, once saved by grace, revert to Law, "You are severed from Christ, you who would be justified by the Law; you have fallen away from grace" (Galatians 5:4).

Now if one 'severed from Christ' is not lost, who is? Yes, God's divine principle of Sowing and Reaping applies equally to saints and sinners, "Do not be deceived; God is not mocked, for whatsoever a man sows, that he will also reap. For he who sows to the flesh will of the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life" (Galatians 6:7, 8).


Moreover, Paul was speaking about unfaithful Christians perverting Christianity both by their lives and their teachings in Phil. 3:17-19 when he said, "Brethren, join in imitating me, and mark those who so live as you have an example in us. For many, of whom I have told you and now tell you even with tears, live as enemies of the cross of Christ. Their end is **destruction**, their god is the belly, and they glory in their shame, with minds set on earthly things." Do you note that? Their end is destruction!

The epistle to the Hebrews is replete with warnings to Christians not to fall into sin and unbelief, else we, too, shall be lost. "Take care, brethren, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God." Can a Christian fall away from the living God? This writer says, 'He surely can'. The fate of those who apostatize is spoken of loud and clear in Hebrews 6:4-6, "For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the goodness of the Word of God and the powers of the age to come, if they then commit apostasy, since they crucify the Son of God on their own account and hold him up to contempt?" Can we imagine for one minute

that one who impenitently crucifies the Son of God afresh and puts Him to open shame will then spend eternity with Him? Not so, indeed! The awesome warning of judgment is even more fearful in Hebrews 10:26-29, "For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful prospect of judgment, and a fury of fire which will consume the adversaries. A man who has violated the Law of Moses dies without compassion at the testimony of two or three witnesses. How much worse punishment do you think will be deserved by the man who has spurned the Son of God, and profaned the blood of the covenant by which he was sanctified, and outraged the Spirit of grace?" This was not spoken of the heathen who know not the Christ. It says, if we sin!

James is likewise outspoken against unfaithful Christians when he says, "Unfaithful creatures! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God." Will God claim these enemies as His own? Moreover, that erring Christians who are not restored to truth will be lost is made clear in James 5:19, 20, "My brethren, if any one among you wanders from the truth and some one brings him back, let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins." Yes, if he is not brought back he will die spiritually!

Perhaps of all the New Testament writers, Peter is the plainest in his declarations that impenitent erring Christians will be lost. In 2 Peter 1:10, 11, he says, "Therefore, brethren, be the more zealous to confirm your call and election, for if you do this (what he has talked about in verses 5-9) you will never fall; so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Saviour Jesus Christ." Note: He says 'If you do this you'll never fall.' Logic demands that if one doesn't do it he will fall. However, it is in 2 Peter 2:20-22 that the most powerful denunciation of unfaithful Christians

(continued on page 13) 



Some Thoughts On Self-Talk, Part I

by Margaret L. Hefferman

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, soul and mind. This is the first and great commandment. The second is like unto it; thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” (Matthew 22:37-40).

As a child I learned that the meaning of JOY is Jesus, Others and Yourself. It is only recently that I have discovered that this is not so. It should be Jesus, Yourself and then Others, for if we don't love ourselves, we will never be able to truly love others. Unfortunately, it rather ruins the anagram, which is lovely but misleading.

Love is given from abundance, full and overflowing. A starving man cannot share food he does not have. First, he needs to be fed and when he is satisfied, he will then be able to share with others out of his fullness. God, out of His abundance, shares with us. He has given us love out of His great storehouse. Full measure, pressed down. Because we have this love and we are His beloved, we can learn to appreciate ourselves. If we are full of "shoulds", "ought to's" and judgement against ourselves, how will we be less judgmental and more forgiving to others? We do not have the resources of love and forgiveness in ourselves to give. If all we have is a sour and bitter perspective about ourselves, there is no way that we can be loving towards others.

The body that we have been given needs to be nurtured and loved. Doctors have found that newborn infants who are not cuddled and are left on their own a lot do not develop properly nor do they progress as fast as their loved peers. As we grow, we gradually begin to take over the responsibility for our physical care ourselves. We learn to feed ourselves, dress

ourselves, walk, talk plus numerous other things to take over our own care. One area many of us do not develop is in loving ourselves. We constantly look outside ourselves for approval, love and the validation of our existence. This can lead to feelings of inadequacy, frustration, anger, confusion and despondency. It is a wonderful adventure to learn what we are really like -- not what someone else thinks we ought to be.


We need to learn who we are. Observe and discover our reactions to things. Listen to our mind chatter. How do we talk to ourselves? Inner conversations with ourselves have a powerful impact on emotional well-being and motivation. Becoming aware of exactly what we are saying to ourselves about ourselves can help us understand why we react as we do to the events and the people in our lives. Do we treat ourselves with kindness and compassion or do we constantly ridicule ourselves by saying things like “you're stupid” or “that's terrible; you should or shouldn't do such and such.” Self talk has a way of becoming self-fulfilling prophecy.

Solomon once said, “For as a man thinketh in his heart, so is he” (Prov. 23:7). If we think we are inadequate, unworthy, ill, poor, etc., we will act that way. If we think healthy, abundant and loving thoughts, we will act that way. Henry Ford has been quoted as saying, “If you think you can or you think you can't, you're right!”

Whenever you get angry with someone else, ask yourself why that particular person or action bothers you so much. You may have a very valid reason for the anger or it could be that you see the same thing in yourself and you have harshly judged yourself for that action for years.

For example, someone you are with is always late and that makes you very angry and impatient. Why? You dislike being late. It is a matter of great personal pride that you are always on time. If you arrive late, you will miss the beginning of whatever is happening or you will disturb others, and as you don't like to be disturbed, so you don't wish to disturb others. Being on time is the right thing to do, and you wish to be right.

Now, this line of thinking may be entirely right, but getting impatient and then yelling at your partner does nothing to help either of you. Since it is not your responsibility to change other people and pretty near impossible to do anyway, understanding your own motives will help you remain calm and happy in spite of what others do. You wish to be early; therefore, for you that is the right course of action. Let your partner know that it is very important to you, and tell him that you will be leaving at a certain time and stick to it, fully recognizing that your partner has the equal right to be late, if that is right for him. It is not up to you to judge right or wrong actions in others. Let them alone, but love yourself enough to do what is necessary for you to do while you continue to explore the reasons behind the thought. It may be that being punctual was a way of gaining approval as a child from your parents or other adults who were important to you and now that has been extrapolated to include anyone you want to like you or society in general. That's fine. You may decide for you that's exactly who you are and you wish to remain that way, or you may decide that it was an appropriate behaviour for your childhood but now it may no longer suit you or your lifestyle. It is merely someone else's rule or regulation that you have adopted as your own. You may now decide that you wish to change your style, and that is okay. But at least now it will be a conscious choice and one that is right for you. It will not be someone else forcing his opinion onto you. You can learn how to change in a non-judgmental way that is loving and life-giving, instead of harsh and judgmental. You can also learn to relax and accept your choice as your own decision, not

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Was He A Failure? You Decide

by Don Smith

John Pierpont died a failure. Hundreds of millions of people would now disagree. In 1866, at the age of 81, he died as an office clerk, with a long string of personal defeats abrading his spirit.

Things started well enough. He graduated from Yale, which his grandfather helped fund. He failed as a school teacher. Too easy on his students. So, he turned to the legal world. He failed as a lawyer. Too generous to his clients. So, he became a dry goods merchant. He failed as a businessman. Too liberal with his customers. So, he became a poet. He failed as a poet. He was published, but didn't collect enough royalties to make a living. So, he went to Harvard Divinity School. Upon graduation and accepting a preaching role in Boston, he was soon fired because of his stand against slavery. He failed as a minister. He tried politics. He lost every election. He failed as a politician. The Civil War came. He

volunteered, but was forced out because of his age. He was 76. He found an obscure job in the back offices of the Treasury Department in Washington, as a clerk. He wasn't good at this job, either.

So, I guess John Pierpont died a failure. He had accomplished nothing he set out to do or be. There is a small memorial stone marking his grave in Mount Auburn Cemetery. But, standing on this side of the grave in 1990, many of us say he was never a failure. His commitments to social justice, his lovingness as a human being, his faith in God and all people -- those are not failures. And much of what he and others thought were defeats became successes. Education was reformed, legal processes were improved, credit laws were changed and slavery was abolished.

However, John Pierpont is not remembered for any of these things. He is

simply not remembered. Have you ever heard of John Pierpont?

We carry in our hearts and minds a lifelong memorial to him. A song. It's a simple song of joy, snow, and a sleigh pulled by one horse. Friends, laughing and singing all the way. "Jingle Bells". John Pierpont wrote "Jingle Bells".

He stands for the simplest joys in life. Something that millions of people sing every year. It changes our mood from darkness to light. The best gift that we can give to anyone -- the gift that changes the human heart from depression to purpose and puts a dance back into steps.

As Jesus said, "I have come so that you may have life abundantly" (John 10:10). And Peter echoed those words when he said to "live such good lives that people will then glorify God" (1 Peter 2:2). And Paul told us to be joyful always (Thess. 5:10).

When Jesus died on the cross, many, including his followers, thought he died a failure. We know better, don't we?

--Sundridge, Ontario

Church History

(continued from page 2)

supporting outlying churches such as Pickering, East Toronto, and Stouffville. They cooperated with the Meaford church in sending W.F. Neal, Charles Petch, and Samuel Whitfield to various mission points, and the ladies met regularly to make and distribute clothing to the poor in Toronto. In 1910 the Bathurst Street church purchased land, including "an uncouth structure, cold, unventilated and foundationless". Twenty-five members left the Bathurst congregation to form the nucleus of the Fern Avenue church. After one year, membership was 89 and in less than three years, Fern Avenue had 125 members.

Beamsville was the setting for a different response to the need for evangelism. James A. Harding recommended to the Meaford church that they get S.M. Jones to hold a meeting for them, which they did in 1898. Jones was a student under David Lipscomb at the Nashville, Bible School, and according to Lipscomb, he had a lot of promise. In 1901 Jones moved to the Beamsville area and began preaching anywhere he could,

sometimes holding ten meetings a week at different places. Besides establishing the Woodgreen congregation, holding meetings for several others, and participating in at least two debates, Jones began the Beamsville Bible School in 1901. While small, this school unified the Ontario congregations through the students that attended, and through the help students gave to struggling churches. Future preachers attended the school such as W.F. Cox, T.W. Bailey, Charlie Watterworth, and others.

In addition to the Bible School, H.M. Evans began publishing his gospel paper, *The Bible Student*, in Beamsville. Evans, who also began the local newspaper, used his interest in the printed word to proclaim the Gospel and bring a splintered church closer together. His usually firm but non-controversial approach to the issues of the day, and his optimism for the church helped Ontario churches see that much remained after division, and more needed to be done. These two Beamsville projects had their critics. The Beamsville Bible School was thought of by some as unscriptural, and Evans was accused of trying to covertly

influence the churches through his paper.

Almost 100 years later, the world is not much different. We have a Gospel paper, we have schools, and we have churches that evangelize in various ways. Critics still emerge regardless of what is done, and the church, to some extent is divided over issues. But most importantly, the Gospel still needs to be spread. This is the larger issue, and the rest of them seem very small in comparison.

--London, Ontario

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Attention: R. Knight**



by Eugene C. Perry
4904 King St., Beamsville, ON
L0R 1B6

Ajax, ON: The David McKesey and Gary Wong families have been welcomed to the fellowship here.

Toronto (Strathmore), ON: Santos and Paula Molina were baptized on September 30th.

Financial help is being sought so that Peter and Judy Morphy can work full-time with the Strathmore church beginning in January. One small congregation has committed \$400 per month for 1991.

Toronto (Bayview), ON: Since there has not been a report for a couple of months, this will cover an extended period.

Five precious souls were added to the Lord's church, through faith, repentance and baptism. Their names are Soina Godwin, Scott Blayney, Eldred Simmons, Marie Tudor and Myralyn Lopez. Six brethren also placed membership from various parts of the world. They are Mrs. Barbara Sue Chung and her teenaged children, Yonett, Charles, Kenward, Arlene and Sharon.

On the evenings of October 26, 27 and 28, the congregation enjoyed a "Video Workshop" conducted by brother and sister Gordon Dennis of Insite Enterprises. They are dedicated Christians who demonstrate the subject they teach -- "Learning to Love". We thoroughly enjoyed and benefited greatly from the lectures and the spirit of Christian love in which they were presented. We would highly recommend them to other congregations.

On Sunday, Oct. 28 at 6:00 p.m., a pot-luck supper was enjoyed by the members and friends of Fred and Dorothy Trusler to recognize and express our heartfelt thanks for 60 years of faithful, loving service to the former Bathurst Street and later the Bayview Avenue Churches of Christ. Suitable gifts were presented as a token of Christian love and admiration for their faithfulness and support through the many years. (Because of the serious illness of sister Dorothy Trusler, it was decided that they move to Meaford, Ont. where other members of

the family live.) Fred will be greatly missed as one of the elders of the Bayview Avenue congregation.

George and Jane Laman will be moving from Toronto to live in Stoney Creek.

Toronto (Harding), ON: Victor Adade, formerly of Ghana, was baptized on Nov. 18 and Marvie Jackson requested prayers. We were saddened at the sudden passing of Ron McCan, son of Ethel McCan.

Hamilton (Fennell Avenue), ON: We welcomed a new sister in August, Helen Chapman. We had a Halloween fun night for our children and the neighborhood children. It was well-attended by parents and children from the community. We have recently been saddened by the passing of brother Claude Pugh and sister Audrey Jamieson's husband, Bob.

Hamilton (West), ON: Attendance and offering on October 7 were 50 and \$372.57 respectively.

Grimby, ON: "On Wednesday evening, October 17, a crowd regathered at the church building to be witnesses of the new birth of Denise Toy."

Tintern, ON: Jamie Tallman was baptized on October 28.

St. Catharines, ON: On October 21, Rod Garnett confessed his sins and asked for the prayers and help of his church family. Cameron Mason was baptized on Nov. 12.

Fenwick, ON: Glenn Gray was the speaker for a meeting in early November.

Port Colbourne, ON: "Four new families have begun to worship with us. October 21 attendance hit a high of 78. We continue to make contacts in our community.

"Two new areas have opened up to us. David Lock is working with the Newport Centre, a 28-day drug and alcohol rehabilitation centre. A number of visitors have attended our services. David has also been asked to sit on The Addiction Services Mobilizing Committee Board for the Niagara Region. This has opened up a number of doors in the area.

"We continue to look for ways to serve the community and share the Lord with those around us." --David Lock

Selkirk, ON: Leslie Hatt was baptized on November 2. Stanley McInery was the visiting preacher.

Brantford, ON: Some 600 congrega-

tions and over 200 individuals gave a total of \$1.7 million during the recent Worldwide Day of Prayer and Giving. Brantford church gave \$700. This church also gave \$2,000 for Leslie Kerr's medical mission to hospitals and orphanages in Romania. Almost \$8,000 was raised and made possible 2,700 pounds of medical supplies worth about \$40,000. Once she has managed to get these materials through customs and distributed, she was expected to return to Brantford in November.

Brother Neilson, long-time member of this church, ended 99 years on this earth in early November.

Stratford, ON: Instead of showing the "Making Things Right When Things Go Wrong" films in the school one evening per week, it has been decided to purchase the videos and use them in homes in small group format. Hopefully, friends and acquaintances will be invited and the program can be repeated.

The GLCC chorus visited on Nov. 18.

Guelph, ON: The Kevin Hunter family has placed membership. Jason Hotchkiss is at the University and is welcomed by the church.

A parenting seminar by Ron Pauls of London was scheduled for November 16-18.

Catherine Kowalski has moved to Kitchener.

Newmarket, ON: Ralph Perry conducted a weekend meeting on "Teaching God's Word," November 2-4.

Collingwood, ON: "After a little more than six years working with the multi-racial, multi-national congregation of Radcliff, Kentucky, the Ray Lee Overton's (Lynda) have been invited to take up the work at Collingwood, Ontario! We are happy to be 'home'.

"After studying with Neil Bahro on a Tuesday evening and then Bible Study on Thursday evening, we were privileged to assist him in putting on his Lord in baptism. To God be the glory!

"Margaret (Maggie) Brown placed her membership here on Nov. 4, 1990.

"When in the area any and all are encouraged to come worship with us."

--Ray Lee Overton

Sundridge, ON: Gary McCreary and his daughter, Melanie, were baptized into Christ in late October.

Marquette, MI: Jon Young and Chris Kamrada were baptized recently.



by Brian Cox

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

(Ed. Note: A special thank you to this month's correspondents: Ron Hegdahl in Portage la Prairie, Hugh & Irene Lock in Saskatoon, Ruth Hugo in Prince Albert, Susie Gusikoski in Swift Current, James Willet in Weyburn and Ray Smith in Estevan. Keep up the good work! B.C.)

Portage la Prairie, MB: On September 21, work was done at Camp Jubilee to secure the camp for winter and to clear an area for a new cabin to be built in the fall. On September 23, Ron Hegdahl spoke at a local Welcome Wagon Baby Shower for Expectant Mothers. Over 40 were in attendance to hear the message, "Bringing Baby to God". For the 5th Sunday Fellowship, September 30, we enjoyed a pulpit exchange with the church at Burnell St., Winnipeg. Earl Davis spoke here at Portage la Prairie.

Saskatoon, SK: Our meeting with Jim Hawkins on Self-Esteem, September 28-30 went very well, and we are seeing some ongoing results from it. October 14 started our six-week follow-up in the form of Sunday evening work groups using material by Landon Saunders.

A fine young man, Scott Brinkow, was immersed on October 8. He attended services and studied the Bible while attending University here. He is now teaching school on an Indian reserve a few hours' drive from Saskatoon.

We have had two men's breakfasts recently and a ladies' day was enjoyed on October 27.

Prince Albert, SK: On October 14 an inspiring one-day workshop on "Goal Setting" was led by Russell Ferris of Red Deer, Alberta.

Swift Current, SK: August was a busy month for our city as we conducted our VBS during the first week with a record attendance, for us, of 118 children. The next week saw several of our congregation at Clearview Christian Camp helping out with the Grade 7 & 8 week. September and October held both

sadness and joy for our family here as we said goodbye to a faithful brother in the Lord and welcomed another new life into the world. Earl Ellis went to meet our Father on September 14, and Corbin Chau joined us, along with his parents, Eddie and Rose, on October 10. Scott Roberts held a weekend meeting in Yorkton, Saskatchewan, September 14-16.

We, along with the angels in heaven, rejoiced greatly when a new sister and brother were added to our family in the Lord. Carolyn Wiebe, daughter of Ruben and Erna (Seibel) Wiebe, and Trevor Seibel (grandson of Walter Seibel) were baptized into the Lord on October 21. We have also embarked on a new ministries program in Swift Current. We have 21 programs in place with approximately 15 different members heading up these programs. We continue to be very eager and excited about the work taking place here.

Weyburn, SK: There have been three baptisms during the month of October. Charlotte Bell, daughter of Graham and Wendy Bell, was baptized at Western Christian College. Becky Andreas, daughter of Bob and Judy Andreas, was baptized by her father while home for the weekend from Western. Brad Stovra, a former student at Western, was baptized on Wednesday night, October 31. This makes a total of six baptisms in Weyburn so far this year.

Dan Wieb has started two new series of lessons with us. Sunday morning lessons will deal with sin and forgiveness. After nearly a year in a very profitable study of Acts, he is starting a study of the Psalms on Sunday evening.

On October 14, the younger members of the congregation served a delicious turkey dinner to about 45 seniors from our congregation, neighboring congregations and our community. Afterwards, time was spent viewing and discussing a video entitled *Myths of Aging*.

The family of Lillian Torkelson held a come-and-go tea in honour of her 80th birthday on Sunday, October 21. "Come-and-go" was the only way our annex could handle the crowd! Her birthday is October 24.

Seven weeks ago we began a television program on Access 5, our local cable station. The program is broadcast for 30 minutes twice weekly. It features *The Herald of Truth* study videos, with an introduction and a conclusion by Dan Wieb. We are receiving many favorable

comments from the community, and we plan to continue the program indefinitely.

Saturday, November 3, Ted Archbold of Alliance, Alberta will hold his seminar on Grief and Bereavement in our annex. This is the second in a series of seminars that we plan to hold on problems in our day and Bible answers to those problems. If everyone attends who has said he will, our annex won't hold them! We are finding this to be an excellent way to get people from the community into our building and get acquainted with them as well as rendering a real service to the community.

Estevan, SK: At the present time, Carl Johnson has two Bible Correspondence Courses that are active. Tim Pippus, our evangelist, is conducting a Bible Study with some of the ladies of our congregation in Beinfait on Monday evenings. John and Margaret Dyck flew to Ontario to attend the funeral of a brother-in-law of John's. His mother and a sister are also ill and have been receiving medical treatment. The Dyck family are constantly in our prayers. Christopher Olson, son of Wilf and Laura Olson, suffered a fractured ankle when he was hit by an automobile on his way to school on October 24. Chris is doing well getting around on crutches. On Sunday, October 28, Elwood and Mildred Goud celebrated their 65th Wedding Anniversary. The Goud family held a tea in their honour.

Wawota, SK: We have been blessed with the birth of two new babies recently with the promise of at least two more in the future. Garnet, Shelby, Matthew and Eric Goud welcome their new daughter and sister, Andrea Jill. Lane, Sandra and David Mountney welcome their new son and brother, Trevor Ryan. God is blessing us richly. We hope and pray that over the next 12 months we can complete the goal of installing elders and deacons. We are having a Leadership & Fellowship Seminar November 16-18 with Dan Wieb and Bob Parker. November 10-12, nine people from Wawota will travel to Camrose for a weekend of fellowship, worship and sharing. The church here helps to support Will Hart, who ministers with the church in Camrose.

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Faith Healing

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newspaper clippings and **South African Medical Journal** evidence of miraculous "non-events". He also has a large number of highly respected and qualified medical colleagues of irreproachable character, ability and integrity to support his findings that there is no single miraculously-endowed healer among those investigated by the writer and by them. If there had been, in fact, such gifted persons, their works would have been evident for all, including antagonists and skeptics, to see, as was the case with Peter and John in Acts 3 and 4 (with emphasis on Acts 4:13-22). Biblical principles are absolute!

This writer registers his love and concern for all such people and is prepared to dedicate all his energies to serving in the ministry of healing, which needs to be further clarified and established in accordance with strict biblical principles and **sober reality**. He does not claim to be the absolute authority on the subject and welcomes loving balanced discussions with all concerned and interested parties.

--Pretoria, South Africa

Family Ties

(continued from page 5)



Figure Two


We who are God's family are his children. We are in his care. We will be provided for and protected from. Therefore, we are free to recognize kingdom demands. Jesus came to turn the world upside down and make doing things his way the most important goal of life. He inverted the pyramid! (See Figure Two) Now we can give most of our concern, time and effort to giving ourselves away like Jesus did.

He gave himself away and let his Father take care of the physical needs. When he was through his fasting in the wilderness, he did not have to grab the first fast food offer that came down the pike. He was free to pursue the higher goals of his Father (Matt. 4:2-4). He could live securely though wildlife had more earthly security than did he (Luke 9:58). And he calls us to live the same way.

Application for my Home

Start putting your wife's heart needs above the demands of work. Start putting your children's need to belong ahead of your need for status or security. Start putting your husband's esteem needs above your need for the home beautiful or job demands. You can let go of the anxiety regarding physical needs and let Jesus rule your life while pursuing his right way of doing things in your home.

We have been set free from the world's excessive demands to provide for our own physical survival and security. Can we then live as free people? We can if we understand about the loaves. And about the security in the storm on Galilee. Do we? Will we ask God to help us understand?

Remember the promises (Matt. 6:7:33; Romans 8:32). With God nothing is impossible (Luke 1:37; 18:27). Just trust and obey! Start giving yourself away. Watch your family blossom. Sense the freedom of fulfillment that comes from doing it his way. Remember the loaves and the fishes! 

Some Thoughts On Self-Talk

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rules that have been arbitrarily forced on you. This will also free your partner from your harsh judgment as you will not feel put out because someone does not do things the way you do. You will learn to respect another's viewpoint from a loving and caring perspective.

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Can a Christian be Lost?


(continued from page 8)

is revealed. "For if, after they have escaped the defilements of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled in them and overpowered, the last state has become worse for them than the first. For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. It has happened to them according to the true proverb, 'The dog turns back to his own vomit, and the sow is washed only to wallow in the mire.'" Peter without reserve declares that these re-enslaved Christians are now worse off than before they became Christians, and the proverb by which he describes their condition is singularly revolting, as he no doubt wished it to be.

Jude warns the saints to whom he wrote in these words, "Now to Him who is able to keep you from falling and to present you without blemish before the presence of His glory with rejoicing, to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and for ever. Amen." Yes, God is able to keep us from falling if we let him.

John testifies that disobedient Christians, who claim to know God, are liars. "He who says 'I know Him' but disobeys His commandments is a liar, and the truth is not in him." And what happens to liars? Let John answer for us. "But as for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolaters, and all liars their lot shall be in the lake that burns with fire and sulfur, which is the second death."

After reading these scriptures, carefully studied in their context, is there any doubt as to God's disposition toward unfaithful Christians who, by their denial of Christ in their life or teaching, crucify Him afresh and put Him to an open shame?

Friend, the status of back-sliding Christians makes the plea of the grand old hymn 'Rescue the perishing' just as appropriate for them as for those who have never heard of Christ. 

--Calgary, Alberta

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.)



Alive In The Spirit! A Study of the Nature and Work of the Holy Spirit by Jimmy Jividen, Gospel Advocate Co., Nashville, TN, 146 pages, \$5.95 (US).

F. Furman Kearley, Editor of the *Gospel Advocate*, states in the Foreword, "Jimmy Jividen. . .has done his homework. . .he has studied all of the passages that mention the Spirit and examined them in their context. He has explored the key words in the original language so as to obtain the original meaning of the original author to the original audience. . .he has studied the scholarly works of a large number and a wide variety of biblical scholars. He has considered the pros and cons of all major views. He has distilled these into clear understandable language. . .I commend highly this book as a significant help in understanding the truth about the Holy Spirit and recognizing the errors of man's false and divisive theories concerning Him."

Jividen believes that many think of the Holy Spirit in a subjective, experiential way. This can lead to seeing irrational, emotional experiences as being the work of the Spirit. Others think of the Holy Spirit in strictly physical, rationalistic terms. The former is seen in the Charismatic movement; the latter in some churches of Christ. Such extremes can be avoided by a sane, balanced approach to what the Scriptures reveal about the Holy Spirit. Such an approach will be found in this book.

A Portrait of my Father. The Wonder of Knowing God by Peter W. Law, Multnomah Press, Portland, OR. Reviewed by Terry Codling.

One man with whom I shared this book said, "The table of contents alone makes me want this book". Indeed, the list of chapter titles reveals the author's familiarity with a principle many people have missed. That is, the value of spending time simply looking at God, contemplating Him. The book is divided into two sections: Part One, Gazing At My Father's Portrait; Part Two, Gazing Into

My Father's Eyes. In a day when our faith is being challenged from every direction, we desperately need some quiet time gazing at the portrait of our Father. The view of our Father that Peter Law presents is of a father with whom it is possible for man to communicate and to know intimately.

The author's bias is obvious and admitted. He assumes that the Bible is God's personal self-portrait. "Experiences of life will afford us illustrations of the ways God has displayed Himself to us. But the scriptures will remain the final, underlying textbook by which to learn the right descriptive words. The scriptures will remain the only appropriate palette from which to choose the colors we will employ in painting a portrait of our heavenly Father".

This little book contains a marvelous, easy-to-read, well-illustrated picture of our Father. One section talks about those who have had a bad experience with their earthly father, yet Law shows they can still experience and grasp the beauty of God as Father. He challenges us to see life through God's eyes, and with an understanding of His sovereignty. He wants us to learn compassion from God, to feel God's pain, to experience God's sacrifice.

As usual, there are occasional hints of doctrines that most of us would not accept, but these do not detract from the beauty and worthiness of the book.

Though it is easily read, this book should not be scanned in an evening. It should be read quietly, where you can be with God and think. Chapter one concludes with this poem by Frederick Faber:

Only to sit and think of God,
Oh what joy it is!
To think the thought, to breath the
name;
Earth has no higher bliss.
Father of Jesus. Love's reward!
What rapture it will be,
Prostrate before thy throne to lie,
And gaze and gaze on Thee!

New Revised Standard New Testament and Psalms, Slimline, Bonded Leather, Mitchell Family Books, Willowdale, ON. \$15.55 (Cdn).

At a recent brotherhood lectureship, a number of brethren expressed enthusiasm about this translation. Some said they preferred it to the NIV and that it would be their Bible for daily use.

Others will say, "No, not another translation! They've changed the Bible again." We must recognize that it is not the Bible that is being changed; it is our language. This revision of a revision is made necessary by the rapid changes in our English usage.

The publishers of the NRSV are able to give numerous examples of the following improvements: 1. Greater Accuracy; 2. Improved Clarity; 3. More Intelligible English; 4. More Natural English; 5. Adjustments of Renderings that Could Be Misunderstood; 6. Avoidance of Ambiguity in Oral Reading; 7. Better Euphony; 8. Elimination of "man" or "men" when neither occurs in the original text; 9. Corrections of Unnecessary Masculine Renderings. They have not made any changes in language pertaining to the Deity.

We plan to have a review of the complete NRSV Bible later.

EVANGELIST REQUIRED

circa June 1, 1991

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LAWRENCE E. MCINERNEY

Brother McInerney passed away at the Welland General Hospital on Thursday, October 18, 1990. Lawrence had been a resident of the Sunset Haven for the Aged for the past two years. He was born on October 30, 1923 in Wheatons Mills, New Brunswick. He almost reached the age of 67 years.

Vivian, his wife of 41 years, also of New Brunswick, along with their four daughters and two sons, are left to mourn the loss of a husband and father. They are Barbara Cuttriss, Evan & Helene McInerney, Vurn & Wendy McInerney, Geraldine Blakely all of St. Catharines; Bob & Kim Riegle of Niagara Falls, New York and Mark & Christine Wingst of London, Ontario. There are also eight grandchildren who will miss their grandfather. Surviving also is his mother, Helen Sharpe; one brother, Warren McInerney; and two sisters, Avora Daniels and Helen Taylor.

Lawrence joined the army in 1939 where he learned the mechanical trade. After four years of service, he returned to

the farm. He and Vivian McKnight were married in 1949 and moved to Moncton where Lawrence worked with a furniture mover. After hearing of the great fortunes of the West, they moved to St. Catharines. He worked for a St. Catharines factory for two and one half years and then became a trucker for the Dominion Consolidated Truck Lines for 20 years until his forced retirement due to illness. In 1972 he was diagnosed as having the dreaded disease "M.S." He and Vivian had a heavy burden with this for 15 years until it became necessary for Lawrence to take up residence in the Charleton Villa for Seniors in St. Catharines. Two years ago he moved to the Sunset Haven in Welland where he resided until his death. While there he was elected President of the Residents' Council. He was well-known and liked in the home. He moved about freely in his electric-powered wheel chair.

Lawrence and Vivian were both baptized into Christ many years ago in St. Catharines where they remained faithful members. Lawrence spoke highly of the church and prayerfully read his Bible daily. He loved to have visitors, especially when brethren would come to share and read the word with him. Several of us met and broke bread with him

on Lord's days.

The funeral service was conducted from the Tallman Funeral Home in Vine-land. It was this writer's privilege to speak a few words of comfort and encouragement to family and friends present. I was ably assisted by Gordon Harris and Mike Mazzalongo. The final resting place was in the Pleasant View Memorial Gardens east of Fonthill, Hwy. 20. This jolly man will be highly missed by all who knew and loved him.

--Magnar J. Knutson

Restoration Heritage Day 1990

This was held September 22 at Westway Christian Church, Toronto; it was the 5th and last such day in a series planned for the Christian Churches (Disciples of Christ), Churches of Christ and independent Christian Churches/Churches of Christ, which together number about 100 congregations in Ontario.

The intention of these gatherings was to assemble information about our common past, information that would be of interest to all of us. Four or five papers were read at each meeting (Barrie, 1986; Everton, 1987; Omagh, 1988; Keele St., Toronto, 1989) which each year attracted from 30 to 50 people. The papers dealt with important individuals, histories of local congregations, Alexander Campbell, and materials that will update Reuben Butchart's *Disciples of Christ in Canada since 1830*, which is long ago out of print.

It is hoped that a volume containing all the papers from the five years can be published. Claude Cox will edit the volume; consulting editors are Dr. Geoffrey H. Ellis, minister, Waterloo Church of Christ; Elmer Stainton, Hillcrest Christian Church (Disciples of Christ), Toronto; and Donald Stevenson, President, Ontario Christian Seminary, Toronto.

--Claude Cox

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Send application & resume to:

Church of Christ
c/o Roy Chapados
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Rendezvous 1991

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with

Dr. Lynn Anderson

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Registration and coffee - 8:45 a.m.

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An Introduction to Family Counseling

with **Dr. Jim Hawkins**

January 14 - 18, 1991 -- 9:00 - 4:00

Text to be read prior to this class:

Dennis B. Gernsey, **The Family Covenant: Love and Forgiveness in the Christian Home** (Elgin, Illinois/Weston, Ontario: David C. Cook Publishing Co., 1984), 115pp.

Who Should Take This Class?

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The struggles of families are becoming increasingly apparent in our society. As a result the church is being called upon to help solve family problems more and more. Thus, it becomes imperative that our families be strong, and that we have some basic tools by which we can help families struggle to effective and not destructive ends.

For more information contact: **Dave McMillan**

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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.)

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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; F. 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) 672-1220 ;

EDMONTON: 13015-116 Ave., T5M 3C9, 455-1049; Sun. 10, 11; Wed. 7:30; Eric Limb, 13919 117 Ave., T5M 3V3; 452-4750; Herb Anderson, 458-9428, 16 Seymore Cr., St. Albert.

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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.)

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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: 1317 Ethel Street; Sun. 10, 11; Tues. 7; Box 2697, Sta. R, V1X 6A7; Wayne Muirhead, (604) 861-4008; Charles McKnight, ev., 765-8739.

LANGLEY: 6654 197th St., V2Y 1A8; Sun., 10:30; Ivan Eastwood (604) 534-0485; Steve Basar (604) 530-9610.

NANAIMO: 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 92nd 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 525-4353; F. McLure, #706 - 1045 Quayside Drive, New Westminster, BC V3M 6C9; 525-6302.

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;

VICTORIA: 3480 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; Wed. 8; Box 2, R0M 1J0; Gilbert Jacobs, sec. 722-2148 or Lloyd Jacobs, 722-2278.

NEEPAWA: Arden Community Centre, 352 Arden, MB R0J 0B0; Sun 10, 11.

PORTAGE LA PRAIRIE: 154 - 3rd St. S.E., R1N 1M3; (204) 857-6456; Sun 9, 10; Ronald A. Hegdahl, ev., 239-1686.

WINNIPEG (Central): 217 Osborne St. S., R3L 1Z4; Sun. 10, 11, 6; Wed. 7; M. C. Johnson, sec., 45 Jubilee Bay, 254-8501; 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.

MICHIGAN STATE

ST. CLAIR (EIGHTH & CASS): 802 Cass St., 48079; Sun. 10, 11, 6; Wed. 7; Donald Graham, ev. (313) 329-7265; 329-2720 (off); Canadian contact, Wm. Smart (519) 627-1711.

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, 6:30; Wed. 7:30; Box 128, 14223, 834-3588; Ron Cameron, 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 Convooy Ave., B9N 2P8; Sun. 11, 10, 6; (902) 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; church office 758-3215.

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, 6; 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; P.O. Box 460, L4M 4T7 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, sec. (416) 563-4914; Weston Walker, ev., (416) 563-7655 (off.).

BELLEVILLE: Meetings Sun. & Wed. For information, please contact M. McDonnell (613) 969-0741 or L. Bartley, 392-0487.

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) 759-6630 (off.)

COLLINGWOOD: 494 Tenth St.; Sun. 10, 11, 7; Thurs. 7; c/o Frank Kneeshaw, 317 Hume St., L9Y 1W4, 445-3252.

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: Tollgate Rd. E.; Sun. 10, 11; Wed. 7; Box 42, K6H 5R9; Barry Dupont, ev. (616) 936-0093 or 932-5053.

CORNWALL: 1702 Dover Road, K6J 1W1; Sun. 10, 11; Wed. 7; Al Bojarski, ev. 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, LOS 1C0; Walt Cromwell, ev., (416) 892-5661 (off.)

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: Conestoga College, 460 Speedvale Ave. W; Sun. 10, 11; Wed in homes, 7; c/o 428 Cole Rd. N1G 3J8; David Azzoparde, sec. (519) 821-0530; Walter Hart, ev., 821-9179 (of); 824-7565 (res.).

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; Ron Hoover, sec. (416) 388-4248; Joe Godbout, ev., 529-8970 (res.).

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

HAMILTON (West): Mohawk College, Fennell Ave. and West 5th St.; Sun. 10, 11, 7; Tues. 7:30 (phone for place); P.O. Box 1499 Station "A", L8N 4C3; Ken Page, ev. (416) 574-8142; 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, 1 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; 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, POP 150, (705) 377-4555.

JORDAN: Hwy. 81, Sun 10, 11, 7; Wed 7:30; Box 11, LOR 1S0; John Maddocks, ev. 416-562-4739.

KENORA: 101 Norman Dr.; Sun. 10, 11; phone for midweek; P.O. Box 2905, P9N 3X8; (807) 468-7523 (bldg.); 548-2245 (res.).

KINGSTON: 446 College St., K7L 4M7; Sun. 10, 11, 6; Wed. 7; Rob MacRury, ev. (613) 546-5409 (off.); 545-3380 (res.).

KITCHENER SOUTH: 775 Westmount Road. E.; Sun. 10, 11; c/o Peter Speek, 95 Longwood Drive, Waterloo, N2L 4B6; (519) 885-0752.

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, 6; 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, 6:30; 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, 5904 Atlas St., L2S 1S8; 356-0107 or 356-3412; Rick Pinczuk, 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.

OMAGH: 1412 Britannia Road W., Milton, L9T 2X8; Sun. 10, 11, 7; Wed. 7:30 in homes; Brent Forsyth, sec. 878-2972, Michael Bolton, ev. 875-3345.

OTTAWA: 1515 Chomley Cr., K1G 0V9; Sun. 10, 11, 6, Wed. 7:30; 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. 852-5026, RR 2, Uxbridge, LOC 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. (Every 1st Sunday, potluck followed by singing; communion at 6:30.)

ST. CATHARINES: 439 Ontario St. N., L2N 4M9; Sun. 9:30, 10:30, 6; Wed. 7:30; Gordon Harris, ev.; 685-5870 (res.); Michelle Mazzalongo, ev. 646-8436 (res.); 935-9581 (off.).

ST. THOMAS: 60 S. Edgeware Rd. N5P 2H6; Sun. 9:45, 11; Wed. 7; Brian Thompson, ev., 633-2210.

SARNIA: 796 Errol Rd. E.; Sun. 9:30, 10:45, 6:30; Wed. 7; c/o Lyle Dennis, 871 McCaw St., N7V 2X4; Mark Bryson, ev. (519) 339-1161 (off.); 336-6847 (res.); Len Dennis, 542-3260; Aubrey Hibbard, 336-7140.

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

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., 949-7612.

SELKIRK: 1/2 km. N. of village; Sun. 11, 10; Wed. 7:30; Box 13, N0A 1P0.

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, POA 1X0; Jim Nicholson, ev. (705) 384-5215, 386-2628, church bldg. 386-2551.

STONEY 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, POA 1Z0; (705) 384-5214.

THESSALON: 8 Albert St. off Hwy. 17; Sun. 10, 11, 7; Wed. 7:30; Eric White, RR 2, POR 1L0 (705) 842-6533; Murray Smith, ev., (705) 842-2741.

THUNDER BAY: 501 Edward St. N. (at Redwood), P7C 4R1; Sun. 9:45, 11, (10:30 summer); Wed. 7:00; JoAnne Toews, sec. (807) 577-4081 (res.); Ed Jermakowicz, ev. 577-2213 (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.

TINTERN: 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; Rupert Comrie, sec.

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. Melanie Wright, tres., 81 Malvern Avenue, M4E 3E6, 694-2482; R. Kruse, Sec., 20 Bernice Cres., M6N 1W6, 762-5668.

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 (461-7406), 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 Street, N9B 1X6 (E. of Huron Church Rd.); 254-6262 or 945-4851; Sunday 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., 387-6163 (off.); 337-9344 (res.)

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

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

QUEBEC CITY: 2980 Verteuil, Ste-Foy (corner Verteuil & 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 at 503 5th Ave., H4G 2Z2), (514) 765-8919; Sun. 10, 11; Wed. 7; 1412 John F. Kennedy, LaSalle, H8R 2C7; Roger Sammur, 595-1178, ev.

PROVINCE OF SASKATCHEWAN

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

ESTEVAN: 1302 8th St., S4A 1H6; 634-3116; Sun. 10, 11, 7; (1:15 Dec.-Feb.); Wed. 7; Tim Pippus, ev.

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) 478-2516.

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 Punnicny; 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. S4T 0P8; Sun. 10, 11; Wed. 7; (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, 374-6089, 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 736-8260.

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; Ph. (306) 783-6877; Sun. 10:30, 6; mid-week in homes; John Smith, ev. 783-6877.

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

CALENDAR OF EVENTS

January 1991

- 4-6... Lynn Anderson will preach in a meeting at Sundridge, Ontario
- 14-18... Family Counselling Seminar at Great Lakes Bible College, Beamsville, Jim Hawkins
- February
- 3-8... Freed-Hardeman University Lectureship
- 17-20 Abilene Christian University Lectureship
- March
- 2-3... John Clayton, "Does God Exist", Grimsby
- 29... Training for Service, Toronto
- Speaker: Ken Durham

May

- 11 "Single, But Not Alone" -- a seminar for single women in the church, Strathmore

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

ADDRESS CHANGES

When changing addresses please notify us well in advance. Otherwise we must pay 48¢ for each paper returned by the Post Office.

Make a Change

Choose High School at Great Lakes Christian College

Rather than September being the only time for beginning again or for making a change, new classes begin in the High School at Great Lakes on January 28, 1991. Space is available in all grades from 9 through OAC.

High Academic Standards

- ★ Great Lakes is a well respected, Ministry approved high school ★
- ★ You will be well prepared with a Great Lakes education ★
- ★ Teachers expect a lot from students at Great Lakes ★

Christian Emphasis

- ★ Daily chapel and Bible classes
- ★ Courses taught from a Christian point of view
- ★ Fewer negative influences
- ★ Opportunity to grow as a Christian

Athletics & Extra-Curricular

- ★ Second semester varsity sports
 - basketball, hockey, track & field, badminton
- ★ Chorus
 - looking for new members
- ★ Intramural Sports
 - just for fun
- ★ Drama Club
 - major production

Cost per semester - Tuition -\$2080, Residence-\$1600

Call collect to talk to Rick McBay - Great Lakes Admissions Director
4875 King St., Beamsville, On, L0R 1B0
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Second Semester at Great Lakes ...

...Check Us Out